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TORONTO, JANUARY 10, 1923

Ladies College
No. 1114
Jan 1923

The CHRISTIAN GUARDIAN

What Shall We Do With Sunday?

THE world is moving, and many things are changing. Time makes ancient good uncouth, and the world renews itself in many ways. And yet we do not see that there is any need for a very radical change in the keeping of Sunday. We are not so strict in some ways as our fathers were, and that, probably, is to the good. We are not afraid of whistling on Sunday, the day is not so austere kept, and there is more of wholesome pleasure and joy in it. But it still remains that it is better to go to church on Sunday than it is to go golfing, better for the body probably in the long run, better for the mind, certainly better for the spirit. It is still true that the dropping of business and the more enervating pleasures and excitements for one day in seven is a way of renewal and refreshment for men that helps as nothing else could to keep life sound and wholesome and vigorous. It still remains very clear that Sunday is meant to be a day of far-reaching good for the human race, and that we will retain it as such by making very few radical changes in the manner of its observance, allowing only such as the more complex life of our modern times makes necessary. It is still a fact that if we allow selfish individual interests to break down all the sanctions that surround the day we will thereby deprive our race of something very precious and of almost infinite worth. The best thing to do with Sunday is to keep it.

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Mostly About Ourselves

We received the following letter last week and, naturally, can scarcely forbear giving it to our readers. Without being at all egotistical we think it sets forth the situation fairly accurately. How can people be really and intelligently interested in the work and enterprises of their Church if they do not know about them, and what other way is there for them to know about them except through the reading of their Church paper? Here is the letter:—

"I am thankful I have had the benefit of the GUARDIAN all my life, having been born with the GUARDIAN in my parents' home, and I am now in my 66th year. I can sincerely say I cannot

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estimate the value of the influence that the Church paper has had upon my Christian life or of the appreciation I have always had for it. It does really seem too bad to find that there are so many church members, including many officials, who do not see the necessity of taking the GUARDIAN. No wonder their families are very ignorant of the work that the Church is doing along various lines. Where else can we get this useful knowledge which our people should know outside of reading the Church paper."

"I not only read my own paper, but I send it away for others to be benefited by it; those who cannot afford to take it themselves. I consider it is a good way to do missionary work—at home."

Story-Sermons, Story-Telling, Story-Suggestions

All Covered in the Volumes Listed this Week—A run over these will be Enlightening and Helpful

Rev. Howard J. Chidley

Perhaps no American preacher has made a greater success of his sermon talks to boys and girls than the author of the three books listed below.

FIFTY-TWO STORY TALKS TO BOYS AND GIRLS

A few of the story-titles will suggest the contents: "Sacrifice Hits," "The Fiercest Thing in the Bible," "A Fish Story," "Tire Trouble," "Suffocated Trees," "Lies that Walk." The story sermons run about two pages and a half each. There are fifty of them; in all 126 pages. Cloth. \$1.25

FIFTY-TWO MORE STORY TALKS TO BOYS AND GIRLS

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cultivated the theory, but with a long experience knows the practice of this faculty so rapidly coming into prominence and popularity. The three books below are all strongly recommended.

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These are all conveniently presented in
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Besides this material the Calendar includes a host of information regarding the history and activities of the various departments of the Church. It is all included in the most attractive 12-page calendar with a 4-color art cover. A useful and ornamental publication for any home.

The Price 35c. per copy

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TELL ME A STORY I NEVER HEARD BEFORE

This is a miscellaneous collection with themes centered in fairies, flowers and mythology. 238 pages, cloth. \$1.75

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THE CHRISTIAN GUARDIAN

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TORONTO, JANUARY 10, 1923

NUMBER TWO.

THE WORLD OUTLOOK

Quebec's Liquor Bill

THE annual report of the Quebec Liquor Commission was presented to the Legislative Assembly a few days ago, and it showed that the sales for the year ending April 30th, 1922, amounted to \$15,212,801, and the net revenue to \$4,000,974. The report says: "A review of the operations of our depôts shows that the citizens of this province use alcoholic liquor with moderation. No one can deny that fact if he conscientiously seeks the evidence. We believe that we are called on to specially point out the support that we have received from the clergy of our province. On many occasions their support was very valuable to us." But, in addition to the above sales, there was also a quantity of beer produced and sold in the province, and imported, amounting to 22,321,348 gallons, which was valued at \$15,517,954. Thus Quebec's "moderation" cost it \$30,730,755. But out of 1,300 municipalities in the province there are over 1,100 which are under local option, so that the \$30,000,000 spent upon liquor in the province must be spent largely by the 200 wet municipalities. No doubt some of this \$30,000,000 worth of liquor goes across the line to United States boot-leggers, but the Quebec Commission does not say much about this and probably is not very proud of it. But the question will naturally arise, if Quebec's expenditure of \$30,000,000 a year on liquor is "moderation," as the Commission says, what would the Commission deem an immoderate use of liquors? If Quebec has 500,000 families, the liquor bill is \$60 a year for every family, and if even half those families are abstainers, the bill for the rest would be \$120 per family. And the Government has a revenue from it of \$8 per family. We venture to think that the time is not far away when there will arise a Premier in Quebec who will refuse to reap a revenue from what will assuredly degrade the people. It may be possible to spend \$30,000,000 a year on liquor and still remain sober, but we very much doubt it.

The Mercy of the Soviet

A SHORT time ago certain statistics were given out which showed that between Nov. 7, 1917, and Jan. 1, 1922, no less than 1,766,188 persons had been executed in Russia. Of this astounding total, 815,000 were said to be farmers, 355,250 intellectuals, 260,000 soldiers, 192,350 laborers, 54,650 officers, 48,500 gendarmes, 12,950 property owners, 10,500 police officers, 8,800 physicians, 6,775 professors and teachers, 1,215 priests, and 28 bishops. It is impossible to corroborate these figures and it may be that they are misleading, but they seem to be generally accepted as fairly accurate. We should not like to place too much reliance upon them, but it seems certain that the Russian revolution has not been by any means a matter of moral suasion and sweet reasonableness. And if by any means the reactionaries were to succeed in overturning the Soviet it is by no means sure that these scenes of blood would not be widely repeated. But for weal or woe the Soviet is today the only Government Russia has, and it seems to be learning from its own mistakes. The swing backwards towards capitalism is at present most pronounced, but the Government evidently hesitates to go back upon its own professions and it is waiting until the pressure becomes sufficiently great to warrant it in doing what it has repeatedly declared it never would do. And so her 150,000,000 people wallow hopelessly, yet with stoical calmness, in economic and financial chaos, and their leaders, so far, have been unable to

discover any way out of the abyss. Yet sooner or later there will no doubt come some leader who will have courage, and foresight, and force sufficient to restore Russia to her proper place amongst the nations.

Toronto Hydro- Radial Fight

ONE of the bitterest and most keenly contested civic elections in years has just been held in Toronto, and its peculiar nature may be guessed from the fact that the *Globe* and the *Telegram* were on one side, with the *Mail* and the *Star* on the other. The chief issue was the radial bill, by which Toronto agreed to give the Hydro-Electric Commission power to operate six tracks on the harbor front, and also to construct a subway to the City Hall, for the use of the radial. So far as we could judge the citizens were nominally wholly in favor of having radials enter the city, and all the candidates who declared themselves against the proposed radial bill were very careful to state that they favored radials, if only they could be secured on terms which were fair to Toronto. One difficulty, of course, is to draft an agreement between the different municipalities involved in the new publicly-owned hydro-radial scheme, which shall be fair to all the municipalities. Naturally, the smaller municipalities are fearful of Toronto getting the best of the bargain, and Toronto seems to be just as fearful of the other municipalities getting the best of her in the bargain. The "anti-radials," as they were called, nominated a whole slate for the civic council, but while the radial bill was defeated, as was expected, the city council has a small majority who are in favor of the radial bill. The truth is, we think, that property owners have taken alarm at the rapid increase in taxes and the financial outlook both in the province and the Dominion, and there is a general belief that the time has come for a halt in our expenditures and a vigorous application of wise economy both at home and abroad. And while there is universal recognition of the debt this province owes to Sir Adam Beck, as the chief advocate of our hydro-electric system, yet the heavy and unanticipated increase in cost of the Chippawa Canal has undoubtedly shaken the faith of the people a little in Sir Adam, as a careful financier. And it might be well for the city council also to take the hint that Toronto's taxation has reached the point where the citizens are beginning to cast about for a remedy. The fact that the city of Hamilton also voted against a similar radial proposal, and that the city of Ottawa refused to sanction the purchase of the Ottawa street railway seem to show that there is a very general disinclination just now to incur further heavy financial obligations. Property owners have evidently taken alarm at the heavy tax rate and retrenchment is now in order. The proposal to electrify parts of the G. T. R. and the C. N. R. is being discussed, but there does not at present seem to be much probability of this being done very soon.

The Struggle at Lausanne

THE situation at Lausanne is serious and possibly critical. The Turk realizes that the Allies are not united and he is doing his best to make their disunion serve his own purposes. In the discussions last week the Allies insisted that whenever a Turkish court undertakes to administer justice to foreigners there must be foreign judges upon the bench. Ismet Pasha fought this most strenuously, but

probably in the end he will yield as all the consulting Powers were agreed upon this. But he insists that Turkey must secure Mosul, which is now included in what is practically the British Protectorate of Mesopotamia. But Lord Curzon declared that Britain would not discuss this point at all, as it was already settled and would stay settled. To emphasize the seriousness of the situation it is only necessary to point out that the British navy has returned to Turkish waters, and is now at Constantinople. The Turks declare that they will not yield and the British say the same, so there is a distinct possibility that the Lausanne Conference may break up without arriving at a peaceful settlement. There seems to be no doubt that Russia is now quietly backing the Turks and it would be easy for these two to stir up a good deal of trouble. France, apparently, is hesitating. If Britain will back her in her efforts to compel Germany to pay the indemnity, France will back Britain in her difficulty with Turkey; but if Britain insists that France must go her own way in enforcing the treaty of Versailles then France will refuse to stand behind Britain in her demands upon the Government of Turkey. The British Government hoped to inaugurate an era of peace and tranquillity; but appearances just now are not very reassuring. But other storms have blown over and we hope that this one also will pass away.

Ku Klux Gifts

WE do not know that the Ku Klux Klan has arrived in Canada, but it has reached Michigan, and the *Michigan Christian Advocate* in its issue of Dec. 27th, fires an editorial broadside at the now much-advertised Klan. The editor, like most editors, has not much use for the Klan, and he says so very plainly and very emphatically. But in the same issue he suggests a problem which sometimes faces Methodist preachers where the Klan operates. Wichita, Kansas, has a Methodist hospital. That hospital was hard pressed for funds and was apparently about to be lost to Protestantism when the Klan came to the rescue with a marked cheque for more than \$8,500. This was accepted by the hospital authorities, and at once some of the newspapers opened fire on them for accepting "tainted money." The Rev. E. A. Lowther, pastor of the First Methodist Episcopal Church, Wichita, and a member of the board of trustees of the hospital, replied to the critics, defending the Klan and justifying the trustees. He declares that the critics who had not contributed one cent to help save the hospital are in no position to criticize either the Klan or the trustees. This raises at once the old question as to "tainted money" and the right to use subscriptions from undesirable sources to secure very desirable results. We presume that probably if the hospital had not been a Methodist hospital, at least if it had not been connected with a church, there would not have been very much criticism of it. Our Roman Catholic friends would not hesitate to use a subscription from the Knights of Columbus, or from a wealthy brewer or distiller, even if that distiller made his money chiefly by selling to bootleggers, and there is little or no public criticism of the Church for that reason, but Protestant Churches receive and must expect to receive much more criticism if they accept similar gifts. Probably in the case of a hospital most of us would accept such a gift even if it came from a society some of whose methods we must condemn. Some object to such gifts, but the objectors are not usually financially responsible for the institution which is helped.

The University and the Students

By Geo. J. Trueman, M.A.



THE increasing registration of students in our colleges raises the question as to the limiting the numbers in attendance. This question seems the more pressing because our people are becoming better informed as to the cost of higher education. The constant appeal for larger government grants on the part of many of our colleges, and for personal subscriptions, for endowments, building extensions, and even maintenance expenses on the part of all, makes it necessary to inquire why we have so many of these institutions, and whether extension will continue until provision is made for all the youth to be given a college education.

The university of to-day offers many courses, and consequently students are drawn to it who were not attracted by the arts colleges of years ago. It has become largely vocational, and in the degree that this is true of it the limit of students in attendance will be finally fixed by opportunity to find work in the profession for which preparation is made. As an example of the various groups preparing themselves for life in a modern university, the figures recently published by the Alumni Federation of the University of Toronto may be studied. The way in which the 20,300 graduates are distributed among occupations is here presented:

Medicine, 5,200; engineering, 2,300; education, 2,200; dentistry, 1,850; law, 1,750; the Church, 1,550; pharmacy, 1,300; agriculture, 950; business, 800; public service, 750; veterinary science, 250; music, 200; forestry, 100; miscellaneous, 1,100.

This list is valuable in that it traces more than ninety-five per cent. of the graduates to the actual work by means of which they served the race and earned a living. To those who entered medicine, engineering, education, the Church, and such professions, the college was a vocational school, preparing them directly for the work of life. In any case the number that could be considered as taking purely cultural subjects with no vocational aim is exceedingly small. Therefore, it is plain that this university is not giving purely cultural education to a leisure class at the expense of the state.

Statistics have been collected for the leading United States universities, showing the numbers and percentages of graduates entering different occupations at different periods.

Statistics from thirty-seven leading American Colleges give the following percentages at different periods:

Year	Ministry	Law	Medicine	Education	Commercial Pursuits	Public Service	Engineering	Agriculture	Literature and Journalism	Unclassified
1642-1645	70%	8	5	5	1	1	1	5	15	5
1701-1705	52	8	4	9	1	1	1	1	12	5
1751-1755	42	10	4	10	1	1	1	1	14	6
1801-1805	23	31	8	9	1	1	1	1	22	5
1851-1855	22	31	8	9	1	1	1	1	22	5
1861-1865	20	22	5	11	1	1	1	1	23	5
1871-1875	16	28	1	13	1	1	1	1	23	5
1876-1880	13	23	8	11	1	1	1	1	23	5
1881-1885	11	21	9	11	1	1	1	1	23	5
1886-1890	11	19	9	10	1	1	1	1	23	5
1891-1895	9	18	5	10	1	1	1	1	23	5
1896-1900	5	15	6	26	1	1	1	1	13	5

More than one-quarter of all the graduates during the last period given became teachers. The number entering the teaching profession was

about equal to that entering the ministry, law and medicine combined. When the whole teaching force is considered, the number who are college graduates is still pitifully small. One hundred thousand graduates from thirty-seven of the largest colleges in a period of more than two centuries does not seem to be excessive for the United States. Whatever the future may require, up until the present time there has been no need to limit the number in attendance at our colleges. In fact, one would like to see them multiplied many times in the two fields alone of teaching and journalism.

There are two questions fundamental to the problem, viz., for what additional occupations should the university undertake to provide courses, and how shall the men be selected to take these courses? A study of the table presented shows that the colleges at first trained few besides clergymen. By 1851, law, commerce, public service, engineering and journalism had been added,

Reflected Light

By STELLA E. BROCK

IN my window facing northward
Sometimes golden sunbeams stray,
Lighting up my room with splendor
Reflected from across the way.
Where a window facing southward
Catches there the golden shine
And it seems delights to share it
With this sunless room of mine.

There are lives that face the northward
Where the rays of Gospel light
Enter not, save when reflected
By the lives Christ's love makes bright.
These, like windows facing southward,
Catch the gleam and send it on
To the lands of heathen darkness
Where the Light has never shone.

and the proportion had been greatly increased in medicine and education. Still other courses have been added, and one wonders when the end will be. It is evident that all clergymen, lawyers, medical doctors, and a large proportion of teachers should receive a college training. It is not so plain that all business men, farmers, and housekeepers should also attend college. Take the case of farmers. Agricultural colleges with experimental stations must be maintained. Enough farmers must attend them to provide a body of expert men, who will carry on their investigations and make the results of their work known. They will reach the great mass of the farmer population through short courses, exhibitions like that recently held in Toronto, through bulletins, magazines, libraries, lectures, conventions, visits to experimental farms, and personal work of district representatives. The farmer's son will have been prepared to understand the work thus presented by varied studies in the local school, including elementary vocational courses. In the public school and continuation or high schools they should also be given a love for the so-called cultural subjects, English literature, music, art.

This should be stimulated and directed by evening courses in connection with school or church, by university extension work, and by local libraries under intelligent direction. A man thus educated, will usually be much better fitted for the actual work of farming than if he had left the farm for several years' college work. Year by year he will be earning and learning. His practical experience will keep pace with his theoretical training, and out of the former will come the demand for the latter. In the degree that he is intelligent and ambitious he will become an educated man, able to take his place in his profession, the church and the community. But all this would have been impossible had not the colleges trained the men to do the research work, carry on the experiments, set up and put over the diversified, educational programme that day by day, and year by year, reached him in his home and community. To-day this programme is being partly carried out for the farmer, and largely at the expense of the Federal and Provincial Governments.

Men and women preparing for other occupations have a right to the same kind of education that I have outlined for the farmer. The Federal Government, by its large grants to all the provinces for vocational education, is doing what it can to encourage the provinces to set up schools for those who are not attracted by the classical high school, and who do not wish to go to the university. The proper development of these schools will relieve the pressure on our colleges by providing attractive courses in schools that do not lead to the university. Until recently the only course provided in most high schools led to the university, and nowhere else.

Who shall go to college?

From among students who come asking for entrance, the universities have usually chosen those whom they wished to admit by means of a matriculation examination. Many colleges to-day admit large numbers on their high school records during the full four years of these courses. Since the war some American universities take into consideration also the results of intelligence tests. Whatever the method used, the desire is to weed out all students of inferior intelligence, little ambition and faulty preparation. This is right. It costs from \$5,000 to \$12,000 to give a student a university course. The greater part of this expense is borne by the state, or by the public generally. In the university men and women are prepared largely at the expense of the group for positions of responsibility and leadership. The resources of the group and the money and time of the student must not be wasted on persons weak in intelligence or character. If more apply for entrance than are needed in the positions likely to be open, a careful selection should be made in an effort to find those who will get the most out of the course and render the best service. One method of examination is not sufficient. Where a matriculation examination is given the results should be checked up by a careful intelligence test and by an inspection of the student's high school record, subject by subject, year by year. At the end of the first year at college, any who show serious weakness in intelligence, power of application, or character, should be dropped. By these methods the numbers in attendance at colleges can be effectively controlled. Such a means of control will not seem harsh or undemocratic, when other ways of getting an education are provided by the state, and placed within the reach of all.

Analyzing a Star's Light—By A. E. Harper



HERE are many ways in which a knowledge of the stars is obtained, and one of these will be briefly sketched in this article. It is the method of breaking up the light from a tale marks in its spectrum, as star and studying the tell-the analyzed light is called. The instrument which thus analyzes the star's light is called a spectro-scope, and it is not too much to say, perhaps,

that its invention has done almost as much for astronomy as has the telescope. The latter brings distant objects optically nearer and enables us accurately to determine their positions and in the case of the sun, moon and planets, to study their form and surface markings. The spectro-scope, on the other hand, enables us to study the light itself, and to learn of the chemical composition and physical condition of the body emitting the light. Furthermore the spectrum enables us to measure the rate of the star's motion towards or away from

us and, strange as it may seem, it contains the secret of how far the light has actually travelled to reach us.

A source of light such as a star radiates out energy in waves of an almost infinite number of lengths. The particular ones which concern us here are those giving us the sensation of light, whose lengths lie roughly between 1-70,000 and 1-33,000 of an inch, the former corresponding to violet and the latter to red light. All of these waves travel through space at the same velocity.

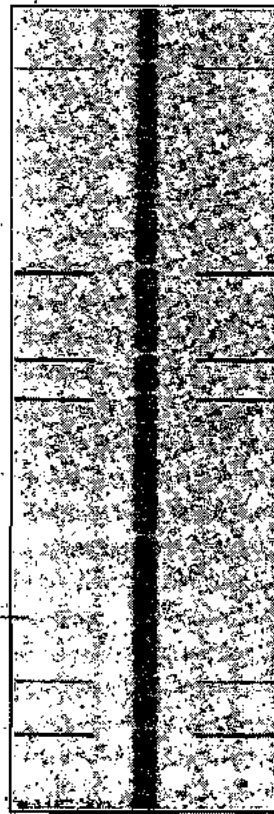
namely, 18,000 miles a second, and reach us bundled together in the point image of a star. The function of the spectroscope is to take this confused mass of rays and sort them out, placing them side by side in their proper positions. An analogy which has sometimes been used seems to be a fair one. The ordinary *point image* of a star is as if all the books in a large library were thrown together in a disorderly, but compact, pile in the centre of a room; we could say little concerning the contents and characteristics of that library. The *spectrum* of a star is as the same library when the books are classified and arranged on the shelves in complete perfection and simplicity, so that at a glance one can appraise its contents at any or all points.

The method most commonly used in separating the rays one from another is to pass the light through a prism of glass. Light travels more slowly through glass than air and, moreover, there is a gradual lessening of the speed as we pass from the red to the violet rays. Thus a pencil of light consisting of all wave-lengths, from the longer red ones to the shorter violet ones, will undergo a sorting out process during its passage through the prism of glass, and instead of a point we will have a band of light, red at one end and violet at the other. From this spectrum, whether looked at visually or photographed upon a plate, as is the usual custom, we derive our information.

The illustration before us is a small portion of the spectrum of the star *mu Cassiopeia*, flanked on either side by the spectrum of the iron arc. The negative reproduction thus shows the spectrum of iron vapor to consist of isolated bright lines. These always occur at the same position in the spectrum and serve as useful mileposts to survey the unknown star spectrum placed between them on the same photographic plate. We note that the star spectrum is crossed by numerous dark lines (bright on the reproduction) whose positions can be accurately determined with respect to the lines of the iron standard. If the star were not approaching us at a very rapid rate the whole spectrum would be shifted to the right a small amount and then opposite each iron line we would see a corresponding one in the star spectrum. This line-for-line correspondence is taken to indicate that iron

in the form of vapor is present in that star's atmosphere, absorbing those particular rays of light.

To understand how a shift of the spectrum has occurred, one has to remember that the waves issuing from a source of light will, in effect, all be shortened if the source is coming towards us.



Consequently the corresponding spectrum lines will all move bodily over to the region of shorter wave-lengths by an amount proportionate to the velocity of approach of the star. An analogy in the case of sound can be given. If we are standing beside a railway track as a fast express is whistling as it thunders by, we will find that the

pitch of the note emitted when the train is approaching is higher than when it is receding. The oncoming train has the sound waves from its whistle crowded upon each other, thereby shortening their length and raising the pitch, while the opposite holds true for the train as it recedes from us.

The displacement of the lines on the original plate from which the illustration is taken is between two and three-thousandths of an inch, a displacement unusually large and one which corresponds to a velocity of approach of sixty-seven miles per second. This does not imply that the star is headed direct for the earth, but that the resolved component of its motion in our direction was of that amount. It happens to have also a large cross motion and the combination of the two gives us its actual motion in space.

Most of the stars when examined from time to time in this way show a constant velocity; but about one in every three or four is found to vary in velocity. Observations one night may indicate that the star is receding from our solar system, while on another night they will indicate that it is approaching. The inference drawn is that the star is revolving about another one; in short that we are dealing with a double, rather than a single star. If observations are continued for a sufficient interval of time the period of such revolution can be determined, and much other information deduced from the velocity variations. The periods of these *spectroscopic binaries*, as they are called, vary from those of a few hours, when the stars are almost in contact, to those whose periods are reckoned in years and whose separations are of the order of several millions of miles. Thus the rhythmic movement to and fro of the lines in the spectrum carries us back to the revolution of a bright star about an invisible companion whose presence would not otherwise be revealed, even by the most powerful of telescopes.

Twinkle, twinkle, little star,
Now I'll find out what you are,
When unto the midnight sky
I my spectroscope apply.

Dominion Astrophysical Observatory,
Victoria, B.C.

BANDITRY ON THE BORDER



THE WINNIPEG TRIBUNE has made much of the reign of terror existing on the American border in Saskatchewan and Manitoba during the last half of the year 1922, and has credited the export liquor warehouses of Saskatchewan with the blame. No one wishes to deny the evil effects of the export liquor warehouses. They have been the scandal of Saskatchewan. There is no need to overstate the facts. But the facts should be stated.

The impression has been left, and has more than once been publicly stated, that the evils arising therefrom are due to prohibition, and to the present prohibitory laws of Saskatchewan. Nothing is farther from the facts. The export liquor houses in Saskatchewan, mostly conducted by aliens, numbered at one time fifty-eight. These were legally established during the period between January 1st, 1920, and January 31st, 1921, when, due to the lifting of the Military Measures Act of Canada, there was no prohibition of the importation of liquor for beverage purposes over the boundaries. On January 31st, 1921, as a result of a referendum in Saskatchewan under the Canada Temperance Act, the boundaries were closed again to legal importation. It was not within the jurisdiction of the province to prohibit exportation.

These export houses were not established then under the present prohibition laws. Why were they not established in Manitoba? Manitoba adopted certain clauses in the Manitoba Temperance Act, which, in conjunction with certain powers of regulation under the Dominion Inland Revenue Act, kept the export houses out till the boundaries were closed by the Manitoba referendum. Those clauses were effective then, but as judicial decisions stand at present they would not keep our export houses if the sale of liquor for beverage purposes were established in Manitoba.

By HUGH DOBSON

In June, 1922, all the export houses along the American border in Saskatchewan were closed, due to a regulation act of Saskatchewan, powers to pass which had been determined by a Privy Council decision on a British Columbia case. Export houses, of which there remained seven, were located in cities of over 10,000 population—Regina, Saskatoon and Moose Jaw. These were closely watched, and as a result the bootlegging fraternity on the border found less profits from international trade. It was still perfectly legal, so far as Canadian laws were concerned, to export liquor to the United States. It was contrary to United States laws once the liquor crossed the boundary. It was, however, well recognized that a nefarious illicit traffic in Canada was carried on. Bootleggers, who had learned to smuggle, to lie, to cheat, to carry a gun, and shoot if occasion demanded, turned to looting stores and banks, and there were several shooting affairs and a few murders. All this grew out of legalized export liquor houses. Those export houses in Saskatchewan have been abolished in that province by the Dominion Government. They cease to exist. It took nearly two years under prohibition to get rid of these fifty-eight legalized export houses that were established in the year when prohibition of importation was lifted, after the repeal of the Military Measures Act.

Manitoba has had somewhat of a scandal over the by-product of the Saskatchewan export houses and their attendant bootlegging. Property is not safe; life is not safe; banditry on the borders sounds sensational, but the facts are there. Why? Because rum-runners from Mexico to Canada migrated north and south, east and west, for liquor and their loot, brought there in the first place by stores of liquor.

Now, due to the present prohibitory laws of the Province and Dominion in effect in Saskatchewan,

the export houses are all out of business, on the borders from June 1st, 1922, and altogether from December 15th, 1922.

What would happen if Manitoba should pass the proposed Moderation Act? The people haven't seen this Act. They have seen only the resumé of the Moderationists. It will pay the people to study the whole Act, for it is full of jokers.

First—The proposed Manitoba Government stores would sell and deliver to "the temporary or permanent residences of permit holders," beers, wines, and spirits for beverage use.

Second—The brewers would sell and deliver to temporary or permanent residences of permit holders on the borders, all kinds of malt liquors for beverage use.

Third—If the sale of liquor for beverage purposes is reopened in Manitoba, the Canadian Temperance Act would cease to prohibit importation of liquor (see Section 154, (3), C.T.A., for special proviso limiting prohibition or importation). So anybody could order any amount of any kind of liquor and store it in the cellars of their temporary or permanent residences on the borders, and this regardless of whether the parties had permits or not.

Fourth—Without further legislation, simply by regulation, under the proposed Manitoba Moderation Act, brewers' warehouses could be established anywhere in the province, quite possibly at or near the borders. According to the Moderation Act, Section 14 (a), brewers may deliver liquor to permit holders from premises of licensed breweries, and from such other places as may be fixed by the regulation of the commission. There is no adequate check-up provided in the proposed Moderation Act on brewers' activities. Neither the Commission nor anyone else is given powers to limit the hours of brewers' sales or deliveries. They could work a three eight-hour shift every twenty-four hours, day and night, except Sun-

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EDITORIAL

'Respectable' Law Breakers

IT is a matter of profound regret that in the United States and Canada we have some rather prominent citizens who seem to share the delusion that they are above the law, and who by their words and example encourage others to defy the law. This should not be. It is a most unfortunate thing when respectability allies itself with rascality in a deliberate defiance of the law, and the fact that the lawbreakers are Dominion officials, or county representatives, or members of the legislature, only makes the breach of the law more reprehensible, and it is high time that the offenders were made aware of the fact that a long-suffering public is rather tired of the exhibition.

At present we are face to face with the fact that some so-called respectable citizens seem to feel that the prohibitory law is not binding upon them and they adopt the attitude that as they voted against the law they are not bound to obey it. But in a democratic country this is an impossible doctrine and cannot be admitted for a moment. If the law is to bind only those who favor it what will become of any law? On this theory well-ordered government would soon be an impossibility. The law is meant for all men, and all men are bound to obey it. Great wealth, high social position, and even great authority do not in the slightest degree exempt men from obligation to obey the law.

The plea that it is only the prohibition law which is so treated will not stand examination, for while one man will defy this law, another will defy the customs law, and another will break the law against theft, and the one who breaks one law will have just as good right to escape punishment as the other. And it has been a favorite plea with Moderation Leagues and Liberty Leagues that prohibition is a bad thing because it leads to breaches of the law. If that means anything it means surely that the Moderation Leaguers and the Liberty Leaguers are opposed to lawlessness. Surely, then, the supporters of these Leagues are bound in all consistency to oppose the lawlessness of which we are speaking! So far as most of us can see, the prohibition law has come to stay, and the sooner we learn to take it seriously and frown upon infractions of it the better it will be for ourselves and for the country at large. Lawlessness and patriotism do not mix very well, and it is incumbent upon all good citizens to respect the law.

A Question of Trust Funds

WHEN a Church solicits a subscription for a specific object, and the subscriber definitely understands what he is subscribing for, has the Church any responsibility in regard to the subscriptions thus received to see that the subscriptions go as they were intended? For instance, if subscriptions are taken for one fund have we any right to apply them to another? Or if men subscribe for the erection of a church in their own neighborhood has the Church or the trustee board any right to use the money to build a church elsewhere?

It has been argued that when people subscribe to church funds they simply hand those funds to certain church treasurers to be used in any way so long as it is in connection with that Church, and occasionally men have been known to take up a collection for one fund and apply most of it to another. There may be cases where this seems to be justifiable, but as a rule the practice is to be deprecated as one perilously near to obtaining money under false pretences.

Then sometimes we have a community solicited for subscriptions to build a church, and after awhile the project is given up or changed radically. The moneys raised are held legally by the trustee board and it sometimes happens that that board thinks itself perfectly justified in deciding just where the trust moneys shall go, even if they suspect or know that the donors would never

have agreed to give anything to the project to which the money is ultimately applied. In such cases it is probable that a court would issue an injunction to prevent such disposal of the trust funds, but even apart from that it does seem that to play fair with the public in all such cases the donors should, if possible, be consulted, and their consent secured before their contributions are applied to any purpose radically different from the original one.

Some may think these are small matters—and they are—but there lies back of them a great principle, that we must always play fair with the public. Sometimes it may mean temporary inconvenience; sometimes it may seem even to block work which we think will be helpful to the Kingdom of God; but in the end it will be found that scrupulous fairness in dealing with the public will be appreciated by them, and will be honored by more firmly-founded faith in the Church.

Of course this does not mean that a Church must be tied down for ever by the bonds of past beliefs. For instance in regard to Methodist Union in Canada, or our contemplated union with the Presbyterians and Congregationalists, it would not be a wise thing that the well-known beliefs of men of one hundred years ago should prevent the Church of to-day from following the path which reason and Providence point out as the best one. The probability is that if the men who built our churches and endowed our colleges were alive to-day their views would be just the same as ours. And in any event it is impossible to shackle the present in such a way without doing serious injury to the Church of God. But bearing this in mind, we must always aim to deal fairly with the public, and men have a right to know that the moneys which they subscribe will go where we tell them they will.

Fighting the Klan

A CORRESPONDENT writes us expressing regret that we had said anything against the Ku Klux Klan, and sending us a copy of the *Searchlight*, of Atlanta, Ga., to show us that we are mistaken in our estimate of the Klan. In this copy of the Klan's paper we find the statement that the Klan is a beneficent organization and its objects are stated as follows: "Radicalism must be curbed; lawlessness not tolerated, and level heads and high character must continue in the saddle. The Klan, like every other organization, has much work to do, and one of the biggest tasks is to govern itself—self government, and live up to its high ideals and principles."

With this we are not disposed to find much fault. The *CHRISTIAN GUARDIAN* also has had its say in regard to "Bolshevism" and "anarchy," and it has not hesitated to criticize those who have condoned lawlessness whether in labor unions or in millionaire corporations. And we recognize clearly enough the menace that is concealed in any Church's attempt to control our politics or dictate to our legislatures; and we have called down anathemas upon our heads more than once because we have said some plain things about the Roman Church. But our objection to the Klan is not that it fights for fair play, nor that it opposes the unjust claims of any Church; but simply that, whether its aims are right or wrong, its methods are not the methods of Democracy and Protestantism.

We do not know enough about the Klan to know just what its attitude is towards the negro, the Jew, and the Roman Catholic. It may be that the Klan wants nothing more than justice and fair play; we hope it is so. But, if it is so, it has chosen a very unfortunate and ill-advised name, for the former history of the Klan is not such as would recommend it greatly to lovers of liberty. And, above all, its secret methods and its "invisible empire," are not in our opinion proper weapons for freemen, even if their objects are wholly good. We do not believe in midnight rides of masked men; we do not believe

in fighting Roman Catholic aggression by underground methods.

If the Klan has a work to do which is worthy of public support let it come out into the open. If Roman Catholics, or Jews, or any others, do things which they ought not to do, let us say so; and let us say so clearly, and strongly. But let us say so openly, and not hide behind a mask or a secret society. The mask may be safer, but it is repugnant to us and may easily lead to gravest abuses. If the Klan has a fight on for fair play and good citizenship, they can assuredly count on the Methodist Church as an ally, but there must be no masks, no "invisible empire," and no secrecy; it must be a fight in the open.

The Yoke that Means Liberty

THERE is an impression in certain quarters that when Christ insisted upon self-denial in all who would follow Him and then added that His yoke was easy and His burden light, He did not really mean the latter except in some high and lofty sense that transcends the bounds of the ordinary man's spiritual development. But to the one who has made the experiment, who has honestly faced the question of self-denial and settled it in Christ's own way, there is no difficulty whatever in accepting Christ's words just as they read. His yoke is easy, and our experience proves that it is so.

There is in man a lower and a higher self, and the two are continually at war. There is in every man the makings of a first-class scoundrel, and if the lower self is allowed to dominate this is exactly what happens. Pride, appetite, passion, greed, hate, are all struggling for mastery and once let them become masters and the restraints which civilization and decency impose upon us may easily become as feeble strands of tow. Self-denial is the invariable basis of all achievement that is worth the name.

The scholar must turn his back upon indolence and wealth; the successful business man must work and plan while others sleep; the expert musician and the *prima donna* have behind them a record of self-denial which the world can only guess at. If we would win wealth, or fame, or power, we must be prepared to turn our faces away from ease and pleasure and to deny ourselves many things in order to win a few others.

But this is only one side of the question. All of us are denying ourselves some things, probably many things, and in a great many cases we fail, utterly fail, to get what we desire, and our unfulfilled wishes become a burden to us. We are richer than we were, but we are not nearly rich enough, and we fret and worry over the fact until it poisons every waking hour. We have denied ourselves much in order to win a certain position, and we have approached that position, but we are still so far away that our pride revolts and our lives are a continual rebellion against fate. We have denied ourselves so much, and it has won us so little, that we are sure some evil chance has dogged our footsteps. Life has been very largely a failure and we lay the blame at every door but our own.

And to this disappointed world Christ comes with His call to self-denial, and it seems as though He would take away from us the few feeble pleasures that are left. Self-denial! Why, we have been doing little else all our lives! And as we see it, further self-denial can only result in making our misery complete. But at heart our self-denial has not really been self-denial, for it has been prompted always by self-interest. We denied ourselves one thing that we might win ourselves something better. Always the idea was the exaltation and glorification of self; and this has failed. And now Christ comes with His appeal for a wiser self-denial which shall free us once and for all from this self-seeking, and shall set the soul at liberty to serve.

Can He do what He says? Can He set us free from the dominion of self and give us peace? To this there is one answer from millions of souls. He can do just what He says.

THE PROGRESS OF RELIGION

Early Expansion of Christianity

THE Edict of Toleration, associated with the name of Constantine in 312, is appropriately regarded as a great triumph of Christianity over Paganism. Strangely enough, yet so oft repeated as scarcely to be strange, God used the weak things of the world to shame the strong. It is natural, then, that any one who tries to understand even a little of the method by which Christianity made such astonishing progress should receive inspiration and equipment for the task of to-day. He who would best understand and help the present must know and respect the past which largely has made him what he is. If he could unravel the details of the centuries and reconstruct the extensive and intensive advance of Christianity, he might not discover any "dark ages" in Europe, nor any "repulse" of Christianity, nor any downward trend of civilization, nor any ruin of the world. Humanity, while on its march, may have zigzagged considerably, but has it ever been without a Guide? At any rate, the first three centuries saw but little zigzagging, for ardent Christians were too ardent on the matters of life and death before them. It is not fair to the triumphant past to assume that the heroism and deathless fidelity of the friends of Christ ceased with the close of the New Testament canon, for the seeds sown so richly in those days were bound to fall often and with precision on good ground. Adherents of that faith, and also its opponents, through the centuries have been recipients of its blessings.

Evidence of the triumphal march of Christianity in the first century lies scattered profusely throughout the New Testament. Acts 18 reports that Aquila and his wife Priscilla—Aquila a native of Pontus, be it noted—arrived at Corinth because the Emperor Claudius had ordered all Jews to leave Rome. If, as is generally now acknowledged, that order was due mainly to the disputations which were incessant between Jews and Christians, then Christians at that early date, say, 52, or even prior thereto, had already increased to such numbers at Rome as to make the controversies with the Jews, who strenuously fought against "the new way," one ground for expulsion. That such tumults occurred may be deplored, that Christianity had so vigorously penetrated into the heart of the city of Rome must remain a matter for wonder and gratitude. When Paul, who through the edict of expulsion, met Aquila and his wife at Corinth, sat down to write some six years later his magnificent letter to the Christians at Rome, he was proud to say, though he had never seen them, that "their faith was proclaimed throughout the whole world." If such language be regarded as the extravagance of an Evangelist, then let it be supported by Tacitus and Clement of Rome, who affirm that those who suffered

there under the persecutions of Nero, who succeeded Claudius, constituted an "immense multitude."

When Paul arrived at Ephesus with Aquila and Priscilla, who gave him lodging room, he immediately began his work in the synagogues. But, evidently, the Christian faith had already made entrance into that great city which Gibbon estimated to have a population of half a million. So great was the progress made that "many believers came to confess and disclose their magic spells, and numbers who had practised magic arts collected their books and burned them in the presence of all. On adding up the value of them it was found that they were worth two thousand pounds. Thus did the work of the Lord increase and prevail mightily." Now ten thousand dollars worth of books of a special kind would mean either that each book was of great value, or that there was a very large number possessed by many persons. That the persons were many is indicated by the riot staged by Demetrius, the silversmith, whose profit in making small silver shrines of the goddess Artemis seemed about to vanish. In sensitive apprehension, stimulated by falling profits, Demetrius became fearful that not only would his trade be discredited, but that the temple of the great goddess Artemis, "whom all Asia and the wide world worship, will fall into ruin." For Demetrius these two factors went together, and due allowance must be made for his anxiety regarding the livelihood of himself and his fellow-workers, but that so great a number were swept by the enthusiasm of the new faith in the metropolis of Ephesus far away from Jerusalem and about twenty-five years after the death of Jesus, must evoke even in this day admiration unstinted for the heralds of the Cross.

Again, when, perhaps five or six years after the letter to the Romans, Paul wrote, "to the consecrated and faithful brothers in Christ at Colossae," how his heart must have rejoiced when he declared, "You have heard of the hope originally in the message of the truth, in that Gospel which has reached you as it spreads over all the world with fruit and increase." And then as he thought of his own harrowing experience, of his achievements "from Jerusalem right around to Illyricum," and of those of his co-workers who had pressed into the regions beyond, there came the exultation, founded on fact as well as in fancy, about "the Gospel which has been preached to every creature under heaven." It was an emotion somewhat akin to that of the writer of Revelation, who saw a great multitude which no man could number out of every nation and of all tribes and peoples and tongues, which have come out of the great tribulation. That writer, evidently with fancy free was not painting a picture of the final consummation, he was

speaking of those whose lives had been snuffed out in the great distress through which the Church had just passed. These silent witnesses of the Cross bear lasting testimony not only to the power of a faith that seas could not drown nor fire consume, but to the widespread character of that faith in the Roman world within the limits of the first century.

Whoever wrote, somewhere about the year 80, the letter now designated "the first epistle of Peter," had a great sweep of the Church in view, for he wrote, "to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, Bithynia." The first and the last, so far as known, were not visited by Paul. A glance at the map of the Roman Empire shows Pontus—the home of Aquila—and Bithynia to have been along the south coast of what is now the Black Sea. To that double province of Pontus-Bithynia, the noble Roman, Pliny, was sent as governor by the Emperor Trajan, near the close of the first century. He was a lawyer of culture and wealth, possessing large estates occupied by tenants and slaves whom he treated with kindness. When he arrived at Bithynia he found the Christians in such great numbers that the temples of the gods were almost deserted and few sacrifices bought in the markets. But the Christians were being brought to trial before magistrates, and they appealed to the new governor, who wrote, about 112, to Trajan for advice. Describing his procedure to the Emperor, Pliny reports how some persisted in their faith: these he ordered executed, others claimed the privileges of Roman citizenship: these he sent to Rome. Unknown accusers sent in lists of names! Some of the accused denied that they ever had been Christians, others affirmed that they had forsaken the error twenty years before. Some performed sacred rites with wine and frankincense and reviled Christ, "none of which things, I am told, a real Christian could ever be compelled to do." And what is their offence? They were accustomed, the Governor narrates, to meet on a stated day, before sunrise, and to repeat among themselves a hymn to Christ as to a god, and to bind themselves as with an oath not to commit any wickedness, not to be guilty of theft, robbery, or adultery, after which it was the custom to separate and meet again at a promiscuous, harmless meal. "I thought it necessary to put to the torture two women said to be deaconesses. . . ." The number of culprits is so great as to demand serious consideration. Informers lodge complaints against a multitude of every age and of both sexes. The contagion of this superstition has spread through cities and villages and even reached farm houses, yet I think it may be checked." And this was only 112!

From Pontus-Bithynia move south through Asia Minor and see

the Seven Churches to whose members the writer of Revelation sent his moving appeal: pass through Antioch, the great mother of Gentile Christianity, cross to Alexandria the origin of whose Church is practically unknown, but which must have been early, for toward the close of the second century it appears strong in numbers and wealth, yet had borne the brunt of harshest persecution, then through Cyrene whose Church disappeared but which once, on the evidence of excavated graves, must have been a considerable community; then, farther along the coast of Africa to Carthage with a flourishing Church under a succession of bishops, among them the able Cyprian, and hear the great outburst of Tertullian, even though it be exaggerated by fervor. "We are but of yesterday, and yet we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palaces, senate, forum, we leave you your temples only." Now cross into Spain, whose Church Paul earnestly one time desired to visit, but of the origin of which less is known than that of Rome. When it comes into view, however, at the beginning of the fourth century, the Christian community has splendid churches, and a large membership including landowners, magistrates, and high officials in civil life. In Gaul the martyrdoms at Vienne and Lyons under Marcus Aurelius in the last quarter of the second century are tragic witnesses to the progress of the faith in a province in which the conditions of culture were somewhat favorable for its growth. To Lyons had gone Irenaeus from his native East, where at Smyrna he had listened to Polycarp, probably at one time a pupil of St. John. From Gaul the Gospel may have passed into Britain, but its achievements there have been lost in legends. Survey, now the "whole world" of the Roman Empire, and imagine, from a life benefited by their deeds, the achievements of the new faith from the borders of India in the East to the sea-girt isles of Britain in the West, and silently acknowledge the "palm of victory" as the right of the illustrious dead.

A New Book

—*Pastor and Evangelist*. By Charles L. Goodell, D.D., Secretary, Commission on Evangelism and Life Service, Federal Council of the Churches of Christ in America. (New York: George H. Doran Company.) \$1.35 net.

These brief chapters emphasize the need for pastoral evangelism, indicate what it is, and point out the ways by which it may be made effective and abundantly fruitful. The author has a keen sense for the things that are fundamental and necessary and does not waste his space over negation and complaint.

NEWS OF THE CHRISTIAN WORLD

Christian Effort in Utah

IT is most encouraging to hear good reports of the work being done by the one Christian college in Salt Lake City, Utah, the seat and stronghold of Mormonism. This college is, indeed, the only Christian college in the whole State of Utah; Westminster College, operated under the auspices of the Presbyterian Church. Though it does not take the field in a militant way against the crudities and tyrannies and monopolies of Mormonism, it is, nevertheless, a most influential missionary agency in a quiet, pervasive way. It is sending forth Christian leaders to carry the light and liberty of Christian truth into every part of the state, and is the strongest and most influential evangelizing agency at work in Utah. Of course, Mormonism believes in education, too, for it has no less than twenty-seven theological seminaries in this State, besides eighteen colleges and academies in which theology is a required course. Despite Mormonism's virtues, its rank materialism and unchristian crudities cannot for ever resist the enlightening influences of real Christian culture.

Church Union in Advance

AT a meeting of the congregation of the Northern Community Church, Rosedale, Toronto, on December 27th, it was unanimously decided to change the name of the church to the "United Church of North Rosedale." The church is to remain in affiliation with the Congregational Union of Canada until the United Church of Canada is constituted, but in the meantime it will also support the missionary enterprises of both the Presbyterian and Methodist Churches. In harmony with this policy, the congregation has undertaken to support a missionary, Rev. J. T. Tucker, D.D., in Dondi, West Africa, and three home missionaries in the Canadian West, representatives of the Congregational, Presbyterian, and Methodist Churches. This church, has had a remarkable growth during the last three years, having almost doubled its membership. That membership is about equally representative of the three denominations now negotiating union, with a few Anglicans and Baptists also represented. Its generosity is indicated by its missionary undertakings, the membership only numbering a little over four hundred. The pastor is Rev. Ronald Macleod, D.D.

Membership Gains

THE Methodist Episcopal Church in the United States reports a very substantial gain in membership during the year 1922. The precise figure is 119,007 net, which brings the total membership of the Church up to 4,593,540, which figure does not include 269,685 non-resident members. These non-resident members include all those who have been lost sight of by their pastors through removals, and who are carried on the rolls for three years before being dropped. There are 20,517 preachers in this Church,

while the Sunday-school membership is well up to five millions. The social service work carried on by this Church is very considerable. It maintains fifty-six homes for working girls in industrial centres, seventeen homes for young men, thirty-seven homes for the aged, forty-two homes for orphans, and eighty hospitals, not including the many in foreign fields under the Board of Foreign Missions. The largest average ministerial salary paid by this Church is in the Pittsburgh Conference, being \$2,207.60. Several other Conferences, however, nearly reach this total.

A Methodist Sky-Scraper

THE Methodists of Chicago have recently laid the foundation stone of what is said will be the tallest and greatest church building in the world. It is to be called the Chicago Temple, First Methodist Episcopal Church, and will be twenty-one storeys high, with a tower. It is being erected on a site which has been occupied by a Methodist church for the past eighty-four years. Of course, besides providing for a place of worship and adequate rooms for Sunday-school purposes, it will have rooms and equipment for all possible modern church activities. After all there is something very suggestive in the providing for the great enterprise of religious worship and education in the very midst of the busy life of a great city.

Givings to Religion

VERY interesting figures have been compiled relating to the givings of the people of the United States to religious objects. In the year before the war the total contributions to all religious projects reached the sum of \$415,000,000, which, notwithstanding the givings to war relief work, was just about maintained during the war years. In 1922, however, the sum reached a total of \$550,000,000 at least, possibly more. The contributions to Christian missions in foreign lands amounted to \$40,000,000 in 1922, while the sum put into church property in the United States in the same period was \$61,000,000. Notwithstanding the great advance in Congregational expenses and the large sums contributed for European relief many denominations have doubled their missionary givings since the signing of the armistice. The salaries of ministers have been raised an average of twenty per cent. since 1918. It is generally estimated that the financial methods of nearly all the churches have been very greatly improved within the past few years.

Campaigning for Brotherhood

THE Rev. Dr. J. H. Jowett has been campaigning throughout England during the past few weeks with the Archbishop of York, in the interests of international peace and good will, following up his appeal to the Churches on this subject, of some months ago. The meetings and addresses seem to have been making a profound appeal. Dr. Jo-

wett has been insisting that Christian men everywhere enlist themselves in the cause of international brotherhood, just as wholeheartedly and completely as the most loyal sons of Britain enlisted themselves in the cause of war. He is eager to get men to pledge themselves unreservedly to the cause of fraternity and world peace, and Christmas Sunday was made use of in many places for such dedicatory services.

The Will to Peace

DR. JAMES HASTINGS, prince of editors and maker of encyclopedias, crowned his long list of books by one on "Peace," which was finished before his death, and has just been published. Undoubtedly it will prove to be one of the most timely books he has ever produced. Here is a sentence from it: "Behind governments and politicians, behind diplomats and militarists, there is a great silent world of men and women yearning for peace. The people are not numb; they are only dumb. They do not lack heart, they are only in want of a voice. They cannot demonstrate their desires. They need an organ of expression, and where can they find an organ except in the Church of the living God? What is the Church for but to be a mouth for the dumb, an instrument to utter the silent yearning of the purest and the best in every land." Dr. Hastings expressly avows that he wrote the book to create a fresh moral force to move the people to the will to peace.

Anniversary of Prohibition

JANUARY 16th is the third anniversary of the introduction of prohibition in the United States, and the Anti-Saloon League has asked all the churches to give up one service on Sunday, January 14th, to celebrating the event, specially by calling attention to the good results of the measure. And after all does any one believe that it is not possible to make those good results show up in fine and convincing fashion?

Wesleyans Favorable

RETURNS from the voting in the December English Wesleyan Quarterly Meetings show a majority of between three and four to one in favor of proceeding with the negotiations looking toward union with the Primitive Methodists and the United Methodist Church. Only a very few of the Meetings show an adverse vote, and in the few instances where this is the case it is reported to be due to the influence of some strong anti-union minister or layman. The feeling against union is much stronger in the Wesleyan body than in either of the other two, so that the prospects of the movement proceeding is fairly well assured. The voting in both Primitive and United meetings has been generally favorable, though there have been frequent requests for certain democratic changes in ecclesiastical arrangements before union is consummated.

The Student Conference

SEVEN hundred students from all over Canada, with a few from foreign colleges, met in Toronto for a six days Conference during the Christmas holidays. Fuller report of the proceedings will appear in this paper next week, but it may be said now that the gathering was in many ways one of the most unique ever held in this city. The meeting was under the auspices of the Student Christian Movement, though the delegates were not confined to the Christians among the student body, there being numbers of Jews, Mohammedans and others in attendance. It was not a meeting for set speeches, though there were a few of these, and the delegates did not come to be talked to or talked at, but rather that they themselves might talk through and work out their own problems of life and thinking. The results of the gathering cannot but be very far-reaching in many ways. Dr. Herbert Gray, of Glasgow, spoke at the opening hour of every day's sessions, and his contribution to the inspiration and success of the gathering was outstanding.

Money-Raising Methods

METHODS of raising money for religious purposes have long been subjects for discussion. While most people do not like to dogmatize there is no doubt that a wide feeling exists that lax and doubtful methods that do not rightly relate the means to the end are often made use of. And yet how often it has been proven that the absolutely unimpeachable methods are always in the end the most successful. An illustration of this fact is given in a report just published of the action of the diocese of London, England. Deciding to give up "whist drives" and all other doubtful methods of raising money for church purposes, a week of prayer and self-denial was arranged for, with a special service of thanksgiving and dedication in St. Paul's Cathedral. The Bishop of London speaks of this service as one of the most wonderful in his experience, and the offering at it amounted to \$15,000. And undoubtedly the monetary results of such a campaign would be the smallest item in it. As well it would result in the raising of the whole tone of church life. It would seem as if methods of this sort are successful from every point of view if honestly and faithfully tried.

Orphanage at Nazareth

THE Near East Relief has established an orphanage at Nazareth. It is planned to make it accommodate boys of about the age of twelve, selected from among the 5,000 orphans who, in search of a place of safety, recently made a five-hundred-mile journey from Harpoot into Syria. It is definitely reported, too, that another group of these same orphans is to be cared for at Bethlehem. Surely this is making even more sacred these sacred places!

OF INTEREST TO WOMEN

An Austere Mother

The Mother of John Ruskin.

By FLORENCE DEACON BLACK

IT is recorded that John Ruskin's mother was ungracious and severe of manner. She was a Scotswoman trained in dour Scots ways, and rigorous in her sense of duty. She had made up her mind that John, her only child, should be taught to think for himself and to be complete master of himself, and with this end in view she set out systematically to train him.

Apparently Mr. Ruskin approved of his wife's ideas, though we hear of him once leaving a little of his dessert for John to taste when Mrs. Ruskin was not at dinner, and certainly he helped his silent little boy enjoy the long winter evenings by reading Scott's novels aloud to him. But apparently he interfered little with his wife's plan.

From the very first John was allowed no toys, unless a bunch of keys to jingle when he was a mere baby, could be called a toy. "John must be taught to amuse himself," said his mother.

One day an aunt—one can hardly refrain from saying in contrast to his own mother, "a kind motherly aunt"—who came to visit them, brought a Punch and Judy show, determined that the lonely child should have some pleasure. But as soon as the aunt left, the Punch and Judy show disappeared too, and John was told that it was best for him not to have it.

One day when John was carried into the dining-room at tea-time his eyes caught the gleam of the shining tea-urn and he reached out to touch it.

"Keep your fingers back," said his mother quickly.

But John did not obey, so his nurse was about to carry him out of reach of danger when Mrs. Ruskin stopped her with:

"Let him touch it, Nurse."

So John triumphantly put his little pink finger on the hot kettle and learned two deep lessons at once.

One wonders if John Ruskin would have developed better under present day methods of child training than he did under the austere rule that his mother thought wise. She was a great believer in corporal punishment. If he fumbled on the stairs he was whipped that he might learn to walk more carefully. If he cried he was whipped again which taught him to be a quiet child, and if he did not do what he was told he received a whipping to teach him obedience.

These whippings were not administered in anger, probably most often with secret sorrow, but in accordance with her plan. Mrs. Ruskin took every measure she thought necessary to make her child grow up good, wise and healthy.

Healthy!—she guarded his health to the best of her knowledge and allowed no unnecessary risks to his

life, such as pony-riding or other sports. She thought sweets bad for him and he was not allowed to taste them. When he had learned to be seen and not heard he was allowed to come into the dining-room to crack nuts for others to eat. On one occasion which John always remembered, his mother relented to the extent of putting three raisins in his hand as he trotted by her side watching her give out stores in the big, old-fashioned store-room.

John had to teach himself to read. His special corner was a little recess in the drawing-room, where later on he read books and drew pictures, and wrote stories, and where he drank his cup of milk and ate his slice of bread before going to bed.

Every day as well as on Sunday John learned by heart chapter after chapter of the Bible. It must have seemed a great weariness to the child, and yet when an old man, he said that this Bible teaching was "the most precious, the one essential part of all my education."

If Mrs. Ruskin satisfied her conscience in the things she forbade her boy, equally did she do what she conceived to be her duty in giving him those things she thought good for him.

Every summer, father, mother, nurse and child packed themselves into the family chariot and fared forth to Scotland. Here John had

his cousin Jessie to play with and a garden to play in, so different from his first London home. What a treat it was to have a companion! His mother and nurse had never played with him and he had never been allowed to have other children in to play. It was not much wonder that blue hills as he had seen them in Scotland always afterwards stood for happy days.

When John was four the family moved to a house where they had a garden of their own, a garden entirely lovely, but with two drawbacks. John was not allowed to touch the fruit in it and he was all alone in it, not even a dog or cat to love. He was allowed now, however, to dig and rake, and was given bricks to build with.

When John was a little older his parents and nurse and he started off in their chariot for Switzerland. John travelled with a sketch-book or note-book always at hand now.

John Ruskin *did* learn to think for himself. In that his mother was amply rewarded. She meant well, so John probably forgave even if he did not forget the severities of his childhood. Both parents said little, but they were very proud of their son! John Ruskin became one of the most advanced thinkers of his time and was famous for his books while still a young man. Some of his ideas that were laughed at then are accepted everywhere now. He taught the value of truth and beauty, and that a country's wealth is in its people, especially its children, and not in its material possessions. The spiritual influence that Ruskin has exerted upon the world is incalculable.

An Unlearned Lesson

By EMMA GARY WALLACE

IT so happens that two business firms are using the same floor space. The establishment is a very large one, and the location eminently desirable. The expense, however, of meeting the overhead of the entire place was more than the first firm felt like carrying during the recent business depression. Consequently, they sought for some congenial individual and some non-conflicting line of business to take over half of the space, and to bear a proportionate part of the costs.

The two firms got along beautifully, each one proving obliging, courteous, and thoughtful as far as the other was concerned. In place of its being a drawback to have two men doing business in the one big showroom—it was a distinct advantage, and everything went smoothly.

Then came the time when the first firm found it expedient to make a change. So they sold out their stock and another incoming firm took over the lease.

Of course the provisions of this lease gave the one who had rented half the establishment—a continuance of his rights, and this man

along smoothly as it had done before. He put himself out to be accommodating and to help the newcomers to the city in every way in his power.

But the whole personnel of the place had changed. The new firm showed a distinct inclination to take every possible advantage. One of the salesmen would frequently come across to the side of the showroom held by the lessee, and when private business was being discussed, would draw up a chair and proceed to listen or to interject remarks of his own.

Finally the young fellow who had sub-rented, became so exasperated that after a situation of this kind was over he turned to the older man and said,

"My dear sir, I'm younger than you are, but I am wondering just the same, what kind of home-training you had as a child. Didn't your mother teach you something in the way of good manners regarding the right to privacy of the people about you?"

"If you were transacting business with a man I should not think of

coming near you and should take pains to keep out of hearing distance.

"The other day I left some papers on my desk, and when I came back I found that you were looking them over. On several occasions you have come and looked over my shoulder when I was writing. I hesitated to show resentment, but it annoyed me exceedingly.

"We are both tied up here on lease contracts, and we might as well understand how matters stand in the interests of harmony. I shall expect and demand such business privacy as is legitimate and right. I shall not interfere with what you are doing or pry into affairs which are none of my concern, and I shall expect that you will extend to me equal consideration and courtesy."

"And what if I do not do it," sneered the salesman from the other side.

"I shall not retaliate," said the young man pleasantly, "but I shall have my lawyer secure for me legal protection. This will be unpleasant for both of us, but if your lesson must come in this manner, it is your fault and not mine."

"Yesterday my safe door was open, and you went along and looked in. You did not touch anything but you made remarks which betrayed your interest. A word to the wise should be sufficient."

This situation is not an imaginary one but actual, and the ultimate solution is not yet worked out.

The point to be made in this connection is just this, that children should be taught the right to privacy of those about them.

Even with the family, they should not feel at liberty to enter a closed door without rapping; to read a letter belonging to anyone else; to handle papers, books, or records left by someone who has been called out of the room; to open a letter addressed to someone else; to stay within hearing without invitation when a private conversation is being conducted; or in a thousand and one other ways to be forgetful of the rights of the people about them. Children should be taught that good manners demand consideration for others.

If John and his mother go to call on Mrs. Brown and a second caller comes while they are there, John and his mother will chat pleasantly a while, and then will withdraw, for it may be that the newcomer has private business to discuss. If John and his mother are guests in the house of Mrs. Brown they will of course withdraw when callers arrive unless invited to remain.

A great deal of family and business friction is caused by the failure to observe these refinements of daily contact. Teach the children while they are little, the reason for distinctions of this kind, and require that they observe them. Then when they grow older and mingle with people in business and community life, they will not offend and bore others by their crudity and annoying ways.

Young Canada

The Tin-Pedlar and the Wish-bone

By BERTHA E. GREEN

Chapter V.

Cookie-Crocks and Circuses.

NO man could be kinder or more agreeable than Mister Boggs, the Tin-Pedlar. Although he had not thought of it at the time, each of his four Wish-bone-wishes had been made with the thought of pleasing, and even after his strange ride with his sailing wagon and flying bathtub, his thoughts of the wishes and the Genie were mostly that they might benefit other than himself.

"The next time I wish," said Mister Boggs to himself, "it's going to be for something real fine—something that everyone will enjoy. No wish is going to slip off the end of my tongue this time."

Strange to say, Mister Boggs, for one whole day, said nothing that the Genie could twist into a wish of any sort. But, although the Tin-Pedlar was careful, he was on the watch for a good chance to make a wish that would be enjoyable. His opportunity came the following morning.

Just a little way down the road from a neat, red-brick schoolhouse was the cluster of a tiny village. There were half-a-dozen small houses, a blacksmith shop, and a general store and post office. The side of the blacksmith shop faced the road along which Mister Boggs and his old grey horse were travelling, and it was this wall that started the fifth wish of the Tin-Pedlar.

To look at that wall, you wouldn't have known it was a shop at all. Large posters covered every bit of its weather-beaten shabbiness. A circus was coming to the town of Rumford, some ten miles away, and in gay lettering and gaudy picture the posters told the passer-by all about it.

Mister Boggs stopped the grey horse where he could get a full view of the circus poster. The old grey horse would have halted, anyway, for the Tin-Pedlar never passed by a billboard with an elephant on it, much less one with tigers and a clown that jumped through hoops. Mister Boggs had just satisfied himself that this was a good circus poster, when his attention was drawn to the other side of his wagon.

A small group of children was standing quite near, each saying to the other, "You go ahead and ask." The Tin-Pedlar knew them all, and at last a favorite of his, a tow-headed lad of seven, asked anxiously:

"Please, Mister Boggs, do you want to buy a cookie-crock for real money?"

The Tin-Pedlar did not need to be told the reason for this question, for the children's eyes gazed longingly at the circus posters, then anxiously at himself.

"It's a good crock, Mister Boggs," said the spokesman. "It's our own, too. It's got a lid, and the crack in it don't hurt for a cookie-crock, for not even the teeny-weeniest ant could get in. We can get a ride

to the circus to-morrow if we sell the cookie-crock for enough ticket-money."

The crock really was of no use to the Tin-Pedlar, and the idea of buying it for the price of half-a-dozen circus tickets was out of the question. He did not like to disappoint the children, and as he thought of this, his glance fell on the Wishbone in the corner of the wagon-seat.

"Hurray!" cheered Mister Boggs to himself. "This is the time a wish comes in handy." Then, aloud, he said, as he took the Wishbone up in his hand: "It's a long way to go to town, and to-morrow's a long time off. I wish we had a circus right here to-day."

The Genie of the Wishbone never lost a moment, and seemed to know a good deal about circuses, for the change that came to everything around the blacksmith shop at the crossroads was nothing short of wonderful. The general store had changed to a large tent, within which roaring, snarling, barking, grunting beasts of all sorts and

LOTS

MINERVA HUNTER

My uncle's always joking
He said the other day,
"I hope that you're contented
With your lot, Eva Mai."

"My lot?" I said, quite puzzled,
Then guessing what he meant,
I said, "It is not ours, sir,
You see we only rent."

sizes could be seen through the bars of their cages. In a vacant lot to one side, seven huge elephants curled and waved their trunks, and the tow-headed boy who had spoken to Mister Boggs was tugging a bucket of water to one of them.

Side-shows flourished. The postmaster was selling circus tickets from what bore a faint resemblance to the post office wicket. But the greatest change was in the blacksmith shop. Instead of a low, rambling building, there was now a huge tent, from the three peaks of which, flags gaily fluttered. All the villagers and folk from all the country around were there in their holiday best, and were now streaming through the entrance to the great tent.

Three sawdust-covered rings in the centre were surrounded by tiers of seats, which were soon filled. The great show was about to begin.

Where was Mister Boggs all this time? All that I have told about happened so quickly, that the first thing the Tin-Pedlar knew, he was in the centre of the largest sawdust-ring, wagon, old grey horse, and all. The crowd was laughing at him—and no wonder. His wagon was only half its size, with tiny wheels. The old, grey horse was painted blue and yellow, and when

Mister Boggs glanced at his own clothes, he saw that he was dressed in a clown's suit.

The show began, and through it all Mister Boggs, though he never tried, kept on doing the funniest things with his wagon and his spotty horse.

It was fun for the crowd, and fun for the Tin-Pedlar. It was fun for the old horse, too, until a performing lion jumped on the wagon for a ride, and roared.

Mister Boggs' spotty horse snorted, and, gathering his clumsy feet under him, galloped against the elephants, overturned the performing seals, and upset the man

with the ice-cream cones. This was too exciting for any Tin-Pedlar, and Mister Boggs snatched up the Wish-bone from the seat beside him, and wished that the circus might come to an end right away.

In a moment all had changed again—not all, for a little group of children were walking homeward eating pop-corn balls, and a cracked cookie-crock lay forgotten by the blacksmith shop.

"Clk!" chirped Mister Boggs to the old, grey horse. "I just know the circus in town to-morrow won't be near as good as ours was."

(To be continued.)

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Our Manitoba Letter

GUARDIAN STAFF CORRESPONDENCE

Souris District: Here and there.

THE crops through this district have this year been the best for the last ten years. The circuits most affected were Pierson, Melita, Waskada, Medora, Lauder, Hartney, Goodlands, and Lyleton. These, perhaps, more than any others in the province have year after year been badly hit, by drouth, grasshoppers, etc., until even men of great faith were becoming discouraged. But this year a different story is told. Our Heavenly Father has been lavish in His gifts to men, and again men have taken hope and courage. However, a trial of another kind has come. Never in our history have the prices fallen with such rapidity. The crop did not compensate the farmer for his labor. The greatest mystery is the way the crops have been graded. Some wonderful things are being done in the earth. A sure sign of the returning prosperity is seen in the insistent demands made upon the farmers by their creditors. Every company and organization seems to have had the "prior claim." Altogether, our summing up of the situation is that, while this year has been the best for many years, the people generally, are poorer now than they have been for some years. All over the district there is a stronger desire for the extension of the Kingdom of God, than perhaps for many years past.

Our district is a large one of twenty charges. Of these, twelve are now known as Union charges. The last Conference saw many changes in the ministerial personnel of the district.

A convention was held recently at Deloraine, which was also a "district meeting." The chairman, Rev. O. Coleman, presided. Addresses were given in the afternoon by W. J. Battley of the Manitoba Social Hygiene Association, and Rev. Manson Doyle of our Sunday School Department. The delegates were the guests of the Deloraine citizens at a banquet which was much enjoyed. The evening meeting, though not well attended by the citizens of Deloraine, was a time of inspiration. The President of the Conference, Rev. B. W. Allison, of Boissevain, who supplied at the last moment for Rev. H. Dobson, gave a fighting speech on the "Manitoba Temperance Situation," which was loudly applauded. It was a splendid lead to our Church in this great contest. Rev. Manson Doyle

also spoke on the subject dear to his heart, viz., "The Work among our Boys and Girls."

Napinka, (Union), Rev. J. W. Melvin, M.A., B.D., pastor. The work here is on the upgrade. In addition to his three preaching services, Mr. Melvin conducts two or three Bible classes, and puts in a children's address or two. In the week he is assiduous in his attention to the young, visiting the day schools on his circuit for definite religious instruction weekly. This faithfully-hard work is bearing fruit, and the results of it are distinctly gratifying. Brother Melvin has also been in great demand this year, as last, for anniversary work. In addition, he has been honored by being elected to the Wesley College Board, as a representative of the Alumni in Theology, and also of the Arts, but has elected to represent the Theology. He is also secretary for Religious Education, as well as the financial secretary of the district.

Melita, Rev. E. Howard Smith, pastor. Brother Smith has charge of one of the few Methodist charges on the district. In his second year there, he is making a deep impression upon the religious life of the community. The press is bearing witness to the strength of his work. He recently lectured to a crowded audience in the local theatre, and received generous applause for his work. Melita, though hard hit by the crop conditions of recent years is still a leader in missionary enterprise. Brother Smith's health is better now than for some time past.

Pierson, Rev. Fred Chapman. This circuit, has been greatly encouraged by the improved crop conditions. The pastor and people have been called upon for an expression of faith as perhaps few circuits have been called upon to do. The field has been blessed, and it may be hoped that as the years come there will be continued improvement. Some of the finest people God ever gave to the Methodist Church are to be found on the Pierson circuit, and their labor is not in vain in the Lord.

Medora, Rev. G. H. Lord, pastor. Mr. Lord came to this field last Conference from Stockton. He has a reputation for hard work. Affliction has been a constant visitor at his home, his little daughter having been very ill for a long time. The sympathy of the whole district is tendered Brother Lord in his trouble, and the hope is that the little one's recovery will be speedy and

permanent. The winter driving of this field is hard, as for several miles there are scarcely any roads open. The press reports very successful events recently, particularly the anniversary gatherings. Missionary work is being placed in the foreground, a recent visit from Brother W. O. Fryer of Japan being the means of reaching the circuit objective. He is actively engaged in an aggressive programme of work among the young, and recently gave an instructive evening to them on "Browning." Brother Lord is a valiant and stern fighter for the truth, as recent letters to the religious and secular press on such matters as prohibition, etc., will testify.

Deloraine, (Union), Rev. P. V. Samson, B.A., came to this field from the Congregational Church, Calgary, and has just completed a very successful year as pastor. He has the qualities that wear well, and the work is forging ahead. Mr. Samson has been giving special attention to the work among the young, and is a recognized leader in the district for Tuxis and other work. He has also been giving attention to some outlying points, which for some time have not been receiving service, and has thus refuted a charge often levelled at Unions that they are concentrating on the towns to the neglect of the country. He is also taking a strong stand on the Temperance question in his district. Brother Samson this year conducted the anniversaries at Medora, Lyleton and Waskada, with great satisfaction to all.

Waskada, (Union), Rev. W. L. T. Patteson, pastor. This is a new Union charge, having united last July. Brother Patteson was called to this field from Medora. Much has been accomplished since then, the church having been renovated, and electric lights installed. Additional structural improvements have been effected. A missionary committee has been formed with the direct object of securing the various funds for the parent Churches, and to date, has been successful in securing in cash three-fifths of the objectives. Rev. J. A. Doyle was of great assistance to this end.

Hartney, Rev. A. R. Maunders, pastor. The work all over this field is in an encouraging condition under its succession of energetic pastors. The Epworth League Silver Jubilee, at Bethel, was one of the most outstanding events recently, (Dec. 1st). The following is a partial report:

Silver Anniversary of Bethel Epworth League.

The president, Mr. Earl Robson, opened the meeting and after giving a brief account of the work which the society was trying to accomplish at present, called upon Mr. Richard Brigham, the first president of the League, who twenty-five years ago was working on a threshing outfit, when he was appointed to that office as the leader of the young people. Mr. Brigham gave a short review of the work and mentioned many old timers, a goodly number still in the work and going strong. Mr. J. L. Gordon, the first vice-president, added a good deal of mirth to the occasion by telling of some of the incidents which happened a quarter of a century ago.

Mr. Wm. Robson, one of the charter members, recalled the work, as organized by Rev. Mr. Beveridge, when the appointment was on the Huntington circuit, also of Rev. Shaver and Rev. W. B. Allison, now

President of the Manitoba Conference; of Rev. J. W. Woodsworth, who was an ardent worker. Mr. Robson said those were the days of just beginnings, and there were not many young people in the country.

Letters were then read from some of the former League workers, among them one from Mr. A. Andrews, now in the East, who was a staunch supporter of the church and league. The friends of the Andrews family, when building their present comfortable and commodious church, placed a window in honor of them, on the north side of the church. Rev. D. B. Kennedy's (a former pastor) message to the Leaguers was "Hold fast that which is good." Rev. J. E. Lane rejoiced in what the League had stood for, and wished them God speed.

Mrs. R. Brigham, who was an officer twenty-five years ago and is at present an energetic worker, gave a brief account of the missionary objectives: furnishing a cot in China; arranging to support Dr. Kilburn, sending one of their number to work in All People's Mission, Winnipeg; the buying of a lantern for use in the League; then Mr. Chambers was to be their representative on the foreign field, but he went to Poland to study the life and ways of the people there; finally Miss Bousefield (now Mrs. Veals) became their missionary to China. Mrs. Brigham said, "First we gave, then we began to study, and now we are praying that God will send one of our own number."

Mr. Wm. Robson, Jr., then introduced a missionary pageant, with characters representing workers from China, Japan, India, Africa and among the Indians. By a vote of all assembled it was unanimously decided to create a Missionary Memorial Fund in memory of Morley Brigham, a faithful member of both League and church, who was killed suddenly less than one year ago.

The literary and social committees were represented by Luard Canning, and an original composition sung in chorus form.

The League has had a paper for some time and it is always most interesting and right up to date.

Mr. Wm. McSorley gave a report of the Citizenship Department and appealed to all to support them in their department. Mr. and Mrs. Robert Robson then sang a duet most acceptably, "The Little Brown Church in the Dell."

The Junior Department which was organized eight years ago, was introduced by Mr. Leslie Robson, and the juniors present gave a demonstration of how they conduct their meetings. A letter was read to them from Mrs. (Rev.) Howard (Ada Andrews), a former member, encouraging them to keep on in the good work. They closed their part by all repeating the Junior Pledge. All present were then asked to enter most heartily into the next number, when the ladies served refreshments. One feature of this was a large birthday cake, with twenty-five candles lit and brightly burning, assuring the audience that the League was as strong and bright as ever, and as the pastor, Rev. Mr. Maunders pointed out, it is only by building up the four-fold life, we can expect to grow, because in looking over the Conference, there are not many Leagues that have stood the test of time and have had twenty-five years of unbroken service to the community and the church.

Port Arthur

Port Arthur has recently completed a very satisfactory religious census—all Protestant Churches and the Y.M.C.A. participating, and supervised by the local Religious Education Council, of which Rev. W. S. Reid is president. The canvass was completed in about three hours with 450 canvassers at work. Tabulation of results was under a committee of which Mr. D. R. Harrison, superintendent of Trinity Methodist Sunday school, was chairman.

Re Trinity Church, report states: "The proposed visit of the General Superintendent to the head of the Lakes is creating a great deal of interest amongst the Methodist people of the Twin Cities. The chairman has secured him for the fifty-first anniversary of Trinity Church on Sunday, February 11th. It is expected that a banquet will be given on the Monday night following and that he will have other opportunities of meeting the people in this somewhat isolated section of our Church work."

At the November board meetings of Wesley and Trinity Churches both pastors were unanimously invited to remain, Mr. Clendinnen for his third year, and the chairman, Rev. W. S. Reid, for his fourth. Most kindly and appreciative words were spoken by both boards concerning the work of their respective ministers.

Kelwood, (Union), Rev. J. T. Wotton, pastor. Rev. J. H. Doyle was with us Sunday, Dec. 10th, and gave us three splendid addresses. The result will be one-third increase for missions over last year. We have a splendid, progressive Ladies' Aid, which has redecorated almost the entire parsonage since last July. Also a well organized Young People's Bible Class, which is doing real active work in the community, with a membership of fifty. The rest of the work is progressing favorably." Mrs. Wotton was ill for many months last winter, part of the time in Brandon Hospital, but has made steady progress toward recovery.

The Boys Parliament, which is to be held this week, under the super-

vision of the Manitoba Boys' Work Board, has created no small stir. The way this proposition has gripped press and forum is most gratifying to the leaders. Members of Parliament and other public men are watching developments closely with a view to raising higher the standards of political life. Three Methodist parsonages were represented among the forty-seven members elected on Dec. 13th, viz., Bruce McIrvine, Grace Church, Winnipeg; Hamer Lane, Stonewall, and Edward Armstrong, High Bluff. The latter was called upon by the "Lieutenant-Governor," Geo. H. Stewart, to be "Premier" and leader of the Government forces. Ministers have been chosen and announced. There may be occasion in a later letter to refer to results. There seems to be no lack of response when youth is appealed to in a heroic way. Undoubtedly, the Church has boundless opportunities in this direction for both boys and girls. Many other Methodist homes are represented in the Parliament, but it does not appear that any other ministers' homes are represented.

Pastors knowing of Methodist patients being sent to the hospitals in Winnipeg are requested to notify Rev. J. A. Haw, B.A., 162 Marion Street, Norwood, who is acting for a committee of the Methodist Ministerial Association.

The GUARDIAN canvass is evidently "catching on." It sometimes takes quite a while to get up steam enough to push up a grade like that, but it is worth while.

Report reaches your correspondent that Rev. D. J. Wilson, probationer at Sandridge, lost his library and private effects by fire a short time ago. We know how to sympathize with him, and intend to send him some books at least. Those who have a book they would like to contribute might drop him a card giving the name or names and see if it is needed. When people send books without order, a man may get more or less than he wants, or duplicates. Address: Narcisse, P.O., Man.

R. O. A.
High Bluff, Dec. 25th, 1922.

Young People's Work

REV. MANSON DOYLE, B.A., Assistant Secretary of the Department of Sunday Schools, spent a month in Manitoba in October and November. He was asked to summarize his experiences and observations for the benefit of GUARDIAN readers and the good of the cause. Herewith is his reply. His summing up of the situation will prove of wide interest and be suggestive to other Conferences.

R. O. A.

Dec. 26, 1922.

"The Young People's section of the Methodist Advisory Committee for Manitoba Religious Education Council has for some time felt that our young people's work was being overlooked in the midst of the enthusiastic efforts and fine success in boys' and girls' work. They, therefore, decided that the new constitution for the Young People's Department should be presented to the Manitoba constituency at the earliest possible moment after the close of General Conference. It fell to my lot, as field secretary, to make an itinerary of the Province during November.

"The incidents and facts of the month's work were in themselves of decided interest. The general plan of the trip was to meet the officers of Local Young People's Groups at supper, with a public meeting at the same place at 8 o'clock. At the supper meeting, plans for young people's work were discussed and confirmed. The general public were invited to the evening meeting, and the more general interests of young people's work, as the new Constitution of the Young People's League will affect them, were considered. Gatherings of this kind, with some variations, were held at Virden, Hartney, Brandon, Swan River, Benito, Durban, Neepawa and Winnipeg. Two District Meetings, two Boys' Conferences, and the Christian Endeavour Union Convention at Cypress River, were also part of the programme of work for the month.

"One very interesting evening was spent with the pupils and staff of the Brandon Industrial School. The meeting was conducted entirely by the pupils, the members of the staff present taking their places in the

audience. The young Indian girl and boy whose turn it was to take the meeting carried their responsibility well and introduced the speaker tactfully. It was a delight to speak to this group of young people, who, coached by Mr. Eburne, of the school staff, are working out for themselves their religious and social affairs.

"The Provincial Christian Endeavor Convention was historic. It decided to merge the interests of that organization with those of all other young people's groups, as headed up in the Young People's Board of the Provincial Religious Education Council. This means that as soon as the details can be worked out there will be one Provincial Young People's Board for Manitoba, which is evidence of good leadership by some person or group. When the Convention was over on Saturday night, it was beginning to rain and we had to get to Rivers, almost 100 miles away, by auto, for Sunday services. A fine young Manitoban volunteered to make the trip during the night, before the mud got too deep. It was a trying drive for the best of drivers, but my friend made the ninety-eight miles in mud and midnight mist without once stalling his engine. If all the mature Christians had been one half as heroic on the following day, which was wet and cold, we would have had full churches.

"The new Constitution was everywhere well received. At one of the meetings a young man rose and said: 'Now! I am ready to accept the presidency of our young people's work. I see my way through in our situation here; this new plan is just what we have needed.'

"As regards the young folks themselves, and their attitude to the Church and religion, I feel certain that we have turned a corner. Carelessness and the pleasure lust are breaking down in many places. The evidences of this were most interesting. In one case (Swan River) a special dance and a moving picture show were on the same night as our meeting, but the young people were at their own meeting in full attendance, reinforced by four car loads from Bowsman. In eight years of this kind of work I have never spoken to more attentive and serious gatherings.

"The motto this year for the Manitoba Conference should be: 'A

Young People's League at every appointment.' The Tuxis Boys and Canadian Girls in Training will not hold their members for more than two or three years. What then? The Young People's Group is the only answer.

"Local union has already made the denominational district organization impossible, but the time is over-ripe for definite and vigorous pushing of organized young people's work by districts and provinces on a new interdenominational basis. This should be attempted at once between the Methodist and Presbyterian Churches.

"These might be followed next year by a Provincial Convention put on by the Young People's Board, and arrangements made for denominational rallies. Certainly there should be a provincial gathering next year of representative young people of the Union, Methodist, Presbyterian and Congregational Churches, should the larger scheme prove impossible.

"The boys' and girls' groups seem to have been particularly successful. Evidences of their good influence was to be seen in several places. This summer should see the summer school for young people made even more attractive and effective. We have three fine sites always available for this work, and a fine tradition of good fellowship. Let us make the summer schools a rare success in Manitoba this year.

"Manitoba has more young people than ever before in attendance at her churches. My impression was that they are ready to join in a democratic young people's organization and put their best into the promotion of a Young People's Christian Programme within the Church. In every instance where the opportunity was presented to them to organize for this purpose, they decided in the affirmative.

"Copies of the new Constitution are ready for distribution. The new programme for January-April is in print and the programme for 1923-24 will be ready early in the new year. If every minister whose young people are not organized will make a real study of both these documents and then call his young people together and challenge them to accept responsibility for their own training and the Christian work of the Church and community, they will not fail him."

The question of religious education in the public schools is becoming an increasingly live one in this province. A programme has been agreed upon between the Churches, and it now remains for the Government to put legislation upon the statute books as to the practice to be followed. To this end the Conference Special Committee appointed Rev. Charles Morgan, Rev. A. E. Whitehouse and A. J. Tufts a committee to work with a committee from the Presbyterian Synod to take this matter up with the Government.

The question of assessments to connexional funds and the budget of the Presbyterian Church is one of the vexed questions in double affiliation charges, as some of us know. With the best will in the world it is difficult to do the right thing at times and the Conference Special Committee, evidently recognizing this, appointed Mr. Endicott, Mr. C. W. Brown and Mr. Brooks, of Saskatoon, a committee to co-operate with the Presbyterian Church, presumably to find a basis of agreement. We wish them good fortune!

Many changes in stations were reported to the Committee and dealt with: Wapella, vacant, Rev. Samuel East appointed; Caron, one wanted, Rev. Talbot to continue as supply, double affiliation suggested to people of circuit; Turtleford, Roy Gamble appointed; Waldeck, left in charge of chairman of district and superintendent of missions; Balcarres, J. C. Bard appointed; Storthoaks, B. F. Parsons; Plunkett, G. A. Beatty appointed; Spy Hill, R. M. Seymour appointed; Lang, change after reading of stations at Conference, J. T. Stephens reappointed; Colgate, also change after reading of stations, John Lewis appointed, and Tribune, C. Leech appointed. Rev. Richards was appointed to supply Rockhaven, in view of the resignation of Rev. E. D. Gibson, and the committee agreed to support Mr. Richards' reception into the committee; Denzilfield, Percy Purdy appointed; Richlea, James Eastcott; and it was reported that at Outlook a double affiliated union had taken place, releasing Mr. East, who was appointed to Wapella, as mentioned above.

In the evening Mr. R. E. A. Leach, chairman of the Liquor Commission, was present, was made a corresponding member and addressed the Committee on the present liquor situation. Not being present at the meeting and the minutes not telling what he said, as, of course it is not the business of minutes to do, I don't know what passed. This liquor question is getting a hotter one in Saskatchewan all the time, as is evident from the nasty temper of the *Regina Leader*, the prime liquor advocate of the West. The *Leader* sees red every time it mentions either prohibition or Mr. Lloyd George, its two *bêtes-noires*. Some of us have been wondering lately what Mr. Lloyd George, in particular, has done to that organ, to make it so manifestly unfair and hysterical every time it has occasion to refer to that statesman. If he has fallen, surely! Mr. Lloyd George has deserved well of the British commonwealth and is entitled to British fair play. The *Leader* fails to recognize that there may be two sides to some of the questions on which it castigates Mr. Lloyd George severely. However, the average western Canadian will use his own judgment, as to the merits of Mr.

Lloyd George and it is possible that savage attacks will simply have a boomerang effect. Mr. Lloyd George is not one of those men who never make mistakes, a faultlessly-regular, icily-null man—the world has plenty of "regular" nincompoops—and doubtless he lays himself open to attack, but there is something revolting in the bitter savagery with which he is being attacked in certain quarters just now.

This may seem a long way from Saskatchewan, but the liquor question is very much in Saskatchewan; so is the *Leader*, and Mr. Lloyd George's parish in the world! It is likely to remain so when some of his detractors are forgotten. More on the Saskatchewan liquor situation another time.

Regina College Doings

The college is having a good all-round year. There is a fine body of students in attendance and after the Christmas holidays the college will be filled to capacity. A total attendance of over six hundred students is a good record. The college dinner on November 9th was a most successful affair. The dinner is given annually to the business and professional men of the city and has always been a popular institution since its inception. This year Dr. Leslie Pidgeon, of Augustine Church, Winnipeg, was the special speaker, and gave an address that was thoroughly enjoyed, on "Our Social Responsibility." It was pure psychology, popularly given, and was recognized as one of the finest addresses ever given in the college.

The annual appeal to Regina people for the support of the college this year brought nearly \$9,000, and half of this was in cash.

Singular Honor

Regina College has received a singular distinction in the fact that Mr. James MacDonald Minifie, a former student, has been awarded the Rhodes scholarship for Saskatchewan. Mr. Minifie came to the college in 1919 with only eighth grade standing. In one year he passed junior matriculation and second class teacher's examination with honors. The next year he returned and took senior matriculation and first class teacher's certificate with honors and won a scholarship to Saskatchewan University. While a student in the college Mr. Minifie was also closely identified with the athletic, literary and religious activities of the college. Dr. Stapleford says of him, "He is a fine type of young citizen and will worthily represent Saskatchewan at Oxford. The fact that he was in France from 1916-18 partly accounts for the fact that his public school education was delayed. Mr. Minifie is the second Regina College student to be so honored. Our first student so recognized was J. A. MacFarlane, of Nokomis. Mr. Minifie comes from a farm near Vanguard." We congratulate Mr. Minifie on his romantic educational career, and Regina College on the opportunity that fell to it of giving such a promising student his chance.

Rev. F. E. Wagg, M.A., has entered upon his duties as commercial teacher with enthusiasm, and has a fine class of young men in connection with the special course for farmers' sons.

Items in Brief

Rev. J. C. Hargreaves, formerly of this Conference and now of Grand Haven, Michigan, sent out a

(Continued on page 16)

About Saskatchewan

GUARDIAN STAFF CORRESPONDENCE

It seems rather late in the day to report the proceedings of the Conference Special Committee, which met on Wednesday, November 8th, but this is the first opportunity the correspondent has had, and he believes that some of the items of business are important enough to warrant inclusion in this review of Saskatchewan church doings, even if late. So here goes! But the correspondent is only reporting from minutes kindly supplied by Rev. W. T. Cleave, B.A., the secretary of Conference. He regrets he was unable to be present himself; so cannot give the fuller review he would have done had he been present.

The report of the Emergency

Fund was presented by Rev. James Smith, of Chamberlain, and the report showed that the fund had, in the main, been loyally supported by the ministers and circuits. It is certain that this fund met a real need this year in making up salaries of men far below the minimum in receipts and a measure of justice was done. Whether any such effort will be necessary another year may be a different question. The big crop this year will surely have tended to help the situation. Much of the success of this fund this year is due to hard work done by Rev. James Smith, whose heart would be in a job like this. The Special Committee recognized his good work by passing a hearty vote of thanks.

Among the New Books

—*The Art of Preaching.* By Charles Reynolds Brown, dean of the Divinity School, Yale University, author of "The Religion of a Layman," etc. (Toronto: The Macmillan Company of Canada.) \$1.90.

The Forty-Eighth Lyman Beecher Lecture on Preaching. Dr. Brown is teacher of homiletics in Yale, and sixteen years ago delivered the Lyman Beecher lecture on "The Social Message of the Modern Pulpit." His theme this time relates to the technique of preaching almost altogether, his chapters being, "The Significance of the Sermon," "The Basis of the Sermon," "The Content of the Sermon," "The Measure of the Sermon," "The Lighter Elements of the Sermon," "The Delivery of the Sermon," "The Setting of the Sermon," "The Soul of the Sermon." The chapters are crowded with safe counsel and rich suggestiveness. The book, in the hands of any preacher still young enough to learn, ought to be exceedingly helpful.

—*The Sunday School at Work in Town and Country.* By William Monzon Brabham. (New York: George H. Doran Company.) \$1.50 net.

The author of this excellent volume on Sunday-school work is superintendent of the Department of Sunday School Administration of the Methodist Episcopal Church, South, and the special feature of his book is that it has in mind chiefly the small and medium-sized Sunday school. The school of less than two hundred members is kept constantly in view, just the very kind of school that some volumes on Sunday-school work overlook. All phases of the subject are gone into most helpfully.

—*Our Ambiguous Life.* By John A. Hutton, D.D., author of "Discerning the Times," etc. (London: James Clarke; Toronto: The Upper Canada Tract Society.) \$1.80.

Dr. Hutton is one of the freshest and most stimulating preachers of our time, and the publication of a new volume of his addresses is an event. This volume is not only one that the preacher will find richly suggestive and inspiring, but the layman as well will read it through with the greatest of pleasure and profit. It is not only rich in its teaching, but it has a fine literary flavor as well.

—*In Naaman's House.* By Marian MacLean Finney. (New York: The Abingdon Press.) \$1.75.

A story of Old Testament times in the days of Elisha, that pictures in a very realistic and impressive way the life and spirit of the times. The picture of the little maid that waited on Naaman's wife is specially well drawn. Of course there is adventure and romance in the story.

—*Old Testament Law for Bible Students.* By Roger Sherman Galer, M.A. (Toronto: The Macmillan Company of Canada.) \$1.40.

Something new, so far as we know, in Biblical study. The author's purpose is to classify and arrange all the laws which constituted that portion of the Old Testament known as the Torah, in accordance with the scheme of classification used in modern law books, whereby each topic or branch of the law is treated separately under appropriate subdivisions; and with

all provisions relating to each subject grouped together. In this way the student has before him a complete analysis of the whole body of the Torah into appropriate classes and divisions, such as the Rights and Privileges of Citizens, Courts and Legal Procedure, Domestic Relations, Laws of Inheritance, Laws Relating to Real Property, Criminal Law with its various branches, etc. The author is a lawyer of experience, as well as a very successful adult Bible-class teacher.

—*Where the Higher Criticism Fails.* By W. H. Fitchett, B.A., LL.D. (London: The Epworth Press, Toronto: The Upper Canada Tract Society.) \$1.25.

We picked up Dr. Fitchett's book with the keenest of interest, though we had a little misgiving as to whether the author of "How England Saved Europe" and "Deeds that Won the Empire" had any special qualifications for writing on this special theme; but we did look to find him interesting and stimulating, and perhaps enlightening. But we laid down the volume with the keenest kind of disappointment. Why will men write about things of which they know so little, and attempt to discuss matters that they have no qualification for dealing with! Manifestly Dr. Fitchett has read little on the subject with which he deals with such professed authority, and that little reading has been done mostly with a closed mind. With a few chance quotations, handled with the greatest injustice to the general teaching of those from whom he quotes, he seeks to overthrow and discredit the whole method of historic interpretation of Scripture, even though at the same time he professes to believe in and practice the method himself. To show that some so-called higher critics have said some extreme and unwarranted things is not a very difficult matter, but it is hardly safe to go on from that to the conclusion that higher criticism as a method has failed, which is what Dr. Fitchett does.

—*The Cross and the Garden.* By F. W. Norwood, D.D., City Temple, London. (New York: George H. Doran Company.) \$1.50 net.

A very interesting volume of sermons by the pastor of City Temple, London. The initial sermon which gives title to the book is on the text, "Now in the place where He was Crucified there was a Garden," and is a striking piece of exposition.

—*God's Green Country.* By Ethel M. Chapman. (Toronto: The Ryerson Press.) \$1.75.

This is a story of rural Ontario life, told with humor, sympathy, and an insight into the problems of Ontario's farming community, gained by practical experience. The author, Miss Ethel M. Chapman, is Assistant Superintendent of Women's Institutes for the Ontario Government. Billy Withers, his domineering father, his overworked mother, are real people, set among surroundings which, happily, are less frequently met with now than they were twenty years ago. Thanks

to his mother, Billy, despite his father's opposition, receives an education. Through the inspiration of his experience at O.A.C., and particularly his contact with two of the Government's college representatives whose lives cross his, he maps out a course of life which gives every promise of success and happiness.

—*The Message of Stewardship.* A Book for Daily Devotions and Class Study. By Ralph S. Cushman, author of "Adventures in Stewardship." (New York: The Abingdon Press.) \$1.00 net.

A very helpful little book on the general subject of stewardship, with a concluding chapter on the specific matter of the title. The whole discussion is sane, reverent and convincing.

—*A Short History of the World.* By H. G. Wells. Illustrated. (Toronto: The Macmillan Company of Canada.) \$4.00.

First we had Mr. Wells' large two volume "The Outline of History," a marvellous and wonderful production indeed. Then we had a one volume edition of this work, printed on thinner paper and slightly rearranged, but not condensed to any large degree. And now we have the present volume, which is a condensed and shortened form of the longer work, in the same method and plan largely, and with many of the same illustrations. It is clearly intended for the large number of people to whom the larger work would be discouraging, both as to its length and its price. It is a very readable book. Mr. Wells is truly a wonder.

—*Theosophy and Christian Thought.* By W. S. Urquhart, M.A., D.Litt. Professor of Philosophy in the Scottish Churches College, Calcutta. (London: James Clarke and Company.) \$1.80.

Dr. Urquhart's long residence in India and his familiarity with Indian literature and habits of thought have combined to make his careful study of theosophy peculiarly fruitful and suggestive. To some the dangers of theosophical teachings do not seem very apparent, but the ramifications of the system are widespread, and some thorough study of it that will show its weaknesses and limitations and the superiority of the distinctively Christian teaching was very much needed. Dr. Urquhart has done his work with great thoroughness and care, and he is all the more effective because he is ready to admit any virtues and excellencies that theosophy may lay claim to.

—*Causes and Cures for the Social Unrest.* An Appeal to the Middle Class. By Ross L. Finney, Ph.D., Assistant Professor of Educational Sociology at the University of Minnesota. (Toronto: The Macmillan Company of Canada.) \$2.25.

"The principle around which a middle class programme of arbitration and reform can be built is strikingly simple, it is to get everybody into the middle class! Aristocrats at the right should be con-

strained to devote their excess wealth to the general good, renounce their imperial ambitions and pool their interests with those of the middle class. The laboring class at the left should be accorded legal protection against exploitation, should be assured educational facilities that will provide them with health, character, intelligence and industrial competence, and accorded such changes in the rules of the game as will motivate them to their best endeavor. In short they should be lifted up to the middle class level. Not a 'dead level' to be sure; what we want is a homogeneous community in which there are only such differences in wealth and status as can be plausibly explained by the differences in ability and achievement." That quotation fairly adequately states the philosophy back of the discussion of this excellent and very stimulating volume. It is one of the sanest and most fruitful discussions of the modern social and industrial situation we have had in years. There is an excellent concluding chapter on "The New Religion."

—*Roosevelt's Religion.* By Christian F. Reissner. (New York: The Abingdon Press.) \$2.00 net.

Mr. Reissner states that in a recently published bibliography containing a list of over five hundred books and pamphlets about and by Theodore Roosevelt, there was not a single article, pamphlet or book that dealt with Mr. Roosevelt's religion. It was to remedy that lack that he has written his book. He believes that his subject had a profoundly religious nature, though he was somewhat reserved in his expression of it. Mr. Reissner amplifies and illustrates his thesis at length, bringing out many interesting facts about the great American. To the ordinary reader we fear the book will be just a little wearying.

—*The Return of Blue Pete.* By Luke Allan. (Toronto: McClelland & Stewart.) \$2.00.

This is as might be guessed from the title, a Western story, and the inevitable Mounted Police figure in it with Pete, the half-breed, and his "Mira." The villain of the story, however, is an I.W.W., and the gang of foreign navvies which he controls are also I.W.W.'s. There is considerable shooting, and a love-story runs through it rather unobtrusively. There is plenty of vigorous action in the tale.

—*Contrasts.* By Lawren Harris. (Toronto: McClelland and Stewart.) \$1.00.

"Another case of 'Rafael's sonnets' suggests someone on hearing that the painter, Lawren Harris, one of the "Group of Seven," has turned poet; though even a casual reading of the little book of very free verse, to which Mr. Harris has given the name "Contrasts" serves to dissipate this romantic illustration. Outwardly Mr. Harris' book, with a characteristic design by the painter-author in orange and black, suggests the freakishness that is associated with Halloween. Nor is this impression altogether dispelled by the contents, though these bear no relation to that festival. One might call them eccentric, these bits of verse, and let it go at that, but if one persists in his reading he may find his first impression yielding to interest and even to admiration for some of the author's vigorous word-pictures.

Sir Robert Perks' Tribute to the late Dr. William Briggs

To Editor of the Christian Guardian:

Dear Sir,—May I be permitted, speaking not merely for myself, but for very many British Methodists, who knew Dr. Briggs, to pay my humble tribute to the memory of that devoted servant of God. I first met Dr. Briggs twenty-one years ago when accompanied by Chancellor Burwash, Dr. Potts, and other prominent Canadian Methodist ministers and laymen. Dr. Briggs came over to London to the Ecumenical Congress of 1901. Often since then on my frequent visits to Canada it has been my privilege to see Dr. Briggs at the Book Room in Toronto—I always found him the same. Full of humor, marvellously well informed, sound in judgment, and singularly wide in his sympathies, Dr. Briggs was, as his life work has shown, a Methodist preacher whom the Christian Church finds it hard indeed to lose.

Those of us who were present at the Ecumenical Conference held in Toronto in 1911, have the happiest recollections of the address of welcome prepared and delivered by Dr. Briggs, who was then over seventy-five. As years roll on, and we pass the meridian of life, and see so much that we hoped to do still waiting to be accomplished, we are apt to forget our early ideals, and lose our optimism. Not so with our honored friend. I saw him every year once or twice from 1907 to 1914. He was always buoyant, he had lost none of his belief in humanity.

He watched with keen interest the progress of our negotiations here for the union of the Wesleyan, Primitive and United Methodist Churches; and was somewhat disappointed at the slowness of our progress. In one of his letters he said, "I do not care for Methodist union if it is only to produce a bigger, or richer, or more powerful church, with great political influence, or even with more effective educational and humanitarian institutions. The first and paramount duty of Methodism is to bring sinners to the Cross of Christ; and spread Scriptural Christianity through all lands."

It has been my privilege during the last forty years to meet in Canada or here many very able Methodist ministers—Dr. Douglas, Dr. Ryckman, Dr. Dewart, Dr. Potts, Dr. Carman and Dr. Sutherland and many more—but I doubt whether any of these distinguished men rendered greater permanent service to the Methodist Church than Rev. Dr. Briggs.

Yours faithfully,

ROBERT W. PERKS.

Kensington Palace Gardens, London.

Grateful for Fire Relief

Chairman of District Makes Acknowledgment

To Editor of the Christian Guardian:

Dear Sir and Brother,—It is seldom that you are asked to give a little space for me to say my thoughts, but I feel that such a request must be mine.

I confess the trouble that I have in getting my thoughts into line, and often I am of the opinion, "would that my tongue could utter the thoughts that arise in me."

Methodism, beloved, will never quite know just how much, we of the fire-swept area, feel, when day after day we receive the timely and

most generous gifts to help meet the needs of a sorely-stricken people.

Could you and our far-flung Methodism in Canada have seen the awful conflagration on that day in October, a people who were dwelling in a believed security, running for their lives, some with a baby in arms, some with a little one hanging to the hand or skirt, each trying to get away from the fire fiend that was swooping upon them; could you have seen the sick being carried to the edge of the lake, the mothers standing in the water, some of them up to their necks for long, long minutes running up to the hour, minutes which in themselves were hours of terror and creeping cold; could you have seen the fiery swirl of shingle, sparks, etc., falling upon defenceless neck and shoulder as many a helpless one lay near the water's edge; could you have seen the agony of women separated from husband and child, and men separated from those whom they held most dear, searching amid smoke, flames, going with stumbling feet in every possible direction in the hope that soon the awful uncertainty of their safety would be removed; could you have seen what we saw, and feel what we felt, as we saw all our earthly possessions, savings and gatherings from far and near of a lifetime, going up in smoke; then could you have seen us as we found each other and learned that our loved ones were safe and heard the quiet "Thank God," you might be in a position to realize our feelings when we further look upon and think of the many tokens of brotherly love and affection that have come to us from all quarters.

Methodism has endeared herself to many a one during these days of stress and strain. Real practical help and good cheer have been rendered to one and all who have applied to your representatives up here.

In labors abundant have your ministers and their wives been trying to act as the media of distribution.

It will be a long time before the people of Charlton will forget Littlewood, or Thornloe fail to think of Moddle, while Mair at Uno Park has done splendidly. Bro. Russell at Englehart has been of real service to his United peoples, and Gridley of North Cobalt has been on the go day and night on behalf of his people.

Not the least has been the ever ready assistance of Leece of New Liskeard and Burry of Cobalt. What would the peoples have done had these two towns gone as Haileybury, North Cobalt and Charlton went?

I do not think any chairman has as much reason to be proud of his fellow workers as I have.

Each man is "sticking by his job" and living his life in the best way possible so as to be to his people a friend and helper.

My thanks may be late, but they are none the less genuine.

To the Ladies' Aid Societies, with their fellow workers of the W.M.S., we can only say that your efforts have been of untold value in the work of re-establishing the homes of our peoples all over this New Liskeard District.

To our brethren and sisters who have made such a splendid response in moneys through Bro. Hezzlewood,

we can only humbly, but fervently say "God bless you."

We all have tried to acknowledge the various shipments and letters, but a few may be overlooked. If some dear people are without a personal acknowledgment let me now take this opportunity to express the appreciation of a whole district.

So far as it is possible to judge there is likely to be no lack of Christmas cheer, and every effort is being put forth by all up this way to remove at the festive season all thought of loss.

In concluding let me say that if I have been overlong and have encroached upon your space, please forgive, but remember that hearts that are overflowing are not easy to check.

May you all have as Merry a Christmas and as Happy a New Year as an ever-loving and infinite God can bestow upon a kindly people.

Sincerely yours,

R. A. SPENCER.

P.S.—Will I ever be forgiven? To acknowledge among those who have been of inestimable help, one name stands out high and lofty, and lo! and behold! it was missed. Bro. F. L. Brown needs no word of mine, but I must say that his presence and cheer have been of untold value to us all. May his shadow never grow less!

R. A. S.

Haileybury, Ont.

The General Superintendent on the Missionary Situation

To the Editor Christian Guardian:

Dear Sir,—At a meeting of the Joint Committee of the General Board of Missions and the Woman's Missionary Society, appointed under the Discipline for a consultation on the work of the two societies, held on December 19th, it was unanimously agreed that the General Board should pay the Woman's Missionary Society twenty per cent. of the proceeds of the missionary contributions of our Sunday schools, and that the Woman's Missionary Society on their part should endeavor to take over a larger share of women's work in the field.

This action was followed by a very serious discussion of our missionary responsibility as a Church, during which every heart was heavily burdened with a sense of our opportunity and duty. Face to face with the almost tragic facts of the situation, the members of the Joint Committee felt the urgent necessity of arousing the Church as a whole to realize the world's need as never before, and to make a larger and more liberal provision for its supply. The pastor, as the "key-man" in the situation rose into prominence, and the need of more missionary information on the part of the men of our congregations was warmly stressed.

As General Superintendent of the Church, my heart was so moved with concern and anxiety that I am writing this note in the hope that all our ministers will remember that for three years the General Missionary Board has felt, after very prayerful consideration, constrained

to appropriate for imperative needs more than the income of the preceding year. This course would put the society in debt but for a reserve the Board has been attempting to accumulate. The dissipation of this, however, adds to the wastage of increased interest charges and weakens the financial foundation of the society's operations.

May I exhort all our ministers to lay more seriously to heart the duty of the Church to missions, and not to be content with only one missionary sermon a year, but to see to it that by all means possible the ignorance of our people is dispelled, and more sweeping and thrilling missionary enthusiasm generated.

Let me earnestly assure you that nothing less than this can meet the claims of the present, or enable us to enter into the insistent opening of the future.

Ever heartily yours,

S. D. CHOWN,

General Superintendent.

Wesley Buildings, Toronto.

Experience in Religious Education

To Editor of the Christian Guardian:

Dear Sir,—The people of Methodism have been advised of the prominence that is being given to the subject of Religious Education in the secondary colleges affiliated with our Church. May I take this opportunity to express my very great appreciation of the splendid progress being made by many of these colleges in this direction.

A very interesting experiment is being tried at Alma College, St. Thomas, on the staff of which Miss Olive Ziegler has just been appointed as teacher of Religious Education. Alma College is planning a short course in Sunday School Teacher Training, covering Bible study, general religious education, Canadian Girls in Training, English literature, health and home nursing, and weekly lectures on Sunday-school work. This course is to run from January 3rd to March 28th, 1923, and is to be open to all young women who care to register for it. It is sincerely to be hoped that churches and Sunday schools will see to it that some of their young women take this course of training. This experiment will be watched with great interest in all parts of Canada, and I desire to bespeak for it the hearty support of churches and Sunday schools that are within any reasonable distance of Alma College.

The investment the Methodist Church has been making in these secondary schools will come back to the churches in a more direct way than ever before by means of just such work as Principal Dobson has arranged at Alma College under the leadership of Miss Ziegler.

Yours very sincerely,

FRANK LANGFORD,
General Secretary.

English father—Yes; children, Mr. Lloyd George saved his country, just as Joan of Arc saved France.

Bright child—And when are they going to burn Lloyd George?—Boston Transcript.

"Say, pa, I had a fight with Jimmy Green to-day."

"Did you whip him?"
"Gee, pa, ain't I tellin' you about it?—Boston Transcript."

YOUTH and SERVICE

Epworth League Topics

Senior Topic for January 28

The Bible and Christian Living

Devotional

2 Tim. 3: 14-17.

By Rev. H. T. Ferguson

MR. MOFFAT translates the above passage thus: "Hold you to what you have been taught, hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind."

Paul's object in writing in this way to his young friend is evidently to affirm the value of the reading of holy Scripture in the religious culture of the life. And if this was true of the Old Testament which was the Scripture in which Timothy had been trained from a child, how much more applicable to the complete Bible. Of course, we have the privilege of reading many books, but it still remains true that the man of God cannot become proficient and be equipped for good work, without this one book. It is in a special sense God's gift to us. He "inspired" the writers of it—that is, He gave them an extraordinary spiritual insight, enabling them, through the medium, of course, of their human faculties, to declare in accordance with the needs or circumstances of their time, the mind and purpose of God. What other book can be expected to compare in interest with a book of which this can be said? How it meets our questions, solves our problems and interests our minds with its wonderful variety of literature! It was said of J. Denholm Brash: "When he read his Bible, he knew that he was travelling through beautiful country—he kept his eyes open for fair visions and his ears for heavenly songs—it was his book of wonder and surprise, of song and of love."

The Bible and Christian Living

By Rev. A. W. Hone

Scripture Passage: 2 Tim. 3: 14-17. (If possible read Moffat's translation.)

Sub-Topic: "Citizenship and Church Membership; The Duty of Church Members to the State."

NO better advice than this, given to a young man who had just entered upon his life's work, could be offered to the host of Canadian Methodist young people who stand upon the threshold of Christian citizenship.

Paul's advice to Timothy suggests several profitable lines of thought. To those responsible for the training of the young there comes the necessity of inculcating strong convictions regarding questions of right and wrong. Above all, the young should receive a thorough grounding in God's Word, without which there is sad lack of equipment for the work of life. A lamentable ignorance of the Bible is manifested to-day, and is largely responsible for much of the moral laxness in evidence. As did the instructors of Timothy, those who instruct and train youth have a wonderful opportunity for the perpetuation of their influence and personality. The Bible as an aid to character-building cannot be overestimated. It is a storehouse of striking ethical truths. It points out the pitfalls and dangers in the pathway of life. It offers the hope and the means of reformation and regeneration. It contains charts of spiritual exercises for the setting-up of weak and debilitated spiritual constitutions. It offers a thorough equipment for efficient Christian life and service.

To youth itself comes the privilege of profit from the Bible training of home and church. There must be a holding fast to convictions as they are tested in the work and recreation periods of life. Time and again will come the temptation to compromise on moral issues. Conduct must be such that no discredit will fall upon those who have been responsible for early training. It goes without saying that the Christian life offers the best means for the full development and use of the powers of body and soul. Such a life reaches its fullest and best development in fellowship and co-operation with kindred lives within the communion of the Christian Church.

In striving to work out Bible principles within the fold of the Church, what should be the Christian's attitude towards citizenship and the State?

Those whose selfish interests are interfered with by Church activity against certain soul-and-body-destroying evils, are loud in their railing against the Church for daring to interfere in municipal and state politics. Forsooth, the Church's activities lie outside such realms altogether. Other perfectly good, and sincere Christians take a similar attitude. Some of them believe that it is a sin to cast a ballot, and they studiously refrain from lending any aid in any campaign to clean up the moral plague spots of the community. The attitude of the first class is well understood, and their vituperation causes us little concern. It behooves us, however, to examine the position of the second class, for by so doing we may help to clarify the question of the relation of church members to municipal and state affairs.

The type of Christianity that would withdraw itself from contact

with daily life is not the Christianity of Jesus, nor of the Apostles. "I pray not that thou shouldst take them out of the world," said Jesus. On another occasion He said with reference to taxation, "Render unto Caesar the things which are Caesar's." His whole teaching was concerning the establishment of a kingdom. A kingdom is an organized state. The Epistles abound in exhortations to fulfil one's duty to the state. Read such passages as Rom. 13: 1-8; and 1 Peter 2: 13-17. It is in the community and within the state that the Christian must live his life and make his Christian principles concrete by word and deed.

The Christian is to have his part in the salvation of men. Of what use is it to teach the regeneration of the individual while leaving an unregenerated environment in which the feeble new life must struggle for development and growth. Life is correspondence to environment. Life flourishes, or languishes, as the environment makes for life, or death. Man is so organically related to his surroundings that Christ's redemptive work must include not only man himself, but the world in which man must live his life. "For the perfect man we must strive to make the perfect home."

For the earnest Christian there can be no indifference to municipal, state, or world conditions. Such indifference in the past has led to conditions absolutely foreign to the Kingdom of Heaven. It is criminal for any Christian church member to be indifferent to social wrongs, supinely quoting: "God's in His Heaven; all's well with the world." It is heartless beyond belief for a Christian to act upon the "Come ye out from among them and be ye separate" principle, content to create a little heaven of his own "Far from the madding crowd's ignoble strife." Such was not the spirit of the Lord and Master of us all, who came to create a heaven for all. Rather, the true Christian fortifies himself with inspiring counsel from God's Word, girds upon himself the armament of heaven, and goes forth to take his stand with other militant Christians for the overthrowing of the forces of evil, be they entrenched in personal, municipal, or state life. The Christian must live the Spirit of Jesus. He must propagate the Spirit of Jesus. He must strive for the enactment of laws in harmony with the Master's plan for the redemption of the world.

It follows then that the Christian Church, with all its consecrated membership, happily now, both male and female, possessing full rights of citizenship, must interest itself actively in municipal and parliamentary life. As Dr. Cadman recently said in Massey Hall: "There must be more interference of the Church with the state." By this he meant that all the Christian Churches should unite in demanding that the state enact and enforce righteous laws in harmony with the best moral sentiment of the people. When evils exist it is no use for the Church to lament them when it has the power through its membership of ending them.

Why I am Careful of My Speech

Junior Topic for January 28

PURPOSE—To make the child realize that as he thinks so shall his speech be.

N.B.—All business, announcements, etc., should be attended to after the first hymn, so that the child shall retain the impression made by the subject.

Opening Hymn—No. 436 (New Canadian Hymnal.)

It is a good idea to have the children memorize the words of a new hymn. Do not teach too many stanzas at one time. The first verse and the chorus of this one, would be sufficient.

Sword Drill—(See Eph. 6: 17 for origin of this term.)

Have Bibles distributed before the meeting begins. Give out the book, chapter and verse and the first child who finds the passage stands and reads. Insist that the reading be slow and distinct. Some passages which bear on to-day's topic are: Phil. 4: 8, Matt. 5: 37, Jas. 5: 12, 2 Cor. 1: 12, Phil. 1: 27, 1 Tim. 4: 12, 1 Peter 1: 15, 2 Peter 2: 7, 2 Peter 3: 11.

In order that the boys and girls become proficient it will be necessary to teach the books of the Old and New Testament. It is not advisable to teach more than four or five at a time.

The topic might be introduced as follows: You have often seen a sign which reads thus: "Dump No Rubbish Here." The piece of land on which the sign has been put up is fair and beautiful. But if that sign were pulled down what would happen? Ashes, tin cans, old shoes and other rubbish would be dumped there.

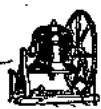
Children's minds are like a fair meadow; they are clean and tidy, with beautiful thoughts growing there. But some day there comes along some other boy or girl who has heard an unclean story, and he isn't content until he has dumped it into some other child's mind. Sometimes it is a bad picture or a bad word. (This introduction is taken from "Story Sermons for Children"—by Rev. Howard J. Chidley.)

From this introduction the leader may go on to show that wrong thoughts put into the mind will often find expression in speech. The only way to make our speech pure is to close our minds to all that is impure. Refuse to hear the story, look at the picture or listen to the word that is not beautiful.

Sometimes we cannot help hearing and seeing that which is unlovely, but let us crowd out the ugly thoughts by filling our minds with those which are beautiful.

David knew that he could not keep wrong thoughts out of his mind without God's help. Let us repeat the prayer he made to his Heavenly Father for help.

Have the children repeat, with bowed heads, Psalm 19: 14.



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A Bundle of Faggots

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WATERLOO, ONTARIO 141

About Saskatchewan

(Continued from page 12)

very uncommon Christmas greeting to his people and included the correspondent in his kindness. Mr. Hargreaves seems to be very happy in his new home, and his many friends in this Conference will wish him continued success.

Rev. H. G. Cairns, of Creelman, has joined the ranks of ministerial parish, paper editors and we wish him good fortune. By the way, the last two numbers of Rev. L. B. Henn's *Christian Messenger* have been excellent. The December number contains a Christmas message by Dr. Milliken which is thought-provoking and worth while, an article by Mr. Cairns, which has that combination of fine reflectiveness, liberal thought, and good writing characteristic of Mr. Cairns, an informative report on the General Conference from Rev. C. W. Brown, and a fine sermon by Rev. W. W. McPherson, and so on. That both looks and reads like a strong bill of fare and "ye editor" deserves congratulations on his enterprise.

Rev. F. B. Ball, of Carlyle United Church, sent out a very happily-worded Christmas letter to his people on behalf of the session, "The work goes well on his charge, as those who know Mr. Ball would expect. We hear that the church, by arrangement with Editor Holmes of the *Carlyle Herald*, is using the radio with success. Is not Carlyle the first? If there are others, drop the correspondent a line, will you?"

The Grenfell Methodist Church deserves mention for the fine programme of music put on by the choir on Sunday evening, Decem-

ber 24th. A special order of service was prepared, with two anthems, four solos and four quartettes, a really ambitious programme successfully carried out. Mr. Edgar T. Claxton is the choir leader and Miss Vera B. Gaddes the organist, and they and the choir members are to be congratulated. Rev. F. B. Richardson, the pastor, preached an appropriate sermon on the subject, "The Greatest Gift in the World."

Lang has recently gone double affiliation union by one of the best votes yet recorded. Our minister, Rev. J. T. Stephens, who is very popular with the people, remains in charge until next Conference, when he will have been in Lang four years.

Some of you unobtrusive brethren, whose names never appear in this letter, don't be shy! Drop the correspondent a line about the work or about another fellow like yourself. The correspondent has always made it a policy to draw humble-minded men out of their shy seclusion and has secured from some an account of worth-while doings on their circuit. There are men who do not need urging along the line of publicity. But others do very much. If you are one and particularly if there is anything unusual about your work, let us know. Don't be too indefinite. Some are so casual that the correspondent has to use his imagination to make a readable paragraph at all, while others are apt to write an essay! It is possible to avoid both extremes. Some do succeed that way and it is not necessary to alter one word of their report. Thank you!

H. D. R.

Craik.

London Conference Items

GUARDIAN STAFF CORRESPONDENCE

Evangelism

RECENTLY I heard a public speaker say in the course of his speech, "I believe we are on the eve of a great revival." Just what were the signs inspiring such belief he did not say. Such signs are not seen by everybody at any rate. There is, however, one noticeable feature that is worth mentioning, whether it is a sign of the coming of a revival or not. More than for some years I think, the Methodist ministry of London Conference are greatly concerned about the matter of evangelism. The words, "greatly concerned" are not too strong. Conversation on the matter with almost any of our ministers will uncover that feeling of concern. For a few years we have had some evangelistic campaigns on a large scale in which churches or circuits were grouped. These campaigns created a stir in religious circles and did much good. For a time it appeared that a sweeping revival had come to Western Ontario. There seems to be this last year and again this winter a tendency for individual churches to have special evangelistic services. As far as I can learn there are very few, if any, large campaigns planned for, but there have been already held many smaller ones. Many more are yet to be carried on in the next few months. It appears that the group system and the large campaign has not been entirely satis-

factory. Just why is not very clear. However, our preachers have not given up their belief in an evangelistic effort of some sort. Methods of evangelism are being discussed, but few really new methods are being suggested. Perhaps we are drifting in the direction where individual churches will feel greater responsibility for this work. As I said above, "our ministers are greatly concerned."

One minister in writing to me said this, "Somehow I have come to the conclusion that I should be, and can be, my own evangelist." Rev. R. F. Irwin, of Seaford, at least once a month has an evangelistic service on Sunday evening and makes an appeal. His idea being that although every such service may not yield results which can be tabulated, yet an expectancy for such results is created in the church. We know of some others who occasionally make an appeal for decisions in the regular services and not always without results. Last year Rev. W. G. Colgrove, who was on the Wallace circuit, had good success with the personal method. That year fifty-one members were received into the churches on that circuit, thirty-one of them being on profession of faith, two-thirds of them being adults. That year the membership roll was increased by thirty-three per cent.

Speaking of methods, two have come to our notice which, while not altogether new, are simple and have

been very effective. A few years ago Rev. W. A. Gifford, on one of his charges, carried on a series of evangelistic meetings on this plan: the people of the church were organized and pledged to do three simple things, (1) to attend the meetings regularly, (2) to pray definitely for the meetings, (3) to invite the people of the community to the meetings. The organization was such that non-attendants each received three personal invitations and each invitation by a different person. The idea underlying the method is that the expert work of leading people into the Kingdom should be done by an expert. It is a fact that the Christian people are few who really know how to lead a soul into a definite religious experience.

Another method was successfully used last winter by Rev. A. M. Stuart at Merlin. He secured the help of Rev. G. W. Butt, who led the singing during the whole series and did it well indeed. Mr. Stuart preached and made the appeals, but not in the way it is so often done. Cards, headed, "My Forward Step," were distributed. On this card were eleven statements, any or all of which, if signed sincerely, became a covenant with God. No. 1 was, "I will now accept Jesus Christ as my Saviour, Master, and Friend." No. 5, "I will set up the family altar in our home." No. 11, "I will endeavor to attend prayer-meeting at least six times in the next six months." So it can easily be seen that an appeal was made, not to a section of the community, "the unconverted," as we say, but to all the people. These cards, if signed, were brought in on communion Sunday, and laid at the altar. That made an impressive service. After the meetings thirty united with the church. This is a method worth thinking about.

Family Night

This is a plan which Rev. A. M. Stuart is using at Merlin this winter. The meetings are conducted somewhat as follows. From 8 to 8.15 a song service is held, led by a director. Sometimes popular songs are used at the beginning, but hymns are used as the devotional period is approached. This devotional period lasts from 8.15 to 8.30, during which the pastor is leader, and gives a short address and prayers are offered. At 8.30 four groups are formed. All the children go to the primary room where a story or stories are told. A group of girls go to another place where O.G.I.T. work is carried on. A third group, led by the high school principal, engage in literary studies, and at present are studying, "As You Like It." A fourth group is studying radio and a machine is being built in the church. The pastor takes charge of the older ones for Bible study, in which Fosdick's "Meaning of Service" is being studied at the present time. At nine o'clock the families come together to go home. The plan is working well, for the attendance ranges from fifty to over one hundred. That surely is a record for a week-night meeting.

W. R. O.

Dec. 23rd, 1922.

The dean was exceedingly angry. "So you confess that this unfortunate young man was carried to the pond and drowned? Now, what part did you take in this disgraceful affair?"

"The right leg, sir," answered the sophomore meekly.—*Johns Hopkins Black and Blue Jay.*

Why Not Dominion-Wide?

By ARTHUR BARNER

A SIGNIFICANT movement has had its beginning in certain parts of the Dominion in the form of district gatherings known as Conferences or Schools of Christian Efficiency. The general theme taken up has been "The Life of God in the Soul of Man," and this has been traced in personal piety, in missionary enterprise and in evangelistic effort. One of the central features of the meetings and a direct effort to perpetuate the movement was the enlisting of as many as were willing to join in a solemn prayer, pact which is drawn out in comprehensive outline and yet is so flexible that it can be enlarged to the liking and capacity of the one using it. The Department of Evangelism and Social Service has taken a deep interest in the effort to produce a booklet which will give real leadership to all who believe in secret and corporate prayer as a means of producing on the one hand personal piety and on the other power for service. As far as Methodism is concerned, why should this movement not become Dominion wide? Our organization lends itself to such a movement admirably. The prayer programme, which is the only logical heart of such an effort, is built up around the district as the unit. It is then for the districts to say whether it shall grow or not. If on every district in Methodism some spiritual engineer, preferably the chairman, would call all who are interested together in a central place, or if the district is large, in two or three groups, to consider the matter, the Holy Spirit would have at least an opportunity of brooding over a few met "with one accord in one place."

Is there need of such a movement throughout Canada not only in the Methodist Church but in all the Churches? If, by reading and listening, to the words of prominent religious leaders one can sense the felt need, it is just there. It is at the point of spiritual efficiency. We have great institutions, splendid organization, crowds of people, but not enough power. It might be looked upon as impertinence should any writer pen lines in these days such as those which I now quote. At the same time it will do us no harm to read them over and ask do they, apply to us? Under the heading "Want of Spirituality," Richard Cecil wrote, "There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, manoeuvring temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy, but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit."

Is this true of ministers and people called Methodist to any large extent to-day? We ought not to be afraid to ask the question and to answer it. If it is not true we have cause for greater rejoicing and thanksgiving than we make manifest. If it is true, we certainly

ought to seek a remedy. If this is not the cause of our impoverishment, what is?

I must frankly confess that it is a battleground where I have fought some of my most bitter and contracted conflicts with Satan. I have realized for years that if I became careless in my search for the deeper things of God I must face defeat, and there comes a time in one's spiritual development when it is impossible to be deceived by the man-made substitutes which are so frequently and so freely offered. The complexity and rush of modern life do not favor the "quiet place," where God demands that we spend much time, if we are to be His channels of power to the tired Church, and to the weary world. Much has been said about getting together in groups to pray, but when the secret place is neglected there is very little appetite for group praying. Then, if we are to be spiritually efficient we must feed on His Word, and it is in the secret place, alone with God, we have the opportunity of hearing the message of the Holy Spirit to the individual, removed from the noise of the voices and the thousand interpretations of men. I am not opposed to the systematic "study" of God's Word, but I make a plea that He may get the opportunity of telling us its deeper meaning.

Satan is a great strategist. He is quite convinced that good is often the enemy of the best. Has he failed to drag us down to the lowest levels? Then he will try to keep us in a mediocre state, vacillating, compromising—anything rather than pressing on. He always trembles when he sees Christian patiently plodding up the hill Difficulty. He is the father of lies, but he has the wonderful ability of making us believe that lies are truth. He is the arch-deceiver. We are not nearly so well acquainted with him as we ought to be. Are we yielding to him in this matter of lack of spirituality? Are we accepting substitutes which he carefully parcels up for us in attractive form? Are we living under the influence of an opiate? It is possible for a knife to be sharp enough to cut, but at the same time that knife may be an aggravation to the housewife, because not as sharp as it ought to be. Every man who shaves knows the difference between a razor which pulls at every movement and one keen-edged and efficient. Just so, Christians may be spiritual but not spiritually efficient. We may be a sore trial to our Lord because He cannot use us as He has planned.

There is a way out. The first step toward spiritual efficiency is the prayer life with all it involves. Everyone can start on this way, or speed up if already started. The methods of secret and corporate prayer are far beyond the experimental stages. Those methods are not on trial, but the Christian Church is on trial. Will she measure up to the demand Divine, "Enter into thy closet . . . shut the door . . . pray to thy Father." "Watch and pray lest ye enter into temptation." The latter words were spoken to a group left with an important prayer commission of a corporate character, but three times they failed and slept instead.

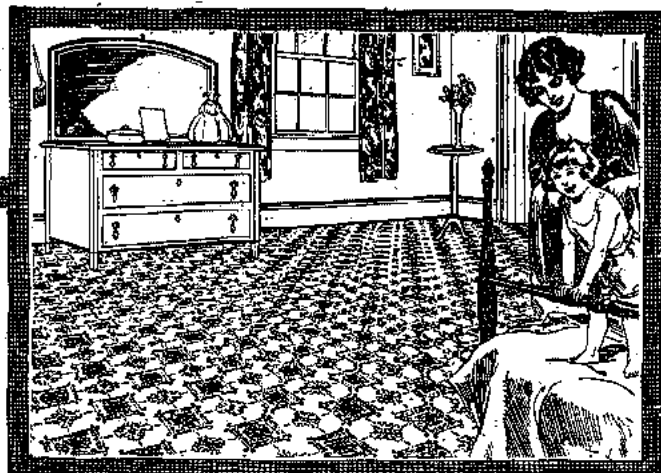
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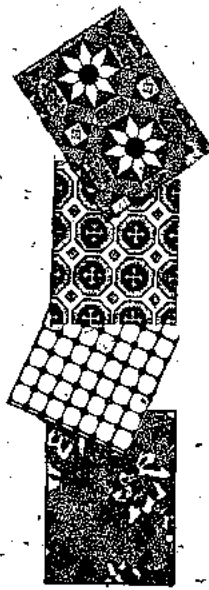
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with four gatherings as described in the opening sentences of this article. I acknowledge with deep gratitude their helpful influence on my own life. Surely if this movement were seriously taken up by ministers and lay-workers all over

the Dominion very soon we would realize that the flood tide of the Holy Spirit's power was carrying us out of the harbors of our own limited vision into the great ocean of spiritual efficiency, there to do mighty works by power Divine.

The Conferences

Southern Alberta

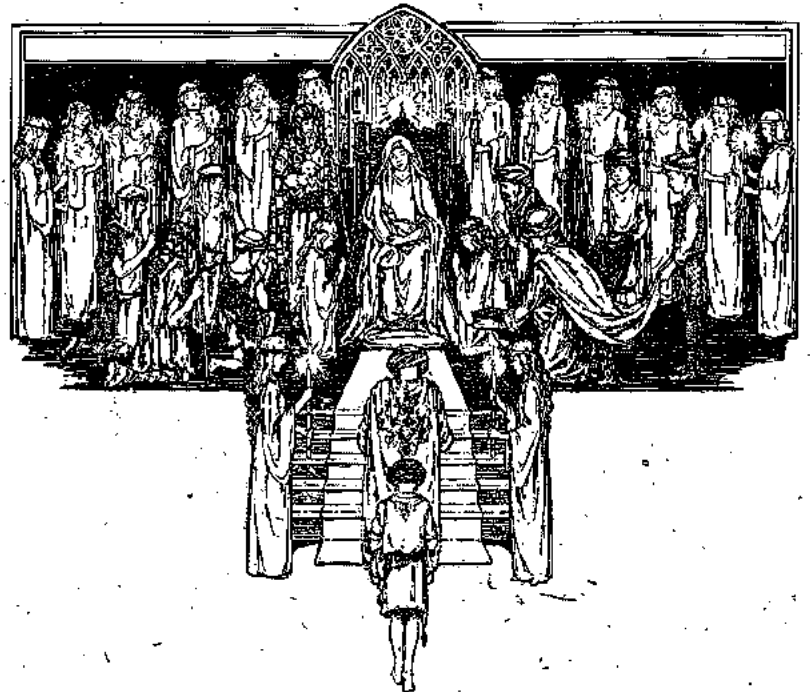
Central Church, Calgary.—On Christmas Sunday the Sunday school of Central Church held its usual White Gifts service. This year, however, something novel and exceedingly interesting was presented in the form of a pageant representing the Adoration of the Shepherds and Kings of the East. The church was beautifully decorated for the occasion and the attendance of the scholars and friends was the largest on record for such a service, 725 being present. The Christmas gifts themselves amounted to \$800 in cash, in ad-

good congregations and excellent addresses were big factors of success in the recent campaign.

T. J. P.

Toronto

Scarlet Plains, Toronto.—The Ladies' Aid, who are carrying the burden of the parsonage bought last year, encouraged by the help of a sister church, have just completed a very successful effort called the Twelve Months Exhibition, held December 5th. Friends from Parkdale and High Park Church came over to help and the result was over \$200 clear. The thanks of the



dition to the regular offering. This amount goes to the support of Dr. Pincock, our missionary in China. This year the school expects to raise \$2,000 for missions, and judging by the great success of the Christmas pageant there will be little difficulty in reaching this goal. We present herewith a picture of one of the scenes in the pageant.

church are given to the ladies for their untiring efforts. We are now looking forward with great confidence for spiritual results from the evangelistic campaign, commencing December 26th. Our people, relieved from financial cares, are putting their energies into the spiritual work, school and church attendance is increasing, and our expectations are great.

WALTER PATE.

Newfoundland

Musgravetown Mission.—This mission recently held its missionary anniversary. The special speaker for the occasion was the Superintendent of Missions for the Conference, Dr. M. Fenwick. Five meetings were held, including a Young People's meeting under the auspices of the League, at which Dr. Fenwick addressed a large number of young men and women. The prizes to the juvenile collectors were also presented. The meetings were well attended and the splendid addresses of the Superintendent, in which was a great deal of much-needed information relative to the missionary activities of our Church, were eagerly listened to. Congenial weather,

Horning's Mills.—This church has had a gracious revival in the past two weeks. Rev. E. R. Brown, Conference evangelist, came to our help and his labors have been greatly blessed of God. His plain, forceful presentation of God's truth awakened the church membership and reached the unconverted in the church and Sunday school, and the whole village has experienced a visible manifestation of the Holy Spirit's power, in conviction of sin. About 150 have publicly professed faith in Christ Jesus as their personal Saviour. The spiritual life of the church has been revived and we thank God and take courage. To any church needing a revival

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Jesus with unction and power.

JAS. BROWN.

Epworth Church, Toronto.—A
very successful sale of work was re-
cently held under the auspices of
the Ladies' Aid of Epworth Church,
Toronto. The bazaar was formally
opened by the Rev. C. M. Marshall,
of Earls Court Church. The treas-
urer reports that the total proceeds
reached approximately \$1,250. The
president, Mrs. J. R. Hoidge,
heartily thanks all the patrons who
helped to make the affair such a
pronounced success.

Bay of Quinte

Port Hope: Rev. J. W. Baird,
B.A., pastor.—On Sunday evening,
Dec. 24th, at a largely-attended
special meeting of the quarterly of-
ficial board of Port Hope Methodist
Church, our pastor, Rev. J. W.
Baird, was presented with an ad-
dress expressing appreciation of, and
gratitude for, the services rendered
by himself and family since they
took up the work of this pastorate
on August 1st last. Special refer-
ences were made to his faithful, sys-
tematic pastoral visitation, his keen
interest in the children and young
people of the congregation, and the
pronounced evangelistic note in his
sermons. Already the congregation
are looking forward to a gracious
revival in the church and commu-
nity. A "Pastor's Aid" of over
thirty men and women has been or-
ganized to assist the pastor in his
work of visitation. A splendid re-
creation room for the week even-
ing activities of the young people
has just been completed, the par-
sonage repainted and a new veran-
dah added, cork carpet laid on
the floor of the Sunday-school hall,
together with other improvements
to our fine church property. Our
Sunday school is enjoying excep-
tional prosperity, and all other de-
partments of the church are active
and full of hope for the future.
To God we give the glory.

H. FULFORD,

Rec. Steward.

Saskatchewan

Saltcoats' United Charge.—The
Talbot Evangelists of Pasqua, ac-
credited by the Department of
Evangelism and Social Service,
came to us on October 31. Three
weeks and four days were spent in
Saltcoats' town, and two weeks, at
each of the outside appointments.
The meetings were all good. Some,
especially the Sunday services, were
very helpful. Brother Talbot and
his wife are consecrated workers.
His messages were Scriptural, prac-
tical and inspiring. The song ser-
vice each meeting was a part much
enjoyed by all, as Brother Talbot is
a good leader and a sweet singer.
There were quite a number of chil-
dren and young people, and some
adults who made decisions to live
the Christian life. Many of our
church members have got better
Christian experiences, and a new
impetus has been given to the work
of God. Bro. Talbot emphasizes in
all his addresses the note of evan-
gelical Christianity—the necessity
of a genuine personal experience—
the assurance of forgiveness. These
evangelists are comparative new-
comers to Saskatchewan. The min-
ister of Saltcoats cordially recom-
mends them to his brethren as being

evangelists who are competent and
thorough in their work.

Com.

London

Arkona: Rev. C. L. L. Couzens,
pastor.—A special evangelistic cam-
paign was carried on from Nov.
26 to Dec. 10, in the Arkona Church.
Mr. Reginald Hudson, of London,
ably assisted the pastor in taking
charge of the music. His splendid
solos were much appreciated. The
pastor preached every night except
one, when the Baptist pastor, Rev.
H. Jones, preached, and another
when Rev. J. Gale, the Presbyterian
pastor, preached. The majority of
the church members were splendid
assistants. Over one hundred were
re-consecrated or began the Chris-
tian life. Several of the latter have
united with the church. These ser-
vices have stirred the people to a
greater activity in Christian service.
We are glad to pay a tribute to
Bro. Hudson, London, R.R. 5, for
his able services and can highly re-
commend him to any pastor desiring
a singing assistant in special ser-
vices.

The Rev. J. L. Battye

An Appreciation by John W. Saunby

It was ours to be very intimately
associated with our departed brother
during the closing year of his life.
We came as strangers to the city
and Providence gave us a home very
near Centennial Church and with it
the privilege of enjoying Mr. Battye's
ministry. He was then at the
zenith of a very successful pas-
torate. By the grace of God, his
unique personality, and also by pre-
eminent pulpit ability, he gave Cen-
tennial a place in the religious ac-
tivities of the city, it never enjoyed
before. People from all parts of
the city heard him gladly and not
a few were attracted to active par-
ticipation in the work of the church.
No uncertain sound ever issued
from the pulpit when he occupied
it. He was a man of strong con-
victions; he adhered very closely to
the fundamentals of revelation and
of the way of salvation in Christ,
and at the same time presented
them with startling vividness and
in closest application to modern life
with all its intricate problems. His
career is therefore, another clear
evidence that the pulpit has still a
mighty influence when occupied by
a forceful personality and with a po-
sitive message of light and leading.
The closing year of his life wit-
nessed a heroic struggle against ad-
verse physical conditions. He
preached mightily when consid-
erations of self-preservation dic-
tated rest. After terrible or-
deals in the operating room
he came back to his pulpit
and gripped his congregation with
new pathos and power. It was our
privilege to enjoy the dinner hour
with him on the last Monday of his
life, and never had we seen him
apparently more vigorous and full
of mirth. He had just returned
from a Sunday of three services in
Vancouver, and that evening he
went across the city and spoke at
a church anniversary and was ap-
parently at his best. And thus the
work of the week went on with
wedding, funeral, prayer and com-
mittee meetings up to Friday even-
ing—when the end came with start-
ling suddenness and mortality was
for this strong son of God swallowed
up of life.

Victoria, B.C. Dec. 12th, 1922.

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"STRICTLY BUSINESS." 13 women, 1 man; suit-
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humorous, partly in quaint costume.

"GO TO NEXT NEIGHBOR." 7 men, 5 women;
carries a fine Christian theme throughout; suitable
for S.S. or other societies of Christian young
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A Prodigal Son's Letter

In view of the fact that the Sunday-school lesson of January 21st deals with "The Prodigal Son," of Luke 15, it might be interesting to note that among the wealth of papyrus material uncovered in Egypt in recent years was found a letter of a prodigal son to his mother, in which the latter's forgiveness is entreated. The letter is from the second century, A.D., and though the latter part of the original letter has been much mutilated, and the translation accordingly is incomplete, yet even the broken lines carry their own pathetic story to us. The translation is that of Milligan:

"Antonius Longus to Nilus, his mother, heartiest greetings.

Continually I pray for your health. Supplication on your behalf I direct each day to the lord Seraphis. I wish you to know that I had no hope that you would come up to the metropolis. On this account neither did I enter into the city. But I was ashamed to come to Karanis, because I am going about in rags. I wrote you that I

with this message: "Return, my son." To this the son replied: "With what face can I return? I am ashamed." Upon which the father sent answer: "My son, is there a son who is ashamed to return to his father—and shalt thou not return to thy father? Thou shalt return."

— GEORGE B. KING.

Wedding

Motyer-Jefferson

At 12.30 o'clock on Wednesday, Dec. 27th, in the Lambeth Methodist parsonage, the marriage took place of Edna, daughter of Rev. and Mrs. Selby Jefferson, to Rev. A. C. Motyer, B.R.E., son of Mr. and Mrs. Motyer, of Hamilton, Bermuda. The bride wore smart attire of grey and silver, with corsage bouquet of sweetheart roses. Rev. Selby Jefferson, father of the bride officiated. Shortly after the ceremony the couple motored to London, from which point they took train for Buffalo, N.Y., en route to Boston, Mass., where Mr. Motyer is taking up post-graduate work in Religious Education.

An Appreciative Letter

Rev. Dr. S. W. Fallis,
Methodist Book and Publishing House,
Toronto, Ontario.

Dear Brother:

Accept if you please our sincere thanks for the beautiful Calendar, and lithograph of the Triumphal Entry. The latter is an art gem, and makes us feel a little tinge of pride because it is from our distinguished Canadian artist. As he has been such a success in portrait work, we are glad to see how happily his genius has conquered in another realm.

The contrasts in triumph and derision, in enthusiasm and offended pride, in light and shadow—all combine to make an appeal to the emotions of the heart that is the highest end of all art.

As for the Calendar, we have placed a hundred in our homes in Lachine, through the busy little workers of our Junior Epworth League. We thank you for the special copy you have sent, and wish for you, the Publishing House, and the Christian Guardian, a prosperous and happy future.

Yours,

H. E. WARREN

over two hundred of the young people of the Bay Conference at this school.

How to Treat Church Floors

Church boards and others who have the direction of church upkeep under their supervision must needs pay particular care to the choice of floor coverings that promote comfort for all worshippers.

This is a matter that should receive consideration where property is being built, for the simple reason that, when such precaution is taken, unnecessary outlay may thus be avoided. To simplify this: the sub-base of a church floor will prove quite satisfactory if constructed of inexpensive material, any soft wood being suitable so long as it is dry, free from knots and carefully laid so as to eliminate wide cracks. The important feature is that of subsequent or final treatment.

Of all places where people meet the church or church hall must afford the maximum of comfort, and this is amply secured by the adoption of cork carpet. As the name indicates this material is of a resilient, quiet, comfortable nature, affording a unique tread.

Cork carpet is made of ground cork and other suitable materials, which are compounded and then firmly pressed to a backing of strong canvas or burlap, as it is commonly called. In addition to affording the necessary base this burlap imparts great strength to the product and gives it the important quality of indefinite wear.

Cork carpet is made in two shades, one being that of natural cork color and the other a pleasing shade of dark green. Many prefer the green shade as it lends itself admirably to interior church decoration, promoting a quiet, restful effect so desirable in a church.

Dr. Hastings and the Speakers' Bible

To the Editor Christian Guardian:

Dear Sir.—With all who have the cause of Biblical learning and exposition at heart, you will have heard with the deepest regret of the sudden and unexpected death of the Rev. Dr. James Hastings, Aberdeen, the editor of the *Expository Times*, the *Dictionaries*, etc.

In a letter just received from Dr. Hastings' family I am asked, in case of uncertainty on the matter, specially on the part of those who have already become subscribers, to make it as widely known as possible throughout Canada that the work on which Dr. Hastings was busy at his death—*The Speaker's Bible*—will continue to be published. Dr. Hastings had been engaged on this alongside of other works for several years, and much material has been left ready for publication. This will be good news to those who have already seen the first numbers of this great, new, expository overture.

Communications relative to this new publication should be addressed to *The Speaker's Bible* Offices, Aberdeen, Scotland.

Will you be good enough to make this known through the *GUARDIAN*, and believe me,

Yours with best wishes,

M. SHAW.
Presbyterian College, Halifax.

Bay of Quinte Winter School

The Bay of Quinte Winter School is to be held in the Methodist Sunday School Hall, in Cobourg, January 8-15, 1923. There is to be a good programme.

The following will be the teaching staff: Rev. Dr. Bell, Kingston, Ont.; Rev. Prof. Maine, Albert College; Mr. Chas. Plewman and Miss Winnifred Thomas, Toronto; Rev. Dr. W. E. Smith, China; Mrs. E. Casley, and others. The registration fee will be \$2, and board will be \$6. Miss Joy Nichols, Cobourg, is the registrar. It is hoped to gather

am naked. I beseech you, mother, be reconciled to me. But I know what I have brought upon myself. Punished I have been in any case. I know that I have sinned. I heard from Postumus who met you in the Arsinoite nome, and unseasonably related all to you. Do you not know that I would rather be a cripple than be conscious that I am owing anyone an obolus. . . . Come yourself. . . . I have heard that I beseech you. . . . I almost I beseech you. . . . I will not otherwise.

From rabbinical sources, too, there comes a story in which a king sends a tutor after his son, who, in his wickedness, had left the palace,

Mr. Black's Bible Class

The Prodigal Son

OUR lesson this week is the most beautiful and precious of all the parables. The parable of the Prodigal Son is the heart-moving drama that it is because the story has been enacted so many times in the history of fathers and sons the whole world over.

The younger son comes before us at the first as a boy just springing into manhood, with all of life before him. He has reached a stage of development which is common to every boy. He feels himself now an individual, with his own life to live, to make or to mar. He has a sense of independence which is new to him, which bids him break away from home, father, school, and to get out into the world to "get a job," "make money," or "find adventure"—no matter what it is, he wants to be "on his own." He is fond of building castles in the air, of dreaming dreams.

"That in part are prophecies, and in part
Are longings wild and vain."

It is not certain that when he asked his father for the share of the possessions that would eventually fall to him that he had any clear-cut plans as to the future, much less of deliberately doing with his patrimony what he afterwards did. His ambition may have been the rather indefinite one of making his own way in the world. Finding that home could hold him no longer, his father wisely made a division of his property, giving each son a share, though himself retaining control of some considerable portion of it. A few days afterwards saw the younger son go out into the world, followed by the prayers of his father.

There are forces that mar as well as make character in young manhood. The breaking of old ties, especially for the youth who goes to a new community to live among strangers, always carries with it peculiar dangers. The freedom, the new type of temptations, the very loneliness that sends him to seek new friends and acquaintances, may prove his undoing. There is the tendency, too, to have one's fling, to sow those "wild oats," the reaping of the harvest of which often brings life-long sorrow. The lad of Jesus' story succumbed to just such dangers. He had boyish daring and delight in life. He possessed qualities

of character that made it easy for him to make friends—warmth of temperament and impetuous generosity. Instead of realizing his ideals, and making something of his life, he gave himself to reckless waste, allowed his every passion free rein, until in the end nothing was left of his patrimony, and he found himself tossed aside "like a sucked orange" by his erstwhile friends and forced to become a poorly-paid drudge.

In the depth of his extremity the boy "came to himself." In his riotous outbreak he had been "beside himself." Augustine knew something of the prodigal's experience, and he has recorded it in those wonderful words of his "Confessions": "Thou has created us for Thyself, and our heart cannot be quieted till it may find repose in Thee." The prodigal son now saw life in its right aspects, realized that his course of action led only to death of all that was best for him, and he turned "right-about-face" back to his father and his father's God. The decision of character that he displayed when at last he realized his error augured well for the life that he would eventually make.

The father of the parable stands for God, who is always ready to receive back the prodigal and to forgive the past. The prodigal son could never be the man he might have been had he been able to face his real life with his enthusiasms undimmed and his ideals unimpaired. Kipling put this truth in striking fashion in his "Baa, Baa, Black Sheep," that story of childhood tragedy: "When young lips have drunk deep of the bitter waters of Hate, Suspicion, and Despair, all the Love in the world will not wholly take away that knowledge." But he had taken the best way—the only way—to remake his character and life. He had acted decisively and promptly upon his resolution. More than all, he had thrown himself upon the love and grace of an Almighty God—"he arose, and came to his father." Thus did he, like Paul, "obtain mercy," and turn failure into success.

Digest of Ontario's Prohibition Law

The Social Service Council of Ontario has placed the temperance workers of the province under obligation by issuing a timely leaflet containing an up-to-date, non-technical digest of the prohibition laws of the province. This aims to tell what is permitted, what is forbidden, whose duty it is to enforce the laws, and how citizens may help. These leaflets have, we understand, been sent to every minister in the province, but if further copies are desired in any locality they may be secured from Rev. Gilbert Agar, B.A., General Secretary of the Social Service Council of Ontario, Toronto, Ont., at a nominal cost of \$1.00 per 100.

International Sunday School Lesson for January 21—"The Prodigal Son." Luke 15. Golden Text—"There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. Home Readings—Monday, Luke 15:11-24, The Loving Father and the Lost Son. Tuesday, John 3:11-21, The Revelation of Love. Wednesday, 1 John 4:7-21, The Response to Love. Thursday, Eph. 2:1-10, The Riches of Love. Friday, Rom. 8:31-39, The Reaches of Love. Saturday, Rev. 3:14-22, The Reproof of Love. Sunday, Psalm 143:1-8, Leaning on God's Lovingkindness.



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Conducted by LORNE A. PIERCE
Literary Adviser

Over the Threshold

"The New Year on the threshold waits to see the last glimpse of the Old, then thoughtfully He turns to face the new day breaking clear. And, thinking of the blunders of last year And all the years that have gone before: 'They failed,' he says. 'But we will try once more.'"
—January, Katharine L. Johnston.

YOU remember the old argument of the school books, that this desk upon which I write has no existence outside my own mind. You remember, too, that from time to time various non-Conformist and Protestant sects among the philosophers hotly disputed this heretical hypothesis of the orthodox idealists, and got the transcendentalist's confession of faith toned down. And yet in a very real sense my mind gives this table whatever reality it possesses, even though it may have remained intact from the days of the Manchu dynasty. My mind gives reality to space and it gives reality to time; both were empty and meaningless without it. We have recently seen how the outlines of history and science can be fairly well defined and reduced to proletarian dimensions. And now the proletariat, nothing dismayed, are pounding with calloused hands upon the temple gates of the mind. This, perhaps, will be the last and the greatest field of discovery still open to the eager curiosity of man.

In most of our New Year meditations the real core of the thing seems to have escaped notice. We fell eagerly to moralizing and preaching at each other. Some insisted upon making it a national confessional while others lost themselves in reminiscences and prognostications. Tradition seems to demand that we do or say something, and year after year we do and say the proverbial and proper thing. Now, what is time? Is it not a way of thinking? Is it not an attitude towards progress, towards change, towards continuity? For convenience we measure star spaces by time, and distances on our railroad table by time, and piece work, and factory costs, and sermons, and the reigns of sovereigns and all that by time. That is because we do not see things from the inside. What does time mean in relation to morals? Does it not mean evolution in our standards of social ethics? What does time mean in relation to politics? Does it not mean progressive self-determination? What does time mean in relation to literature? Does it not mean a deliberate and sustained quest for an ultimate betrothal of the highest life to the highest art? And what does time mean in relation to religion? Does it not mean a synthesis of all these and more? When did it ever rest contented for a moment? Just when religion settled down to enjoy its possession there came some disturber of the peace and destroyed the law. "Ye have heard how it was said by them of old time,"—"I say unto you!"

Time, then, means a purposive progressiveness in things, and those who have caught this meaning can never be stampeded into an unwholesome frenzy over second com-

ings, any more than they can be persuaded that any departure from stand-pat orthodoxy is the work of Beelzebub. The seasons may rotate, but man does not and can not; his course is ever outward among the stars. Every sunrise lights a fresh threshold over which he must step or else drug or destroy himself. Time is the change element constituent in things. Time is the progressive element in things. Time will woo you with the luring strains of the piper. Time will bear you aloft to its own inaccessible home like Ganymedes in the soft down of the eagle. If you will not go forward time will bury you deep in the city of the dead, and pour upon you its destroying lava, hot with anger and scorn.

Literature and art give permanent expression to man's universal experiences. While they have to do with beauty and art, and feeling, and rapturous moments, and the starry heavens without, they have also their affiliations with utility, and morals, and the drama of man's life. That is why Plato, after banishing the poets, poetized the universe in his prose. Man for ever remains dissatisfied with the inadequacy of the present, and grasps literature and the arts to light the way whereby he may gather up the shattered fragments and "build it better to the heart's desire."

I started out to review a slight little volume of poetry by Katharine Leila Johnston, entitled "Over the Threshold," and something in the title, and something in the sequence of the ideas running through the three dozen pieces carried my mind afield. It is not every day we have the privilege of greeting a new poet and a real poet, but with Miss Johnston there can be no mistaking it. Dr. Creighton tells us in his introduction to her book that she is a seasoned student of letters. Her work proves it. She is a craftsman revealing finish and mastery in nearly everything she attempts. It is unusual in a first volume to find so little that would suggest the amateur. Miss Johnston has not been prolific, but she has thought out her ideas with infinite care, and has expressed them with dignity, grace and sincerity. The ideas she works in are not numerous, and the forms she clothes them in are few and simple, but the total effect is frequently one of loveliness. Read for example, "Rondeau."

"If dreams came true how strangely wrought

Life's cloth-of-gold would be, with aught

From stately visions, laden ships,
To fancies making trial trips

Upon the wide, sweet sea of thought,
The shimmering sea whose shores

are sought
Beyond our ken, whose waves have caught

Gold-glints even in the sun's eclipse—

If dreams came true!

(Continued on page 24)

Mission Rooms Receipts to Jan. 3, 1923

Toronto Conference			
Circuit	Remit No.	Amt.	Total
Temperanceville	1	\$ 55 00	\$ 55 00
Aurora	2	61 00	267 00
Stroud	3	50 00	370 00
Mindemoya	1	100 00	100 00
Riversdale, Toronto	1	1,000 00	1,000 00
Total to date			\$29,098 73

London Conference			
Circuit	Remit No.	Amt.	Total
Atwood	1	\$ 41 98	\$ 41 98
Ridgeway	3	100 00	300 00
Fordwich	2	100 00	200 00
Weesley, Clinton	2	175 00	300 00
Corinth	1	40 00	40 00
Anburn	1	80 00	80 00
Centennial, London	2	300 00	425 00
Lambeth	3	100 00	289 00
Bothwell	3	61 00	281 00
Walton	2	11 65	87 40
Seaford	3	138 45	1,212 75
Ethe	4	50 75	344 06
Total to date			\$16,668 20

Hamilton Conference			
Circuit	Remit No.	Amt.	Total
Townsend	1	\$200 00	\$300 00
Milton	4	100 00	550 00
St. George	1	150 00	150 00
Lion's Head	1	100 00	100 00
Sheffield	1	25 00	25 00
Ayr	1	30 00	30 00
Horaby	1	100 00	100 00
Smithville	1	210 00	210 00
Zion	3	25 00	113 65
Bridgeburg	2	125 00	325 00
Drayton	1	240 00	240 00
Total to date			\$26,315 64

Bay of Quinte Conference			
Circuit	Remit No.	Amt.	Total
Bridgewater	2	\$ 40 00	\$ 65 00
Dunford	1	50 00	50 00
Total to date			\$10,899 86

Montreal Conference			
Circuit	Remit No.	Amt.	Total
Moulinette	1	\$ 60 58	\$ 60 58
Ashton	1	250 00	250 00
Beebe	1	25 00	25 00
Knawton	4	10 00	106 00
Grace, Gananoque	3	107 95	318 95
Total to date			\$15,654 61

Nova Scotia Conference			
Circuit	Remit No.	Amt.	Total
Digby	2	\$ 57 50	\$168 50
Malbone Bay	1	32 00	32 00
Total to date			\$2,696 50

N.B. and P.E.I. Conference			
Circuit	Remit No.	Amt.	Total
Sussex	1	\$111 00	\$111 00
Jacksonville	2	40 00	60 00
Total to date			\$2,864 83

Newfoundland Conference			
Circuit	Remit No.	Amt.	Total
Lower Island Cove	1	\$100 00	\$100 00
Total to date			\$2,251 88

Manitoba Conference			
Circuit	Remit No.	Amt.	Total
North, Fort. William	1	\$ 50 00	\$ 50 00
Burnside and MacDonald	1	26 00	26 00
Pilot Mound	2	78 00	185 00
Cypress River	1	50 00	50 00
Grace, Fort. William	4	15 00	177 00
Total to date			\$8,524 29

Saskatchewan Conference			
Circuit	Remit No.	Amt.	Total
Chamberlain	1	\$ 50 00	\$ 50 00
Phasant Forks	1	57 00	57 00
Punnichy	2	25 00	80 00
Plunkett	3	200 00	665 00
Grace, Saskatoon	2	283 92	717 83
Blaine Lake	1	50 00	50 00
Rocanville	2	134 00	176 00
Grenfell	4	50 00	329 57
Dundurn	1	22 85	22 85
Mortlach	1	140 00	140 00
Zion, Moose Jaw	2	250 00	450 00
Grace Church Primary Dept., Saskatoon (for furnishing wards in Halford Hosp)			100 00
Total to date			\$8,004 41

Alberta Conference			
Circuit	Remit No.	Amt.	Total
Acadia	1	\$ 10 00	\$ 10 00
Clareholm	1	155 00	155 00
Total to date			\$5,480 78

British Columbia Conference			
Circuit	Remit No.	Amt.	Total
Maple Ridge	1	\$ 30 00	\$ 30 00
New Denver and Sandoz	1	21 00	21 00
Port Essington	1	20 00	20 00
Metropolitan, Victoria	2	200 00	400 00
North Burnaby	1	20 00	20 00
Total to date			\$3,023 77
Esquimalt (Dec. 13th), corrected			16 00
Esquimalt, Indian (Dec. 13th)			40 00
Total receipts to date			\$131,483 80
Same date last year			\$126,932 30
Miscellaneous receipts to date			\$ 7,007 07

Births, Marriages, Deaths

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

Death

WATSON—On Wednesday, December 20, 1922, at her late residence, 204 Geoffrey St., Toronto, Helena Ann, widow of the late William Watson, (mother of Mrs. F. C. Stephenson.)

In Memoriam

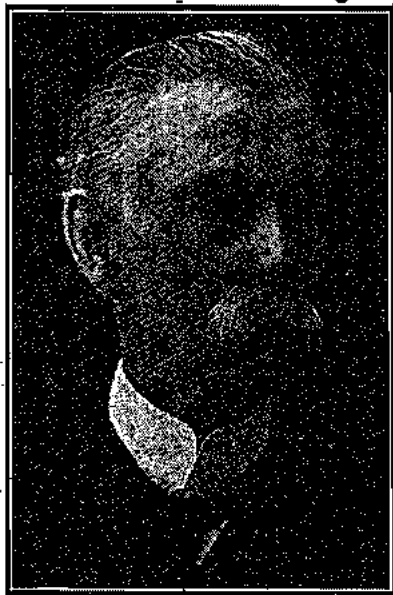
CLEMINSON—In loving memory of Frank Allan Cleminson, who died in Windsor, Ontario, January 5th, 1912. Safe at Home. —Mother and family.

Obituary

GUILD—Mrs. Loren R. Guild, beloved wife of Mr. Loren R. Guild of Rockwood, Ontario, passed from the earthly to the heavenly home on Friday, December 1st, 1922. Mrs. Guild was the daughter of Mr. John Jolliffe, and the sister of our two devoted missionaries to China, Orlando and Charles Jolliffe. Reared in a devoted Christian home, she entered into church membership before her tenth year, and her forty years of useful Christian service and blameless life showed that the Church makes no error in its early recognition of little children. She was especially interested in missions, and for seven years before her death was the District Superintendent for the Woman's Missionary Society. Her beautiful life won her a host of friends. Her home church, where the public funeral service was held, was packed, and many could not get in. Seldom was such a tribute to departed worth as was seen when the multitude of her sorrowing friends fled by her coffin to take a last look at all that was mortal of one they had loved. She leaves behind her, beside her father and two brothers, her husband and three sons, Loren, Wilbert and Frank, and a little grandson, Norman Guild. A greatly beloved daughter preceded her three years ago. In their grief the family is comforted by the assurance of their loved one's safety. After twenty-seven years of ideal married life, and at the age of fifty, with but a few days of suffering, she was not, for God had taken her.

Four of our ministers, Revs. Roy M. Geiger, Charles Hackett, G. S. Cassmore and Robert Keeler, together with the Rev. John Little, Presbyterian, assisted the writer at the church and the grave side. Earth is richer because she lived on she lived. Earth seems poorer because she has left us for a time. But heaven means more to many now, because one they "have loved and lost a while" is of its inhabitants.—H. I.

TOMKINS—On Nov. 26th, there passed to his reward one of the best-known and most respected citizens of the eastern townships, Mr. James Albert Tomkins. He was a son of the parsonage, his father being the late Rev. John Tomkins, who was one of the pioneers of the work east of Montreal, and for many years was chairman of what are now the Stanstead and Waterloo Districts. The late J. A. Tomkins was born in the village of Odelltown in 1846. Coming to Granby, he started business in 1869 as a general merchant. For thirty-two years he was secretary-treasurer of the town, and for a longer period secretary-treasurer of the Protestant School Commissioners; in both positions he rendered invaluable service. He possessed a remarkable grasp of municipal law, and when failing health compelled him to retire, the City Council arranged to retain his services in an advisory capacity. Mr. Tomkins from his childhood was a devoted and faithful member of the Methodist Church. His loss to the cause at Granby is almost irreparable. He was for



THE LATE ALBERT TOMKINS

many years Recording Steward and secretary of the Trustees Board. It is, however, in connection with the Sunday school where he will be most missed. He held the almost unique record of being continuously for fifty-five years its Superintendent, and during most of that time was teacher of the Bible Class. To the school he gave generously the result of his wide reading and extensive travel. With the most earnest and affectionate interest he watched the career of those who were members of the school and his greatest joy was to learn of their growth in Christian character and usefulness. He was a member of several General Conferences and took a deep interest in our connexional enterprises.

The funeral took place on Sat., Dec. 2nd. The Methodist Church was filled with citizens, English, French, Protestant and Roman Catholic, present to pay their last tribute of respect to one whom all knew and esteemed.

The service was conducted by the pastor, Rev. Thomas Brown, and assisting in the service were Revs. M. Taylor, J. D. Ellis,

W. S. Lannon, A. J. H. Strike, John Grenfell and A. E. Runnels; these, with the exception of the latter, all former ministers of Granby and intimately acquainted with the deceased.

The mayor and aldermen attended the funeral in a body, also the school commissioners and the members of the Sunday school. The remains were laid to rest in the beautiful Pinehurst Cemetery, Granby.

Galt District Meeting

The Galt District Meeting will be held in the Methodist Church, Preston, on Wednesday, Jan. 24, at 4.30 p.m. Following the ministerial session luncheon will be served at 6.30 p.m. At the table Miss Dunham, B.A., librarian of Kitchener, will tell a story illustrative of the value of story telling to children. Following this, Rev. Frank Langford, of Toronto will give an address on "Worship in Church School and League." The district meeting will then divide into four sections as follows:—Section "A" will comprise teachers of and workers with Primaries and Juniors; Section "B," teachers of and workers with teen age girls; Section "C," teachers of and workers with teen age boys, and Section "D," teachers of young people and all league officers and workers. The general work and interests of these various groups of the church constituency will be in charge of the following persons: Group "A," Misses M. Gullen and J. Beattie; Group "B," Miss Johnson of Galt; Group "C," Mr. Smythe of Kitchener; and Group "D," Prof. Langford.

This district gathering is calculated to be of distinctive educational and inspirational value to all workers among the young people, and boys and girls of the church, and is the first of a series of three such gatherings for the winter and spring. Special thought will be given to, and all effort will be leading up to, the Church School Decision day. All pastors, and all workers with the groups designated as well as all executive officers of organized boys', girls', and young people's groups in the churches are expected to be present—Rev. Chas. D. Draper, Chairman; Rev. W. H. Harvey B.A., Fin. Sec.; E. E. Sinclair, R. E. Sec.

Toronto Methodist Ministerial Association

The next regular meeting of the Toronto Methodist Ministerial Association will be held on Monday, Jan. 15th, at 10.30 a.m., in the Board Room, Wesley Bldgs. There will be a continuance of the discussion on the address given by Dr. Lorne Pierce, "Current Theological and Philosophical Tendencies." Visiting brethren invited.—Geo. H. Purchase, Sec.

Educational Field Day

St. Catharines District, Feb. 11, 1923.

St. Catharines (St. Paul St.), 11 a.m., Dr. G. J. Trueman. St. Catharines, (Welland Ave.), 11 a.m., Rev. Prof. F. W. Langford. St. Catharines (Memorial), 11 a.m., Rev. Geo. A. Cropp. Louth, 11 a.m., Rev. Geo. E. Smith. Grantham, 3 p.m., Rev. Prof. F. W. Langford. Homer, 7 p.m., Rev. J. Fred. Kaye. Merriton, 7 p.m., Rev. Prof. F. W. Langford. Thorold, 7 p.m., Rev. Dr. F. L. Barber. Niagara Falls (Morrison St.), 7 p.m., Rev. Dr. J. W. Graham. Niagara Falls (Lundy's Lane), 11 a.m., Rev. Dr. F. L. Barber. Niagara-on-the-Lake and Virgil, Rev. J. W. Kitching. Queenston, 11 a.m., Stamford, 7 p.m., Rev. A. Finnis Marsh. St. David's, 3 p.m., Rev. Dr. F. L. Barber. Grimsby, Rev. Dr. F. H. Wallace (January 14th). Beamsville, 11 a.m., Rev. J. Fred. Kaye, 7 p.m., Dr. G. J. Trueman. Jordan Station, 11 a.m., Rev. H. L. Merner. Tintern, the pastor, Rev. F. E. Vipond, to arrange with some Victoria College student.—Rev. G. W. Barker, Chairman; Rev. H. L. Roberts, Educational Secretary.

Minister's Address

Rev. J. W. Smiley (pastor, New Bridgen Mission), Sedalia, Alta.

New Book

—The Thoughts of Youth; Papers for Young People. By Samuel S. Drury. (Toronto: The Macmillan Company of Canada.) \$1.40.

Brief, practical and yet inspiring chats with boys about the things that are most worth while. They are serious without being "preachy" or tiresome, and cannot help but give both inspiration and direction to those who read them. The chapter on "My Religion" is specially good.

Personal Service Department

Rates: Four cents a word

Miscellaneous

LOCH SLOY REST HOME, Winona, Ont. Ideal environment in which to recuperate. Write for pamphlet.

REV. E. DEWITT JOHNSTON, D.D. AND PARTY, EVANGELISTS—one or two open dates. A record of twenty-five city and circuit campaigns in Ontario. Address: Gt. Ont., or phone 544B, Thamesville, Ont.

FIRST CLASS first mortgage loans on improved Toronto property are available at 7½ per cent. We seek money for such and shall be glad to send particulars. Briggs, Frost, Dillon & Birks, 33 Richmond St. West, Toronto.

METHODIST OR PRESBYTERIAN Pastor wanted for Union Church, Birdie, Man. Duties to commence July 1st next. Apply to S. E. Diamond, Chairman of Board, or H. M. Cartwell, Secretary.

ORGAN WANTED by the Hillcrest Methodist Church. Two manual, and must be in first class condition. State cash price and full particulars to Rees Richards, Recording Steward, Hillcrest, Alberta.

WOMAN OWNER, unable to handle, will sacrifice for \$500, 160 acres prairie land; all fit for plough and free from waste. 15 miles from Brandon City, one mile from railway station. Assessed for \$960. Box 216, Christian Guardian.

INFANT BOY, week old, for adoption. Box 217, Christian Guardian.

BONNIE LITTLE CHAP (aged 8 months) badly needs a real mother's breast to suckle up to. A. G. Schofield, Inspector, C. A. S., Minden, Ontario.

SPECIAL SUBJECTS CONSIDERED—sermons, papers, articles, essays. Expert service. Authors' Research Bureau, 500-5th Avenue, New York.

METHODIST MINISTER with good charge in B.O., wishes, for domestic reasons, to arrange transfer to Toronto, London or Hamilton Conference. Address reply Box 218, Christian Guardian.

FOR SALE—McIntosh Lantern, 25 foot focus, giving picture 6 feet square. Electric arc light with rheostat complete. Price \$30.00. Cost \$75.00. Fred Leach, Neepawa, Man.

PROFESSIONAL CARDS

Legal

BRIGGS, FROST, DILLON & BIRKS, Barristers, etc., 33 Richmond St. W., Toronto. Alfred W. Briggs, K.C., Harold E. Frost, E. Macaulay Dillon, Ray T. Birks.

Architect

BURKE, HORWOOD & WHITE (now Horwood & White), architects, 229 Yonge St., Toronto. Adelaide 2716.

SEVERE ITCHING BURNING PIMPLES

Over Face and Neck. Face Disfigured. Cuticura Heals.

"My trouble began with a rash which later turned to pimples. The pimples were quite large and of a reddish color, and were scattered all over my face, neck and forehead. The itching and burning were so severe that I could not help scratching. My face was disfigured for about a year.

"The trouble lasted about a year before I began using Cuticura Soap and Ointment. They afforded relief within two weeks, and at the end of six weeks I was healed." (Signed) Clarence J. Burnell, 474 Tyler St., Pittsfield, Mass., Jan. 4, 1921.

Use Cuticura for all toilet purposes. Sample each free by mail. Address: "Lymans, Ltd., 244 St. Paul St., W., Montreal." Sold everywhere. Soap 25c. Ointment 25c. and 50c. Talcum 5c. Cuticura Soap shaves without razor.

Banditry on the Border

(Continued from page 5)

days, for the Lord's Day Act only would limit the time of their activities.

Fifth—Under present judicial decisions the "bonded warehouses" clauses of the Manitoba Temperance Act would not prevent the establishing of export houses all along the borders of Manitoba, if the sale of liquor for beverage use is reopened in Manitoba and the prohibition of importation, under the Canada Temperance Act, automatically annulled by the legal sale of intoxicating liquor for beverage purposes in Manitoba.

If the export warehouses of Saskatchewan were the direct or contributing cause to banditry on the borders of Manitoba, what would be the result of the wide open Moderation Act with stocked cellars, brewers' activities, and the export houses—all possible on the borders?

The Book Steward's Corner

(Continued from page 22)

"Ah, but the waves roll darker;
naught
Can stay a wayward dream that is
fraught
With deepening sadness; dull
rain drips
On waves that once kissed
Venus' lips:
So griefs would come, as now, un-
sought,
If dreams came true.

To quote further is, perhaps, unnecessary, but you will want to procure this little book, a triumph also of the printer's art, and read for yourself. The book costs but seventy-five cents and it is richly inlaid with gold and studded with gems. Open anywhere and read. Read the poem commencing,—

"What is it parts my love from me?"
or this,—
"Dear April, clad in bright uncer-
tainities."
or this,—
"The night seem long, with dawn
to come so close?"
or this,—
"The piled-up gold of all our yes-
terdays
Has brought us to-day—To-day!"
ending with these lines:
"What golden morrow waits beyond
the dawn?
What future calls, when only we
can hear?
To-day shall earn it, as a day long
gone
Has earned this present hour,
nor need he fear
Who holds to-day, that any mor-
row's sun
Will rise upon a day he has not
won."

Personals

The Rev. Dr. Cadman, of Central Congregational Church, Brooklyn, N.Y., is to be the speaker at the annual meeting of the Upper Canada Bible Society, in Massey Hall, Toronto, on Monday evening, February 12th. Dr. Cadman is one of the most eloquent preachers of the continent, and is sure to be greeted by a large audience on this occasion. It will be remembered that he was one of the speakers at the

great, mass meetings held in Toronto during the last General Conference of the Methodist Church, when he greatly delighted his audiences.

Rev. Dr. Crossley and Mr. Leonard closed their three months' evangelistic campaigns in Edmonton, Alta., the day before Christmas. They are now in Lethbridge, Alta., in special services, after which they are booked for Revelstoke, B.C., for Jan. 14-19; Kamloops, B.C., Jan. 21-Feb. 2; Chilliwack, B.C., Feb. 4-16.

Edward Armstrong, son of the Rev. R. O. Armstrong, of High Bluff, Man., has been named as Premier of the Manitoba Boys' Parliament. The "House" had some very interesting sessions during the Christmas holidays. Premier Armstrong insists that he has a great abundance of cabinet material. He is nineteen years of age, and was born in Nova Scotia, the birthplace of a few other noted people.

We note that the Rev. T. H. Wright, of Vancouver, recently gave a most interesting lecture on "How the New Testament Has Come to Us," illustrating his talk by sixty lantern slides from the Alberta Government Extension Department. Mr. Wright evidently succeeded in making his lecture instructive as well as interesting. He dwelt at length upon the subject of manuscripts, explaining the methods of preparation and the material used, etc. The matter of translations was also fully dealt with.

Dr. Hamilton Wigle, Principal of the Mount Allison Ladies' College, won third prize in an essay contest on "The Ideal Preacher for the New Era in Life," which was run by the *Halifax Herald* some time ago. There were a hundred competitors, including many noted clergymen, judges, etc.

Mr. Bonar Law is reported to be the first teetotaler to become a British Prime Minister. Probably the fact that he was born in Canada may have had its effect. At any rate we extend our congratulations.

Dr. Herbert Gray, who was one of the leading speakers at the recent student conference in Toronto, and who expects to spend some time in Canada in visiting the different educational centres, is a son-in-law of the late Dr. Marcus Dods, and one of the outstanding preachers to students in Scotland. He has recently resigned the pastorate in order to devote himself to special work among students. He expects to be in Canada some months.

Mr. Lloyd George has informed the British public that, after seventeen years of office, he is a poor man. And there is no provision whatever for an ex-Prime Minister in the Constitution, even though an ex-Lord Chancellor has a regular income. It will be remembered, however, that Mr. Carnegie willed Lloyd George £2,000 a year for life. The ex-Premier had a contract with a publishing firm for a large sum to write a volume of memoirs, but this deal is now off, probably because the writings of an ex-Premier are not likely to prove as remunerative as if he were still in

office. Reliable British papers state that Mr. George receives £250 a piece for the syndicated articles he is now writing.

Dr. Headlam, regius professor of divinity in Oxford University, has been appointed Bishop of Gloucester. His Bampton Lectures will be remembered as rather epoch-making in their broad churchmanship and freedom of speech. His appointment is hailed as a good omen by the Free Churches of England.

Bishop Quayle is confined to his home, suffering from a slight stroke. He will go to the Methodist hospital at St. Joseph's as soon as his health permits. At present he is very weak, but hopes are entertained that after a prolonged rest he will be able again to take up his work.

David Starr Jordan, returning from Japan, says that that country will go dry in a few years. The people themselves tell this, and one Japanese merchant has promised a donation of \$50,000 to endow a chair of alcoholic research in one of the Japanese universities.

Dr. Wilbur F. Crafts, for twenty-eight years superintendent of the International Reform Bureau, died in Washington a few days ago at the age of seventy-three. He was looked upon by his enemies as a "reform fanatic," but he helped not a little to secure laws curtailing drunkenness and the sale of narcotics.

Gypsy Smith is having a wonderful time at Newcastle, England, in a series of special evangelistic services. Five thousand people gather in the theatre to listen to his stirring message and hundreds are turned away for lack of room. Hundreds are reported to have yielded themselves to Christ. It seems like an old-time revival.

Bishop Thoburn's parents had ten children, five boys and five girls. One son, Crawford, died when yet in his teens. The others, with the exception of Joseph, who was killed in the battle of Cedar Creek, and David, who died at thirty-four, reached their three-score years and ten. There are in all about eighty descendants of Matthew and Jane Thoburn now living. With two or three exceptions, all who are old enough are in the Church, and some of them have distinguished themselves in various positions of Christian service. Fifteen have graduated from Allegheny College and five others attended there. Summing it all, there have been six ministers and six missionaries—and the end is not yet—two international secretaries of the Y.M.C.A., one Red Cross nurse, three college presidents and three college trustees. This is surely a good record, and yet probably we have some Canadian records which are just as good.

Literature on Stewardship

Tithing Literature at seventy-five per cent. discount.—As stated in our price list we give forty per cent. discount, postage paid, on all orders sent direct to us.

If your denomination has an organized Stewardship Department, send your orders direct to them, enclosing at the same time, at the

rate of twenty-five cents in money, or its equivalent, for every hundred pamphlets you order priced at \$1.00 per hundred; seventy-five per cent. discount on all others not marked net.

If they have the literature in stock, they will fill your order postpaid; if not, they will forward it to us for prompt shipment. They will pay us an additional twenty-five cents per hundred, plus the postage we pay; we bear the balance of the expense, including wrapping and mailing.

With your first order only send an additional twenty-five cents for a large envelope containing samples of nearly forty pamphlets, over 400 pages, by more than twenty-five different authors; from these you can select for future orders.

Do not send orders to The Layman Company at a greater discount than forty per cent. from list prices.

For fifty cents we will send, to any address, thirty-five pamphlets, over 400 pages, by more than twenty-five authors. The package includes a Tithing Account Book and three Playlets.

THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago, Ill.



A teacher asked her class the meaning of the word "furlough."

Jack held up his hand and said, "It means mule; it says so in a book."

The teacher asked for the book and Jack found for her the picture of a soldier sitting on a mule.

Below the picture was written, "Going Home on His Furlough."
—Fun and Fact.

Newsboy (on railroad car, to gentleman occupant): "Buy Edgar Guests' latest work, sir?"

Gentleman: "No! I am Edgar Guest himself."

Newsboy: "Well, buy 'Man in Lower Ten.' You ain't Mary Roberts Rinehart, are you?"—*Writer's Monthly*.

Old King Coal is a merry old soul.

A merry old soul is he—
When you consider the size of his roll,

Why in the world shouldn't he be?—*Boston Transcript*.

"I chafe against the regulations," murmured the college girl as she prepared a surreptitious Welsh rabbit at two a.m.—*Boston Transcript*.

We hope that Ernest Harold Baynes will see this anecdote, as it matches one he made public not long ago about a dog of his own. A Scotchman who was in the habit of giving his collie a penny to buy a bun for himself, was surprised one evening when the dog returned without his usual purchase. Thinking he might have lost the penny his master gave him another, but again the dog returned without the bun. "There's something strange about this," said the Scotchman. "I'll go and investigate." So he went to the shop, the dog following. When they reached the place, the collie showed great delight and by his actions directed his master's attention to the shop window. There inside the glass stood a pile of buns on which was the printed card: "1d each—four for 3d."—*Boston Transcript*.