

The Christian Guardian

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Canada's National
Religious Weekly

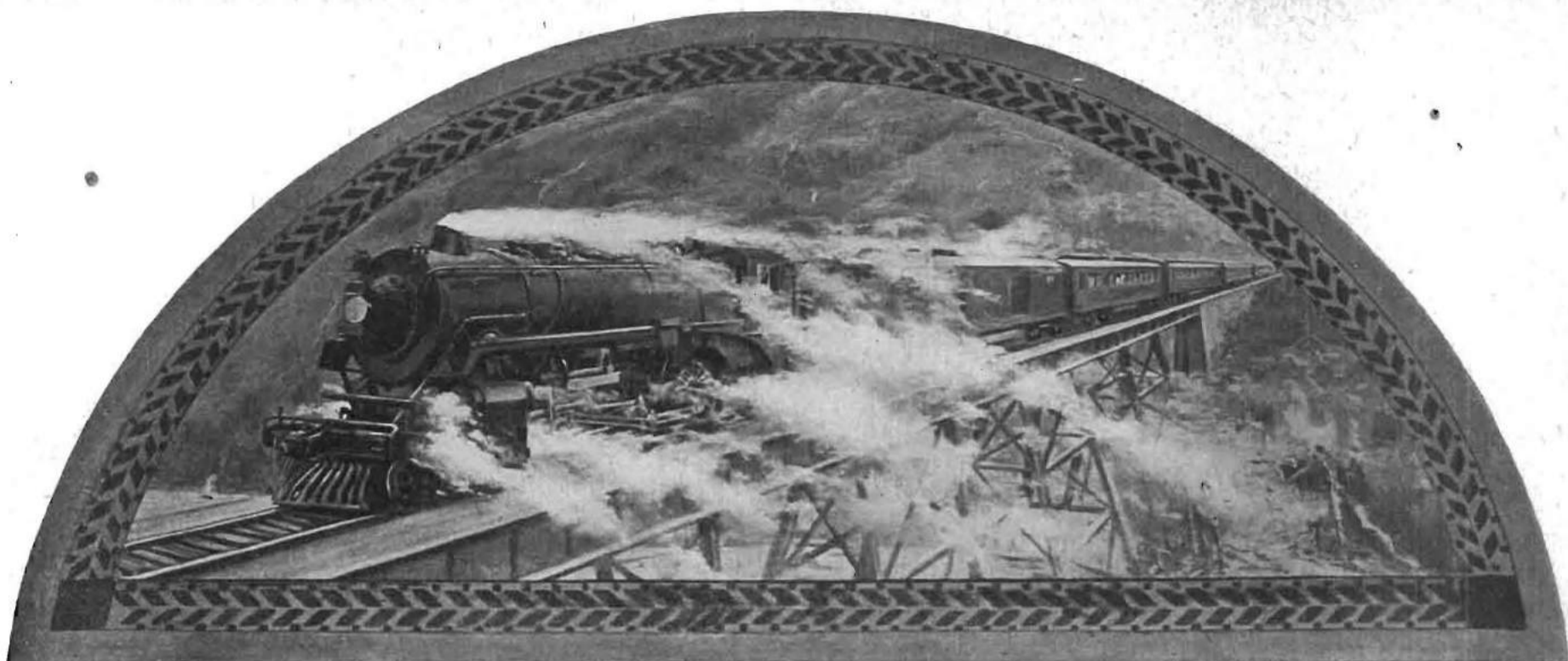


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The Christian Guardian
Canada's National Religious Weekly



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The Methodist National Campaign

ACADEMIC dignity is a wonderful and sometimes a fearful thing, but it becomes impossible of attainment if the grocer keeps pounding at the door of the college president's office with C.O.D. parcels which he won't leave until the money is paid. It is telling no secret to admit that certain Methodist colleges in Canada had recently reached such a perilous financial situation that the grocer's boy was almost a nightmare to the college head. A suitable drawing to accompany this account would depict a whiskered man in academics going through his vest pockets to make up enough to pay the week's grocery bill. And to be true to life the picture would have to include the grocer, hand outstretched and jaw set firmly against any more charge accounts or overdue bills. It would be a disgraceful picture, but now it will hardly be necessary to produce it, for the Methodist National Campaign has changed the situation. If the expectations of the campaign are realized, all the Methodist colleges west of the Great Lakes will be free of debt. In plainer language, if everyone who subscribed to the National Campaign pays in full there need never be a return of the absolutely humiliating and disgraceful conditions under which certain western colleges have been laboring. And every eastern college will benefit similarly from the campaign, but it is with the West that this account is to deal.

Mount Royal College, Calgary, was perhaps the outstanding example of the unlucky institution whose efficiency was seriously impaired by conditions prevailing prior to the campaign. Her president was being hounded by retail creditors, of whom the grocer is just an example. Dr. Kerby was just about as full of spirits as the farmer who sees the lawyer coming up the lane to read the foreclosure. His magnificent spirit alone enabled him to function as an educational leader.

In lesser degree the efficiency of all the other great Methodist colleges of the West was impaired by overbearing debt. It is not only the shortage of physical equipment, but the hope-destroying burden of care upon executives and staff that affects the morale of the whole institution. Alma Mater peering between the blinds for the supercilious creditor with the grocery basket and an account two years unpaid is a pathetic and almost helpless figure.

Methodism from the Atlantic to the Pacific has shouldered the responsibility and, through the National Campaign subscriptions, says to these gallant colleges, "We will set you free to do your work and hold up your heads." Canada is one. Methodism is one. The need of one is the interest of all. That is the message that goes to each college as, after the big rush of payments following the date of campaign instalments, another new payment goes to each president. Of course, the debts are not all paid yet. Not until after the response to the appeal for the final instalment of campaign subscriptions will the colleges know whether the burden is to be lifted or just eased. The Educational Society cannot send the money to Regina or Columbian, Albert or Mount Allison, until the circuit campaign treasurers have transmitted their receipts to

National Campaign headquarters. But the colleges are now full of hope. Confidence has replaced doubt. The presidents write to Dr. Graham, secretary of the Educational Society, voicing with ample gratitude to the Church their thanks for a vote of confidence so tangibly expressed as in the checks which are lifting one by one the weights of old indebtedness.

The picture entitled "Time is the Essence of the Contract," which appears at the head of the announcement by the Methodist National Campaign, is taken from a mural decoration of the railway committee room, Dominion Senate Chambers, in the new Federal Parliament Buildings, Ottawa. The original painting, depicting a great Canadian railway train speeding across a tall bridge in the Rockies, is of great beauty and has been reproduced in a way which retains much of the splendid vigor of the artist's conception.

A Splendid Opportunity to Help

We call the special attention of our readers to the advertisement of the Hale Street Church, London, appearing in this issue. This interesting and rapidly growing cause is situated in the east end of the city, in what is known as London Junction, a growing industrial area. The present little frame church will not accommodate more than one-third of the present constituency. Plans are out for a building to seat over five hundred people, which will be arranged specially to meet the needs of the children and young people. No extravagant schemes are being undertaken, but in all conscience something must be done to cope with the situation. The people in the neighborhood are taking hold of the project enthusiastically and helping generously. The other churches in London are helping, too, as they are able. But this appeal to the wider constituency is felt to be necessary in order that the thing that needs doing so badly may be undertaken and carried through at once. A delay, it is felt, would be disastrous.

It is hoped that many of the readers of this paper will get this enterprise upon their hearts, will pray for its success, and will make what contribution they can to help it along. Any sum will help, and the sooner it is sent along the more good will it do. The pastor is Rev. L. W. Reid, 233 Hale Street, London, Ont.

Bond Interest Rates Decreasing

Those who bought high grade securities during the past year, should congratulate themselves. The substantial interest rates like these investments are now yielding are likely to be higher than the rates which will prevail before the year is ended.

For some time provincial bonds were obtainable on as high as a 6.60 per cent. basis, but several recent provincial and municipal bond issues have been sold to yield about six per cent. It is quite possible that this rate will soon decline.

For this reason, it would seem that those who can purchase sound investments such as Victory Bonds, which in the case of the 1934 maturity yield practically six per cent., would be well advised to do so.

The Song at the Heart of the World

PERHAPS there are many people ready to say there is no such song there, and that this old sin-cursed world of ours has anything but melody at its centre and inmost core. They think they see discord and death and tragedy rather than harmony and beauty and love. Well, if the song is not there it ought to be. So far as the great Creator is concerned it is there, for He has willed and intended that it should be. And one of the great tasks He has given us is to see that it is put there, in actual and convincing reality.

It was one of the beautiful and true sayings of a great English preacher, recently gone home, that "Whenever you get to the heart of religion you find a song." His statement needs no stressing or argument; it is just true, and we know it is true, true with a fullness of meaning and implication that we cannot express. The religion of the New Testament is the religion of a new song, a song that those who learn it apparently are never going to get tired singing, either in time or in eternity.

If this is a fact, a fact expressed in poetic terms of course, but all the more a fact because of that, then surely our lives, if we are truly Christian, should make some revelation of it. It would be too bad if our lives should never give any inkling to anyone that there was a song at the heart of religion, or that God intended that there should be a song at the heart of the world. To fail to give such impression would surely be to fail most piteously.

Men sing out of the exuberance and fullness of their heart. If there is no song in our religion and in our life then it must be that there is no exuberance and no fullness to our heart experiences. And in such a case, what a stupid mistake it would be on our part to blame religion, or to blame the world for the lack and fault that lay in ourselves alone. When we say that there is no song at the heart of the world, what we are really saying is that we have not yet brought ourselves into harmony with the great thought and purpose of God who made the world for His own glory and rejoicing.

A Stirring Instalment of Heming's Famous Story in March 1st MacLean's

Among the many thrilling episodes in this instalment of "The Drama of our Great Forests" is that of a snared wolverine fighting a pack of wolves. It shows how the wolves circled around their prey—how the wolverine feigned death and finally won a battle royal.

The title of the March 1st instalment is

"Wild Animals and Men"

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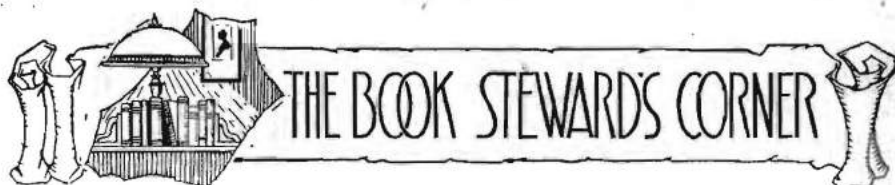
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Ambassadors of God

"I think that life is not too long,
And therefore I determine
That many people read a song,
Who will not read a sermon."
—Prued.

A RECENT writer in *Harper's Monthly* says: "We are not in the midst of a religious revival . . . but we have plunged over our heads into a sea of religious and spiritual curiosity. Never before in the history of our country has there been such a general turning of the masses to the things of the soul as we see about us to-day." This is surely a hopeful sign, a sign, too, accompanied by a new renaissance in the pulpits of the land. One of the indications of the new awakening is the demand of preachers everywhere for works which will interpret the old theological positions in the light and spirit of the times. Theology was never so popular. Men everywhere are turning radical—radical in the real sense of the Latin derivation of that word—getting down to the roots of things. Old manna tends to mould. It must fall fresh every day to be vital and sustaining. The world moves, a movement not like that of the spinning dervish, who seems to make progress by standing in the same place, but by actually moving out, up, on, or any other word you may care to use that will indicate development. Truth is not a cobblestone you may insert any place in your theological thoroughfare. Truth is a vitalizing principle like yeast, and must affect, change, vivify, ennoble and exalt the whole organism.

Leonardo da Vinci would have been equally correct if he had included the preacher in his dictum: "Man and the intention of his soul are the good painter's paramount objects." The intention of a man's soul to fulfil the mind of Christ will be accepted in lieu of cold tradition and unbending orthodoxy. We do not talk about infallibilities to-day. Science has taught us to be cautious. "The only organ of infallibility that Christ promised his followers was the living spirit of truth." Victory then will come, not by hiding behind "theological masonry," nor by insisting upon any statement of belief or of adherence to traditional positions, but by taking our stand on some premise we have won, which we have actually worked out in the crucible of our own experience, and in spite of men's theories of this and that and the other, premises which we are prepared "to defend with the last ounce of our strength." "There would then appear in our pulpits," said Milton, the blind seer, looking into the future, "other visages, other gestures, and stuff otherwise wrought, than we now sit under, oftentimes to as great a trial of our patience as any other that they preach to us."

The Fundamentals of the Calling

Every student for the ministry and every minister eager to grow will find "Ambassadors of God," by S. Parkes Cadman, one of the greatest of present day preachers, singularly instructive and inspirational. He maintains that the fundamentals are few and simple and experimental, and may be shaped to the needs of each congregation. He shows the effect of modern movements of thought and life upon preachers as well as laymen, the effects of competitive interests and instruments of propaganda. Some of the chapter headings are: "Cross Currents which Affect Preaching," "Present Day Intellectualism and Preaching," "The Nature and Ideals

of the Christian Ministry," "Preaching: It's Preparation and Practice," "Preaching and Worship." Preacher and layman will find this work exceedingly readable and profitable.

Essays for the Untheologically Minded

H. L. Simpson in "The Intention of the Soul" has given the preacher and lay reader a mental and spiritual feast. The author affirms that the multitudes do not go to theological professors for guidance in theological matters, but to Wilde, Clutton-Brock, Benson and H. G. Wells, "because these men write as if they had fairly fallen in love with the man of Nazareth." These are the real "wardens of the marches" of the spirit. This book is an attempt to bring Bible events, ideas, and personalities up-to-date. The chapter headings are interesting in themselves. "Abigail Voices," "The New Woman," "The City Without a Wall," "Cherishing the Dream," "Sensation or Sacrifice," etc.

"Ministering to Those in the Valley." During the war and since its close there have been published several books which ought to be read by those who minister to others in grief. "The New Death," by Winifred Kirkland, was one of the richest books of this character produced by the war. It has consoled thousands. It is a sweet and winning apology for the "New immortality." Then, too, there is A. E. Garvie's "The Master's Comfort and Hope." This is a very effective bit of exposition, dealing with John 13: 31-14: 31, and ought to be included in every man's homiletic collection. "The Christian Hope," by William Adams Brown, "The Idea of Immortality" by Principal Galloway (Baird Lectures 1917); "The World Beyond," being passages from oriental and primitive religions on the mystery of the hereafter, these and many similar are well known to scholars, and ought to be generally read. There has just been published by Hodder and Stoughton, a delightful collection of poems of consolation by over fifty authors and edited by Miriam Booth, with an introduction by General Bramwell Booth. The poems have been culled by one who has "passed that way" and are every one a pearl. One cannot soon forget such gems as "God's Way," "A First Sorrow," "The Dead Friend," "I Walked a Mile," "Unanswered Yet."

Mentioned in Despatches

Everyone has heard of the "Humanism of the Bible Series," and a great many have made friends with it. It is one of the most ambitious and one of the most successful attempts to translate the language and the thought of the Bible into the language and thought of this moment. Some of the books have established such a high order of perfection, and have won such a deservedly wide popularity, that those which follow must strive hard to keep pace. Just to mention a few will call to the mind delightful hours spent in ploughing deep furrows in new seas of thought and emotion. "Religion in Song," "Sermons on God, Christ and Man," "The Faith of Isaiah," "The Spiritual Pilgrimage of Jesus," etc. Everyone will read J. A. Robertson's latest book in this series, "The Hidden Romance of the New Testament," with real delight. This is a book for the humble Christians, the anonymous ones. There is a hidden romance in a page of mere names, a drama in the two words "certain others."

THE CHRISTIAN GUARDIAN

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of Canada

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

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NUMBER NINE

THE WORLD OUTLOOK

American versus European Ideals

A FEW days ago Samuel Gompers, the veteran President of the American Federation of Labor, delivered an interesting address upon the Labor aspect of the Peace Conference, and in it he made clear the sharp distinction that exists between the ideals of American labor organizations and the ideals of European Socialists. He declared that if the proposals made by European Socialists had been adopted it would have been hard for American labor to endorse the treaty and its labor provisions. In regard to the composition of the proposed International Labor Conference it was decided that for each nation there shall be one delegate selected by the recognized labor organizations, another selected by an organization of employers, and two more selected by the Government. American labor fought this last clause, but European Socialists were a unit in its favor because they were confident that Socialists would soon control most of the governments. Mr. Gompers declares that "the contest against reaction and misunderstanding and wilfulness and utopian foolishness was one of the most difficult of my life." He bears cordial testimony to the value of the votes of the British dominions, and he makes this rather remarkable statement: "With but a few exceptions, the viewpoint of the American labor movement, constructive, democratic, uncontaminated by any of the philosophies that are cousin to Bolshevism, is shared only by the labor movements of these self-governing dominions and commonwealths, and I commend that fact to the consideration of thoughtful Americans." And the fact that American labor ideals prevailed to the extent that they did was evidently due in no small degree to the support of the British dominions. This fact is worth remembering, and it is well not to forget that the Labor ideals of Europe do not fully harmonize with the American and British ideals.

Limiting Student Bodies

ONE peculiar feature of university life to-day is the enormous influx of students, which by its size and persistency is compelling our universities to bestir themselves as never before, in order to provide accommodation and educational facilities for the unprecedented hosts. And still they come, and it seems simply impossible to provide for the multitudes who are knocking at the doors of our universities. Princeton has felt the strain in common with other universities, and she has proposed the drastic method of limiting the number of her undergraduates to 2,000. At present President Hibben says they have 1,816 students, so that there is no danger of closing the doors immediately against any young men, but after considering the question carefully, the governing authorities think that 2,000 is the limit, beyond which it would be impossible for the university to do really effective work. This limit will probably be maintained by selecting its students, when necessary, by competitive examinations. Frankly, we do not like the idea of closing university doors against aspiring students. If the number of students is phenomenal let us hail it as a national asset, and at once set about providing adequate facilities for them. If the expense is great, let us economize elsewhere in order to meet it. If necessary, we can economize in automobiles, in tobacco, in candy and ice cream, but at least

we should keep our university doors wide open for all the young men and women who desire higher education. In Canada we are just as much interested in this matter as our neighbors in the United States, and we are faced with similar conditions, at least in certain sections. In Ontario it has been proposed that we lop a year off the university course, and add this year to our collegiates.

The Attacks on the Y.M.C.A.

THERE was some surprise that the Pope should single out the Y.M.C.A. for special attack, but the reason for this is not far to seek. In the United States cities the "Y" has been attracting large bodies of nominally Roman Catholic young men, so that in Chicago alone, out of a Y.M.C.A. membership of 40,000, there are 10,000 Roman Catholics. Then, during the war, the British Government asked the "Y" to take over the recreational and religious work of the army, and hundreds of huts were promptly erected. Then the French army made the same request, and 1,500 "Y" huts were established. And last, the Italian Government asked the "Y" to take over the recreational life of their troops, but to omit the religious services. This the "Y" agreed to. But when the Italian soldier went home after the war he remembered the Y.M.C.A., and he wanted it to come to his home town. And so the "Y" is now in scores of Italian communities ministering alike to the desire for recreation and for religion. And this explains why the Pope, has thought wise to warn his people against this organization.



GILBERT K. CHESTERTON, THE NOTED ENGLISH AUTHOR, WHO GAVE A BRILLIANT LECTURE IN TORONTO A FEW DAYS AGO ON "THE IGNORANCE OF THE EDUCATED."

Ontario's Growing Expend- iture

A WRITER in the *Farmers' Sun* recalls the fact that not so very long ago a deputation waited upon the Hon. Mr. Macdarmid, then Minister of Public Works in Ontario, to protest against the monumental extravagance of the Conservative Government in spending \$600,000 on provincial roads, and Mr. Drury, the present premier, was the spokesman. And on the front page of the same copy of the *Sun*, W.L.S. points out that so far from enforcing economy, the present U.F.O.-Labor Government has actually overspent all its predecessors, so that the expenditure for 1919 of \$47,360,949 is much over-topped by an expenditure for 1920 of \$82,844,790. W.L.S. especially objects to what he calls the Hon. Mr. Biggs' "joy roads." In eighteen years prior to 1920 the counties spent \$17,000,000 on roads, and the Government returned them \$6,500,000. Last year the counties spent \$6,800,000 on roads, and the Government returned them \$3,200,000. W.L.S., referring to the Government's road policy, says that "a better devised scheme for the promotion of reckless municipal and provincial spending could hardly be conceived." The truth is that the U.F.O. Government is not doing what the U.F.O. in Opposition declared that it would do. And we think that the sane leaders of the Farmers' movement in the Dominion realize now that if by any chance they should be elected to govern this Dominion they could not probably do just what some less thoughtful members of the party declare that they will do. It is easy to govern a country when in Opposition; it is not quite so easy when you get hold of the steering gear. The present Ontario Government's expenditures are large, but the question is not so much their size as their wisdom; and we must remember also that no Government is always wise. And when we consider what it means to provide for a budget of over \$80,000,000 the marvel is that our new Cabinet makes so few mistakes.

Those War Debts

CARL W. ACKERMAN, writing a few days ago in the *Public Ledger*, of Philadelphia, declared that during a three weeks' trip through France, Switzerland, and Italy, in which he questioned a large number of officials, bankers, and business men, he did not find one who believed that any foreign power, with the exception of Britain, would repay the loans made to them by the United States during the war. And he declares that the American officials now in Europe are practically agreed upon this point. Moreover, he declares that Britain's proposal to cancel all war debts owing to her if the United States would do the same, has added more than this continent can realize to Britain's European prestige. He says that France, Italy, Rumania, and all the other countries have been pressing England to do this very thing, and now the responsibility for the non-cancellation of these debts rests solely upon the United States. There seems to be a misunderstanding in the United States in regard to this matter, and it has found expression in the proposal that Britain hand over the West India islands to the United States, and possibly some other territory, in lieu of her debt to America. But it is not Britain who is seeking release, but France, Italy, and others, and the payment of Britain's debt would not mean the extinguishment of one dollar of the debts of the more needy nations. Britain can pay, but there is grave doubt as to whether some other nations can pay.

Churches and Church Architecture

By S. W. Dean

MAKING THE BUILDING SERVE ITS HIGHEST PURPOSE



It may seem to be inevitable that in a young country like Canada church architecture should have received relatively little attention compared with what it deserves. In so many areas the population is so scattered and so newly settled that a common meeting-place which provides adequate shelter from climatic extremes is in itself quite an achievement. It is a tribute to the religious instinct that it not only has persisted, but has developed mightily, moulding moral sentiments and measuring sterling principles, though fostered in log houses or frame boxes having little semblance to religious shrines. A sure testimony is this to the fact that the heart is, after all, the true shrine where the divine and the human meet. "Know ye not ye are the temple of God and that the spirit of God dwelleth in you?"

It is possible, however, for the place of worship to perform the manifold function of housing the worshippers, quickening their sense of devotion and God's presence, and of making more impressive the entire religious life of the people, and this is wherein many of our churches lack greatly. Following the simplicity of the early meeting-houses, any improvement upon them was regarded as progress. The revolt of the Puritan and the practical spirit of our modern life in the western hemisphere have all influenced the architecture of our churches of the past. The lack of fixed standards is also apparent everywhere. One of America's leading authorities on church architecture concludes a lament upon these conditions in the following words: "In worldly affairs it has become the fashion to affect the splendors of elaborate architectural form, and the results are as chaotic as one could ask. Style follows style as fashion changes, until at last we are confronted by an absolutely futile confusion. Has the Church stood aloof from the Babel of tongues? Has she pursued her way uninfluenced by the fads around her? By no manner of means; every newly discovered style has found favor in her eyes, and she has become architecturally but the echo of the artificiality of secular life."

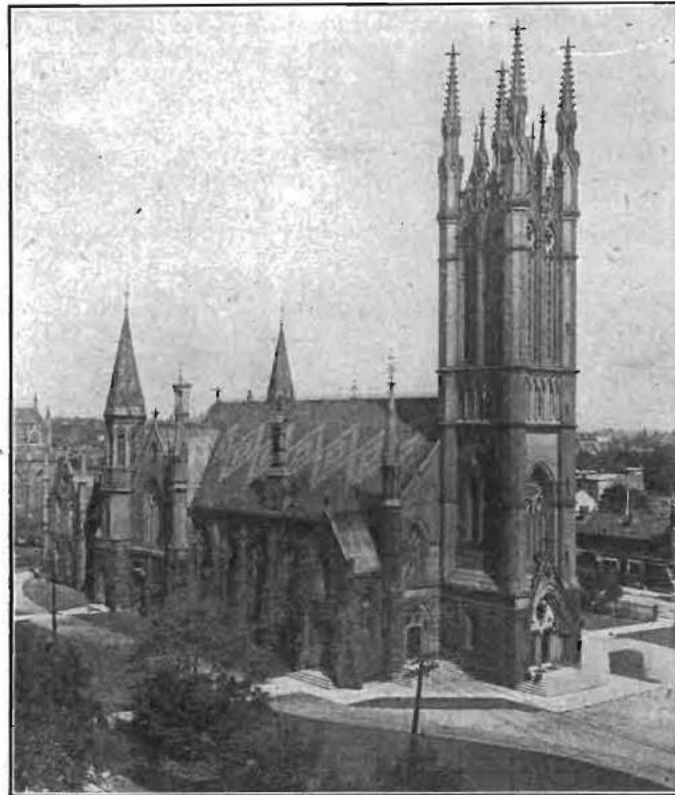
With the following statements of Ralph Adams Cram concerning the qualities of a church and their order of precedence not all of us will agree, but there is much that is worthy of our earnest consideration, and it is interesting to have the viewpoint of one so eminent amongst modern architects. Mr. Cram says these qualities are fourfold, and that they stand in the following order of importance:

"First of all, a church is a house of God, a place of high earthly habitation, wrought in the fashion of heavenly things, a visible type of heaven itself. From the day when God gave to Solomon the plan and the fashion of the temple down to those wherein our own forefathers lavished their scanty wealth and toiled with devout hands to raise the awful fabrics of the mediæval cathedrals and abbeys, this thought has lain as the corner-stone of every one of the great and splendid churches that brighten Christendom with the memory of devout and reverent times. They were building a house of God, and the treasure and labor lavished so abundantly were consecrated as they might never be on any other structure. All the wonders of art—the handmaid of religion—all the treasures gathered from many lands, were lavished here in gratitude and praise and thanksgiving; and nothing was too precious—indeed, all things failed in a measure—to show the deep devotion of faithful men and their solemn knowledge of the majesty of that Presence that should enter and dwell therein.

"This is the first and highest reason for church building, and the second is this—the providing of a place apart where may be solemnized the sublime mysteries of the Christian faith; a temple reared about the altar, and subordinate to it, leading up to it, as to the centre of honor, growing richer and more splendid as it approaches the sanctuary, where is concentrated all the wealth of obedient and loving workmanship that may be obtained by means of personal sacrifice through years that gather into centuries.

"The third aspect of church architecture is this—the creation of spiritual emotion through the ministry of all possible beauty of environment; the using of art to lift men's minds from secular things to spiritual, that their souls may be brought into harmony with God. The agency of art to this end is immeasurable, and until the time of the Reformers this fact was always recognized.

"It was the fashion, in a would-be Spartan generation, to scorn all these artistic adjuncts as superstitious and idolatrous; but the attempt to succeed without their aid was not crowned with great success. Art has been, is, and will be for ever, the greatest agency for spiritual impression that the Church may claim, despite the ancient and modern iconoclasts. But for its manifestation of supreme art in painting and architecture and ritual, the



METROPOLITAN METHODIST CHURCH, TORONTO
Mr. Harry Langley, Architect.

Erected in 1872, this remains one of the finest auditoriums in a city of fine churches. As many as 3,200 people have found accommodation in it, but its present seating capacity is about 2,000. The provision made for Sunday school and the social life of the congregation was ample for the period when erected. For the work of a down-town church, there are modern requirements, which sooner or later may be supplied. It is a fine example of modern Gothic design, and standing, as it does, in the centre of McGill Square, it presents an imposing appearance. It is, perhaps, the most widely known Methodist Church in Canada.

Church could never have won so quickly the allegiance of the civilized world.

"And this for the reason that art is, in its highest manifestation, the expression of religious things. The triumphant architecture, the sublime art that have grown beneath the beneficent influence of Christianity—nay, that have owed their existence to the Church as surely as they have accompanied her periods of health and vigor—are the instinctive expressions by men, through the symbolism of art, of the religious emotions she has created. Art is at once the flower and fruit of an age, its glorious manifestation, its guarantee for the future, its fertile seed that needs but to fall in good ground to spring up in tenfold strength. Industrial art depends upon just such social conditions for its existence; sensuous art, the art of Athens and Venice, owes its existence to beauty of life and environment; but the spiritual and divine art comes only when the religious spirit is dominant and supreme. That part of the Church which deliberately rejects the ministry of art in her service does so at her own peril—a peril that history

has shown to be grievous indeed, and inevitable.

"The fourth aspect of church building is the one which is generally considered exclusively, and is the last in importance of the four that I have named—the arrangement of a building where a congregation may conveniently listen to the instruction of its spiritual leaders. I do not mean for an instant that this quality must be sacrificed to the others; a church, if it is properly designed, may be a perfect sanctuary, a perfect temple, a perfect auditorium. I only protest against that custom of refusing to consider any plan that shows a single seat behind a column, a nave longer than it is wide, or that does not provide a picture gallery light during the day and illumination of a theatre at night."

It may be that some modern church buildings have been constructed too much with a view to the requirements of the auditorium. If so, they have erred not unwisely. The prophetic function of the Church must not be hampered, and the pity is that so many of the great cathedrals of Britain and Europe are positively fatal to preaching and hearing.

Whatever may be the opinion of the many on these matters, there is no doubt of the tendency with modern architects to revert to more ecclesiastical types in designing church buildings. English architects have set the pace, influenced, no doubt, by the presence of so many magnificent examples in their own and adjacent countries. Now the architects of America are falling in line. Their problem will be to harmonize this revived feeling for distinctive church lines with the multiplied uses to which the churches of the western hemisphere are being put. Not worship alone, but evangelism, religious education, community service and limited recreation must all be taken care of, and not to keep them in mind is to make the vital error of erecting buildings inadequate for the growing life and activity of the modern congregation.

It is not the function of this brief article to enter into the respective merits of the various periods or schools of architecture. There is amongst authorities a fair consensus of opinion that "Gothic" is the one style that is safe, provided the architect sympathizes with its living as well as its historic qualities. A careful architect, if given freedom, will protect committees from the errors of fantastic tastes. Some architects will be ready to supply what the committee asks for, however outlandish the scheme. Such were well described by a recent comment made concerning a certain architect, "That man would attempt to put a third wing on a dove if asked."

If one considers only the preaching values of an auditorium, then there is much in favor of the amphitheatre design; but in any case the length should be somewhat greater than the breadth. This is at once better for appearances, acoustics and economy of construction. The roof, if possible, is better unbroken from end to end. Square plans and complicated roofs render difficult the repose, dignity and effect desired. Side walls should be high, and the window sills well up from the floor. Whatever the style chosen, the building must vary according to whether it be in open country or in town or city. The nature of the landscape and surrounding buildings, if any, should affect the style considerably. Lower buildings, with pitch of roof adapted and simplicity for their keynote, commend themselves in the open country. For villages and towns the amount of space available and the nature of the present and prospective buildings surrounding will influence. In larger, crowded cities, with limited space and higher and more pretentious buildings, there must be higher walls, greater elaboration and refinement of detail. Otherwise the church will be overshadowed and dwarfed by its surroundings.

Such considerations as these emphasize very forcibly that no church can be properly planned unless the architect has become familiar with the location, the landscape and its general relation to other structures and the variety of uses to which the building is to be put. Each church should, to a greater or lesser degree, have an individuality of its own in which is enshrined more or less of the tem-

(CONTINUED ON PAGE 23.)

Some Evergreen Trees Hemlocks, Larches, and Cedars



NE of the most beautiful of the cone-bearing trees is the graceful hemlock, of which there are seven species. Although really a spruce, and often called hemlock spruce, it possesses a slender, swaying, pliant grace entirely lacking in the stiffer spruces and firs, a grace which makes the tree much sought after for ornamental purposes, as when grown in the open, where it receives much sunlight and air, it is often heavily clothed with branches that sweep the ground. Some landscape gardeners consider it the most picturesque and beautiful of all the evergreens.

The tree is easily distinguished from other evergreens if one remembers that the short, flat leaves, about half an inch long, are blunt-pointed, and grow opposite each other on the branches, giving the plummy spray a flat effect. Each leaf, too, is marked by two white lines on the underside, giving to the branches as they sway in the slightest breeze, a silvery-white sheen that adds to the artistic effect. The leaflets are arranged on little stalks, a feature which does not appear in other evergreens. The cones, which are small, hardly more than half-an-inch long, droop very prettily.

Like the spruces and firs, hemlocks love to climb the mountain slopes, but are willing to accommodate themselves to all sorts of soils. The Indians made great use of this tree, which they called "Greens on the Stick." Since Christmas trees have become so expensive, the hemlock has been much used for the purpose, instead of fir or spruce, but it is not a good substitute, as the leaves soon dry and fall off. Time was when the bark only of the hemlock was valued for tannin for making leather, and for tannic acid used in medicine. The rest of the trunk was left on the ground to rot. The wood is now used for pulp, being next best to spruce for that purpose, but like the spruce, the tree is of very slow growth, so that a shortage of hemlock is almost as serious as a shortage of spruce.

The hemlocks, like the pines and firs, have afforded great inspiration to the poets and naturalists. One of Burroughs' most fascinating essays is entitled, "In the Hemlocks," and treats chiefly of the birds found there, although, as he says, "The ancient hemlocks are rich in many things besides birds." In the hemlock woods of the Adirondacks, on a single summer day, he counted over forty varieties of birds, some of them peculiar only to such woods. A few of those he found were the cedar-bird or waxwing, the winter wren, the hermit thrush, the Virginia cardinal, the black-winged, black-tailed, gorgeous scarlet tanager, which always loves the top of any tall dead tree, and thus courts death. Burroughs thinks the tanager likes particularly the top of a tall, dead hemlock. Among many warblers he found the speckled Canada warbler, the chestnut-sided warbler, "one of the rarest and handsomest of the family," and the Blackburnian warbler, whose orange throat and breast are "like flame against the dark evergreens."

In springtime the evergreens are especially beautiful. I hold a tiny grudge against a writer who said that the evergreens, unlike other trees, were entirely the same throughout the season. "The thrill of springtime and the forebodings of autumn are alike unfelt." I cannot think that he is right. Has he observed them closely at all seasons, I wonder? The evergreens do pulse with new life in spring, and they do feel the chill and change of autumn. They blossom and bear fruit and lose their leaves in due time the same as other trees. True, the trees are never entirely bare, but every spring new leaves are formed, and it is a great delight to watch the new buds come, as then the branches are all tipped with delicate tufts of soft yellow-green that give the tree an appearance of new life. Another writer, who sees with the "seeing eye," says: "There is no phase of life more beautiful than that presented by the hemlock in its springtime garb; the tips of the dark-green sprays are painted in yellow-green with a fairy-like daintiness, the effect of which could only be conveyed to the mind by a careful study in color."

Another tree belonging to the pine family, to which, of course, all evergreens belong, is the larch or tamar-

By Etta Campbell

ack, or hackmatack, the latter being the redman's name for the tree. The larch, although a cone-bearer and classed with the evergreens, loses its leaves in the fall. However, when the tree is tiny, for the first four years of its life, it retains its leaves throughout the winter, a fact unknown to many. We seldom hear the tree called a larch in Canada. That name is reserved for its relative, the European larch, found here only in parks and private grounds. The English poets often mention the larch, though Wordsworth, a devout nature-lover, could never see beauty in it. The word larch comes from a Celtic word meaning fat, given to it because of its resin. Whatever we may think of the beauty of the larches in spring, a Canadian tamarack swamp in the winter cannot, by any stretch of imagination, be called a thing of beauty. The larch is said to be the quickest grower among trees, and it is quick enough about its blooming, for "before the winter is over it welcomes the spring with an outburst of beauty." Tennyson's well-known phrase, "Million-budded larch," refers to the great number of little flower-heads and little tufts of young green needles. Some of the trees have yellow flowers; these produce the pollen dust. Some have red flowers; these produce the seed. These recall another of Tennyson's phrases: "When rosy plumelets tuft the larch." Before the tiny yellow and red flower-clusters have gone, bunches of soft, thread-like needles about an inch long begin to hang on the tree like pretty little tassels. In October these leaves turn yellow and drop off. The small cones, which look something like tiny brown roses, stand erect and shelter their seeds



THE STATELY FOREST TREES

throughout the winter, letting them drop in the spring when conditions are just right for a growth. In color the European larch one sees in parks is a deeper shade of green than our own, the leaves are longer, the branches droop more, the cones are twice as long and more abundant, and altogether the tree is much finer than our own for ornamental use. This tree is quite generally looked upon as a native of

Britain, where it grows plentifully; but authentic writers say it was introduced there in the seventeenth century and came originally from the Alps of Italy and Switzerland. Sometimes one runs across a weeping form of the European larch. In Canada there is a variety of larch called Western larch, found plentifully on the western slope of the Rocky Mountains. Among lumber people this is known simply as larch, while our eastern variety is known as tamarack. The western variety is more valuable commercially, as the wood is harder. It is much liked by makers of furniture, because it is of a pleasing red color and takes on a fine finish. The bark of old trees of this species is said to be often six inches thick from the base to thirty feet above the ground. All larches, some of which reach one hundred feet in height, grow to a larger size in Canada than in the United States, because they are cold climate trees, and may be found as far north as the Arctic Circle. Of late years the saw-fly, which has a special liking for the tree, has caused great destruction among the larches, and there is as yet no known remedy.

Larch wood is heavy, strong and very durable. Evelyn, in his famous diary, tells of a ship made of larch and cypress which was found in the Numidian Sea twelve fathoms under water, and which, though it had lain 1,400 years submerged, was yet quite hard and sound. Venice is built largely upon piles of larch and cypress, and "Venice turpentine" is obtained by tapping the larch. It is said that a full-grown, healthy larch may be tapped for forty consecutive years without injury to the tree. The long, tough, stringy roots of the tree go down ten feet or so into the mud and water of swamps. Hiawatha knew these were just what he needed for his canoe when he said:

"Give me of your roots, O tamarack!
Of your fibrous roots, O larch tree!
My canoe to bind together,
So to bind the ends together
That the water may not enter."

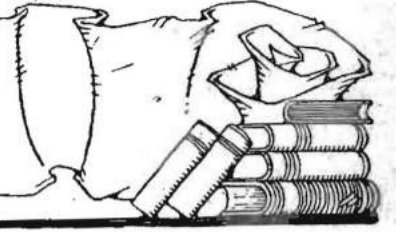
With most of us, more familiar than the tamarack swamps are the cedar swamps, the very mention of which brings a whiff of fragrance and healing. Our commonest cedar is often called white cedar, though wrongly, as it is quite distinct from southern white cedar. In fact, we are told it is not a cedar at all, but a juniper. Its other name, arbor vitae (tree of life) is supposed to have been given it because the bark and twigs have been used in medicine. It bears an interesting botanical name, *Thuja occidentalis*, the latter part of the name meaning, of course, western. *Thuja* is derived from a Greek word meaning to sacrifice, the wood having been used in sacrificial offerings because of its agreeable odor. The Indians, who made great use of the tree, and whose names were always very descriptive, have given it a pretty enough name, Oo-soo-ha-tah, meaning "feather-leaf."

Cedar is one of the most satisfactory evergreens with which to decorate at Christmas, as then its foliage is very bright and green, and remains so for a long time without dropping off. Late in winter the cedar swamp becomes brown and ragged-looking, but in spring redeems itself when the new green gold sprays begin to start from every leafy branch. The cones are very tiny, green at first, and later brown. Some people like to chew them when green for the aromatic taste, though I could never find any joy in them. To those who must chew they might be better than nothing. I have much to do with the rising generation, many of whom have the chewing habit. The articles produced from mouths "upon demand" are varied and startling. Occasionally it is candy or gum, but more often "a button," "a copper," "a bit of thread," "a bit of stick," "a bit of rubber," "a bit of tar," and, as often as not, "nothing," or "just my tongue," and I have known boys to chew, bit by bit, almost the whole of a penholder. Those who find joy in chewing "nothing" or "just my tongue," or penholders would surely find increased joy in cedar buds. At any rate, the presiding authority takes great joy in recommending that some day we have a chewing party, with cedar buds to deck the festive board, and get our chewing all done up at once and for ever.

(CONCLUDED NEXT WEEK.)



EDITORIAL



Why Another Temperance Vote?

MANY of our Ontario readers understand perfectly the present temperance situation, and need no explanation as to why we are again faced with a temperance vote. But some of our readers are not very clear as to the facts, and so we restate them as briefly as we can.

When the Ontario Temperance Act was passed it gave the province prohibition to the extent of abolishing the retail beverage sale of all intoxicants except native wine. The province has no jurisdiction over the manufacture and wholesale sale of intoxicants, but a Dominion Order-in-Council was passed which stopped the manufacture, the importation, and the shipment into any part of Canada where provincial prohibition obtained. So long as this Order-in-Council was in force Ontario was dry, but it was repealed in 1919, and since then the manufacture and importation of intoxicants has been legal. But the Dominion Government passed what is known as "Bill 26," which provides that if the legislature of any province shall ask the Dominion Government to take a vote on the matter of importation, such a vote shall be taken, and if it secures a majority the importation of intoxicants for beverage purposes shall cease.

But this measure does not prevent the manufacture or delivery of intoxicants within the province, and to meet this difficulty the Ontario Legislature passed the "Sandy Bill," which provides that no one shall transport, carry, deliver, receive or take delivery of liquor for sale or consumption within the province, and this law will come into effect in case the vote on importation favors prohibition. But while these two bills together will give Ontario a large measure of prohibition, they will not ban the sale of native wine as at present, nor will they prohibit either the manufacture or the exportation of intoxicants. But, so far as our own province is concerned, they will give us total prohibition with the single exception of native wine, the consumption of which has never been very great.

The vote will be on the question, "Are you in favor of the prohibition of the importation, or bringing into the province, of liquor for beverage purposes?" And every temperance voter should vote "Yes." A bare majority of the votes cast will be sufficient to bring the prohibition into force, but it is hardly necessary to say that the bigger the majority the better it will be. The voting will be under the Dominion Act, and women have votes equally with men. It is highly desirable that every vote be polled, and that every temperance voter clearly understand that he (or she) should vote "Yes."

Fifty Years Ago

WHAT a golden age it was about fifty years ago! Better sermons, better congregations, better schools, better books, better parents, better children, better revivals, better prayer-meetings, more religion and more enjoyment! What wonderful days they were! And yet, come to think of it, our grandfather told us just the same story of his early days; when the godly women did not friz their hair nor wear jewellery nor ungodly finery and such things. And probably two hundred years ago they were harking back to the past in just the same way and talking sadly of modern degeneracy. We wonder if it is all true, or if the truth lies rather in the tendency to exalt the past and depreciate the present!

In most cases probably we shall find that the very facts themselves are softened by the mellow light of the passing years, and even if they were absolutely true they only give a one-sided presentation of things, and if we had all the facts we should hear no more than the five thousand year old complaint that "the former days were better than these." They may have been, but the probability is that if we could be suddenly transplanted back into the golden age on which we have been so fond of dwelling, we should be prepared to recant all our positive statement inside a brief half hour; and we should return to our own degenerate day with tremendous satisfaction.

"Distance lends enchantment to the view," and when we get close up we usually find our Garden of Eden as full of thistles and burdocks as our own little patch which we have so despised. It is true that at times it may be well to "ask for the old paths," but usually the word of the Lord to us is rather "speak to the children of Israel that they go forward." We cannot turn back even if we would, and it is a poor gospel that tells us merely how much worse we are than our fathers. We shall never get far by libelling our own age, nor by ascribing impossible virtues to the days that are gone. Our age has its faults, but we are persuaded that there never was an age when it could more truly be said, "To be living is sublime"; and instead of lamenting the presence of so much devil's handiwork, we had better far be saying, in wonder and thankfulness, "What hath God wrought?" Our own day is the most wonderful the world ever saw, and while it undoubtedly presents us most difficult problems, the solution of which seems far removed, yet at the same time there never was a day when there was such a volume of intelligent Christian prayer ascending to God, and there never was a day when there were so many men and women busy in honest endeavor to bring nearer the Kingdom of God.

Strengthening Weak Hands

THERE are thousands of weak hands which are yet capable of much effective work. But they need strengthening. As they are, they are probably useless, or nearly so. There is work to be done all about them, but they will never do it, unless someone knows how to strengthen them and sets about the task.

One remarkably effective way is to have faith in them. They have lost faith in themselves, and others have thrust them aside as useless, and so the weak hands hang down, idle and helpless when work all around is crying to be done. But some one sees possibilities in those weak hands, and he says so, and he keeps on saying it until finally the weak hands begin to move, and to wonder if possibly there is not something they can do. And then work begins. God Himself can't help a discouraged man until He puts some courage into him. The man who says "I can't" is beaten before he tries; the man who says "I can," keeps on trying even when he seems to be beaten; and the very best thing we can do for weak hands is to get them to believe that they can accomplish something worth while.

And the next thing to do is to supply these weak hands with suitable work. It would be a big mistake to overload them or to assign them a task which they could not perform, but to get them to work on something which is well within their power will mean added strength, increased confidence, and some amount of helpful toil. And as they increase in strength the task can be increased with good results. We are persuaded that there are thousands of good people who are suffering from the fact that they have not enough to do. There are certain big tasks of which they are not capable, and there seem to be no tasks for which they are really fitted, and so they go through life assuming no responsibility in church work, and both themselves and the church suffering because of this. Well is it for such when some preacher or layman comes along with a clearly defined mission of strengthening the weak hands.

And when these weak hands get to work it is well to remember that a word of encouragement will be exceedingly helpful. It may be that "labor is its own reward," but most of us are human enough to long for some expression of human appreciation. It may be that our work does not seem to amount to much, and that very fact may cause us to grow discouraged, and a kindly commendation may help us not a little. When we hear a magnificent oration we crowd around the preacher to voice our appreciation, but who remembers to thank the janitor for doing his work well? We praise the minister for his most successful work, but who thinks of thanking the minister's wife, whose untiring and unselfish labors alone have made possible her husband's success. We praise

the angler who lands the big fish; let us not forget the boy who digs the worms!

And then we cannot forget that the secret of strength lies in communion with the Almighty. Men may help; men must help; but the most essential thing is to bring all the weak hands into contact with the source of infinite power. Men may fail us; God never fails. It is a source of greatest comfort to come into intimate fellowship with a big-souled, warm-hearted man; but it means infinitely more to come into fellowship with the all-loving, all-powerful Father. Men are weak because "the power is off." They are impotent because they do not know the source of power. And to reveal this to men, to teach them the Christian's secret of power, is to transform human lives. And this is the most effective way of permanently strengthening the weak hands.

How Big Cities Grow

TORONTO has now about 600,000 inhabitants, and inside of five years or so she will probably have 1,000,000. A good many people look askance at this rapid growth of big cities, and insist that it would be very much better if we had more small cities instead of a few very big ones. The *Farmers' Sun*, discussing this matter last week, said: "It would be a thousand times better for everyone if a city of a half million, like Toronto, were broken up into ten cities of 50,000 and scattered throughout the province. People in the smaller centres live a saner and more normal life. They are more likely to own their own home, to have a little plot of ground, to have playgrounds and breathing places for the little children. They are less liable to have slums and unemployment and the festering sores that come through the congregation of great masses of people in one centre. After all, there is nothing that the large town or the small city has not got that a huge metropolis can give. The schools and churches are just as good. There are theatres and musical facilities. The home life is saner and more normal, while working conditions are much better. Why, then, this craze for bigness? Our vote goes to the smaller community."

We have no fault to find with the logic of our contemporary, and we almost feel like echoing his statement, "Our vote goes to the smaller community." But we are face to face with the fact that while the *Farmers' Sun* had the choice of London, or Kingston, or Stratford, or Belleville, it chose none of them, but settled down right in the biggest city in the province. And we could find some thousands, perhaps tens of thousands, of people who will echo all that has been said against the big city, and yet here they are helping to make it bigger. Probably the majority of the members of our Legislature also would vote for small cities, but we hear no hint of moving the Legislature out of Toronto. And while people all over the province are pointing out the advantages of the smaller cities, there is an unending stream of retired farmers, retired preachers, young business men and women, and the young and ambitious in every station of life, moving steadily into the biggest city in the province.

We may lament the fact; we may insist that it means disaster; we may prove by inexorable logic that things ought not so to be; and yet we must face the fact that the great city is a magnet of tremendous power, and so far we have found no way of preventing it from drawing to itself people from every part of the country; and the bigger the city the greater appears to be its power to attract men. That this is wholly evil we cannot bring ourselves to believe; and while we can all see very clearly the risks involved in it, we can also see, if we care to see, the possibilities for good which also are involved in it. In a very real sense the great city tends to become a centre of the national thought and of the national activities, and from it radiate beneficent influences that more than counterbalance its tendencies to evil. Probably, despite all its faults, the great city is not quite such a human blunder as many of us are apt to think.

A Parsonage I Would Not Build

By Mona Cleaver

THAT parsonages, on the whole, have so inadequately fulfilled the needs for which they were designed is small matter for astonishment. To plan a house suitable for a family of two or a family of ten; a house allowing for privacy, yet making public service possible; a house convenient alike for old people or for young people, grown-up families or children; a house capable of being made a real home by constantly changing families, each with its own personal set of tastes and requirements—well, to plan a house of this sort surely demands the best consideration of an architect of almost superhuman gifts. The only hope for successful results with any architect of the ordinary human variety is the constant and intelligent co-operation of the committee having the matter in charge, and the best that can be accomplished then is apt to be nothing better than a sensible compromise which will require of each ministerial family no more sacrifices of comfort and convenience than are absolutely necessary.

Ministers' families already sacrifice much in having no permanent abiding place, no permanent treasures save those small enough to be easily movable, and practically no opportunity of expressing their own personality in their surroundings, but they must add to this, inevitably, the sacrifice of many of those requirements which differ in every family and to which it is impossible for a parsonage to cater. Many very real needs, as measured by the standard of the particular family, must go unsatisfied, and many, many wants ungratified. All this any man entering the ministry sacrifices, whether he knows it or not. His wife will be perfectly conscious of it in a very short time. It is all the more right and reasonable, therefore, that every step humanly possible be taken, in building or remodelling a house for a parsonage, to mitigate as much as may be these sacrifices, and certainly to add no others to them.

The proverbial "don't" of the reformer is present in large numbers when the subject of building a parsonage is under consideration. It is much more difficult, indeed, to say what to do than what not to do in the matter, for while every one who has lived in a succession of parsonages is filled with a sad consciousness of the things that are wrong, scarcely one would feel competent to supervise the drawing up of plans for so unheard of a thing as a perfect parsonage. One is inclined to use the small boy's slang and admit at once that "there ain't no such animal." The numerous "don'ts," however, might be studied to advantage by those contemplating parsonage building and might spare the parson, but most particularly the parson's wife, many an unnecessary step and many an unnecessary pang.

The first and broadest "don't," it seems to one who has had some experience in living in parsonages if not in building them, is: Don't hope that an ordinary house built for an ordinary citizen, or, worse still, built to sell, will ever serve,

without alteration, as a successful parsonage. The needs are quite different.

For the minister, it seems to me, the two great things in his home are accessibility to the public when that is necessary and inaccessibility to the public when that is necessary. An idea is apt to prevail in designing a parsonage, that the minister should be within reach of his people, all or any of his people, at every moment of the day or night. If he were to be pastor only, this might be all right, but if he is to be preacher as well he must have some protection at times or he will not be able to prepare presentable sermons. For this reason I do not think his study should be too accessible to the outside world. A little waiting or reception room, something of

posite the door into the vestibule is a little waiting room. In this way, visitors to the minister only do not enter the main part of the house.

The study should never be entered through any other room, for it is a great help in husbanding strength and nervous energy if the minister is protected from contact with visitors to other members of the family. However much pleasure he might derive from such meetings, the more people he sees the greater is the demand on his time and strength.

The minister's wife, too, has a very trying and semi-public life. The parsonage should be so designed, if possible, that it will be as unnecessary for her to see her husband's visitors as for him to see her's. This, of course, would depend

meeting everybody who comes in, and of course it isn't good for them. I think there should always be a sitting-room upstairs for the sake of the children and their training."

For the adaptation of the same house to the needs of a large or a small family the Department of Finance of the Methodist Church makes a very good suggestion, and that is the designing of a semi-bungalow type of house in which it would be possible to live on the ground floor and close off the upper story when the rooms were not needed. This would necessitate having all the conveniences for the general life of the family on the ground floor.

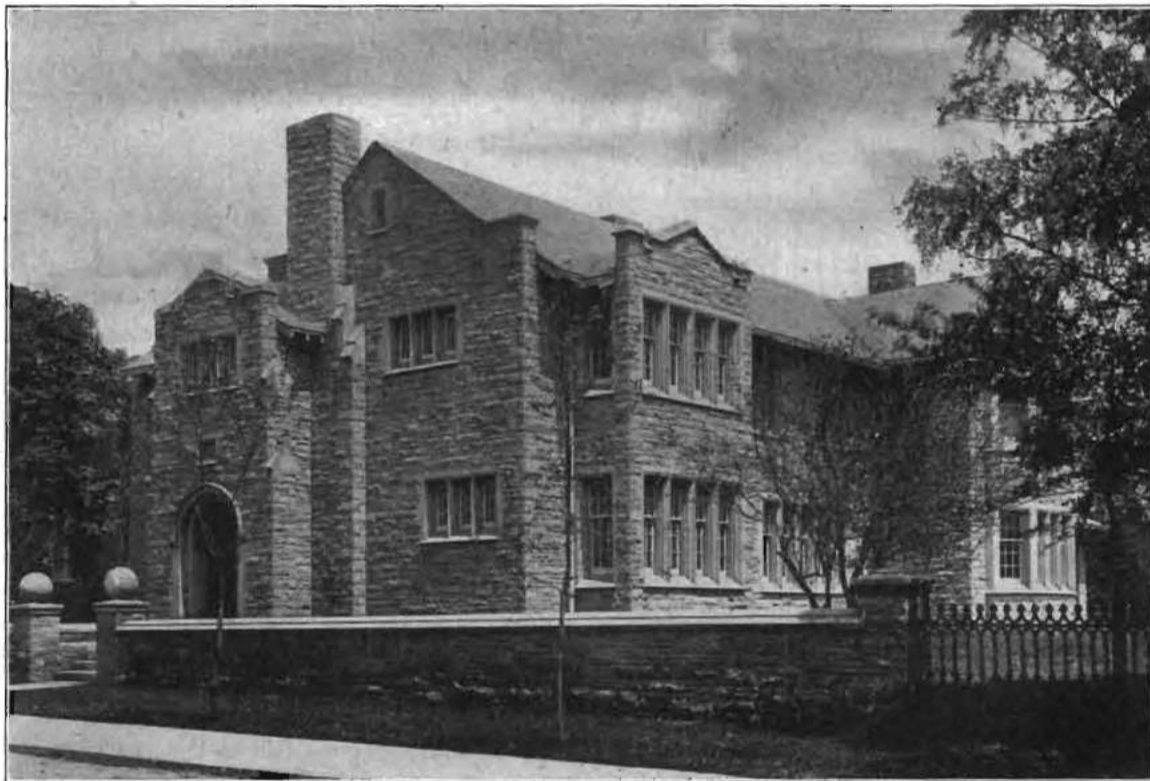
If the need of every housewife of moderate means, as is generally recognized nowadays, is for all such devices as will lighten the labor and minimize the requirement of outside help, the same need is more acute than ever in the case of the minister's wife, whose means are more moderate than most while the demands on her time and energy are more numerous and insistent. Even more thought than is usual, therefore, should be devoted to this part of the house planning. This requires, then, that the house should be as compact as possible and as small as is possible in consideration of the family of eight or ten that may follow after the family of two or four. This means that as little space as possible should be devoted to halls. Most ministers' wives would willingly sacrifice something of the beauty of long and well-proportioned halls for the sake of having less floor to clean and a shorter journey from the kitchen to the front door.

The parsonage kitchen, like every modern kitchen, should have its equipment, sink, and so forth, placed at a height suitable for a woman of average proportions, and this means placing it much higher than is ordinarily done. The various details of equipment should also be conveniently arranged as to their juxtaposition and as to light, both natural and artificial. The kitchen is a work-shop and should be designed with as much thought and care

as any department of any up-to-date factory. It is only necessary, indeed only advisable, that the kitchen should be large enough to accommodate the necessary equipment without crowding. Wide spaces only mean more walking for the person who prepares the meals. A bathroom, too, may be small without causing any inconvenience. If there is any space to spare in the plans in connection with either of these rooms, let it be turned into cupboards plentifully provided with hooks and shelves.

And everywhere, all over the house, let as much as possible of equipment and furnishing be built in. This will save money in the end, and, I believe, even in the beginning. It will save labor at all times if it is built so that there are no dust-harboring spaces or corners underneath. And it will improve the appearance of the parsonage immeasurably, for settees and bookcases and sideboards, painted or stained or oiled to the same

(CONTINUED ON PAGE 17.)



THE METROPOLITAN MEMORIAL PARSONAGE

"The house was built and furnished as a memorial to Anna Vincent Massey by her husband, C. B. Massey, A.B. 1907"

The above inscription is copied from a handsome memorial window in this splendid house. Probably in world-wide Methodism there is no finer parsonage property than this. It is a tribute at once to the skill of the architects and the good taste and generosity of the donor.

the sort used by doctors, is a help in this way. The waiting room may be very tiny, but with the experience of one provided in the beautiful parsonage built for the Metropolitan Church, Toronto, by Mr. C. D. Massey, I know it to be a very great convenience.

And here I might digress to make special reference to so serious an effort to cope with the parsonage problem, as was Mr. Massey's. While his demonstration is not one that could be followed in any ordinary parish or by any individual or congregation of ordinary means, nor yet one that could be maintained upon the ordinary ministerial stipend, without such a supplement as Mr. Massey generously makes, yet it must surely have had an effect in raising the standard for parsonages and also in showing some things that might be worked out in a much less expensive and less expansive way. There the study, at the front of the house, has one door leading into the vestibule and one into the main hall of the house. Op-

on household organization, help, and the like, as well as architecture, but, if the plan is feasible in other ways, it should be possible to carry it out without interference through the layout of the house.

For the sake of the whole family, I would put in a little plea for an upstairs sitting-room in the parsonage. There is apt to be, downstairs, a constant stir of coming and going, leaving little opportunity for any member of the family to read or study or sew or lounge uninterrupted. As a little haven of quiet for the mother, as a restful corner for one who is indisposed, as a place to have "forty winks" undisturbed, as a harbor for one's sewing basket and other little belongings, as a room for a game of checkers or a snatch of reading, I know no place in the house to compare with it.

"That's why so many ministers' children are spoiled," says one woman, herself a daughter of the parsonage, referring to the lack of such a room. "They are constantly about downstairs,

Seeing Great Britain by Motor

By Mercy E. McCulloch

A STORY entitled "The Spider-web," written by a Toronto aviator under the pseudonym "Pix," had interested us, so our week-end trip took us to Felixstowe, the scene of the tale. It was a long, trail to get out of city limits, as from the west-end where we lived we had to go through the centre of the city and the east-end—Whitechapel, Mile End Road, and on through the suburbs. There were miles and miles of street markets on the way with every imaginable thing—valuable or worthless—for sale, from carts and stalls ranged along the road. An antiquarian might have unearthed treasures, but we weren't having anything from that neighborhood. We went through Stratford, Ilford, Romford, Chelmsford, and began to wonder whether they were any relation to Henryford, our chariot. We were amused by the signs on some of the inns—"No catering for buses or bean-feasts!" "Positively no char-a-banc parties!"—but having seen some of the public conveyances with their exuberant occupants our sympathies were entirely with the inn-keepers.

Soon after leaving Chelmsford I took the wheel for my first spell of driving in England. I drove through the curly streets of Colchester, crowded with cricket-week merry-makers, though, perhaps, my husband's hair curled tighter than ever before we emerged into the country again. All through Essex on this run the roses were very beautiful, wonderful colors and exceptionally large. We passed two seedsmen's places where the sweet-peas made us break the "thou shalt not covet" commandment. Having filled our kettle at the well by a pretty thatched cottage with a garden full of flowers, we drove down a picturesque, heavily wooded hill and found a shady lane for a dining-room, but some of the party found an uncomfortable preliminary to the feast in coming in contact with stinging-nettles. "There is no rose without its thorn." Tomatoes, eggs, strawberries, bread and butter, tea, with the smell of new-mown hay as an appetizer—what wonder that we made sad havoc of the viands and voted unanimously that no hotel could beat that meal.

Ipswich is a town with streets even narrower and more tortuous than other English towns, so they ran a double tram track through them. There are quite six inches from the outer rail to the kerb in some places! Ed has yearnings to buy several places we have visited, but being a motorist in the nth degree, he refused to accept Ipswich as a gift. We accumulated a small boy to guide us to the ancient house. As he stood on the running-board clinging to the side of the car, we asked him his name. "Divid," he said, in the broadest English tones. We suggested that the name was familiar. "Yes, sir," he said, "Divid Llyd George." One of us said he thought he'd heard of another person too, and the lad in scornful accents, as to one shamefully ignorant, said, "Yes, sir. Divid in the Boibul." Having duly admired the ancient house with its carvings, nail-studded door, and over-hanging upper story, we returned our small boy to the corner whence we had taken him, and went on over a lovely road eleven miles to Felixstowe on the North Sea. The road swarmed with cyclists and pedestrians. Bicycling is high in favor throughout the country, and all classes of people travel steadily along, rain or shine, on their faithful bikes. A motorcycle with a side-car is a "combination," and an ordinary wheel is a "push bike."

Arrived at Felixstowe, we decided that this was the best place yet. An artificial lake was the joy of the boys, who were sail-

ing fine vessels thereon. It made a safe wading place for children. A troupe of Pierrots and Pierrettes were performing in an open-air theatre on the shore. We stopped a few minutes and heard them sing a labored parody on the college classic, "You can't have any of my peanuts when your peanuts are done." They sang "You can't have any of my monkey-brand soap that won't wash clothes when your monkey-brand soap that won't wash clothes is done." As the music stores advertise, "Try this on your piano." The shades of night were falling fast, so we decided it was high time to find a place to lay our weary heads. In a private hotel overlooking the sea, we found a delightful room—and had the pleasure of sitting up in the lounge until after eleven o'clock, when the manageress came home from a show and unlocked the sheets so the beds could be made. I made up my mind to lock up everything when I got back to my home in Toronto. It must be fun to have to get your key to unlock the sugar, and go to the cellar to unlock the coals, and to the store-room to unlock the soap, every time anything is wanted in the housekeeping! I'm afraid we live too fast in Canada to have time for such care.

The breakfast—what there was of it—was served promptly, and there was quite enough of it—such as it was—especially the butter. It was high and so was the cost of our entertainment—a guinea for bed and breakfast for two. After a good walk we went in for a swim. A fat pony walks around and around a windlass coiling up the rope that drags the bathing-houses up when the tide is in. Our house was right in the water and we clambered down the steps clinging to the rope. Brrrrrrh! it was cold! The bath-steward on the *Empress of France* always warned

rather unusual, sermon on Jesus as a man of joy. This seemed to follow directly on the sermon we had heard in Canterbury Cathedral the previous Sunday. Then the preacher spoke of the Psalmist's joyousness because of his conception of God. This speaker said that Christ's contribution to the world was his conception of God as a Father. It made Him happy, and so did His trust in God and His joy in His work. Work saved us during the war, and it is more than a political catchword to say that work will save us now. All the best men have been optimists, he said, and quoted especially Robert Louis Stevenson.

We investigated an abandoned camp in the rain, and after some search found the hydroplane base. A genial officer showed us a flying boat that had brought down a Zepp, a big palace car with room for a dozen passengers, just the thing to remodel into a summer cottage, and one of the hangars where some ten or twelve of the big birds were tethered. These are all working planes. There were only some 150 men in the camp, and for the most part they were engaged in instructing Swedish and Danish flyers. We climbed up a ladder and saw the driver's and his companion's seats, with the dual control for teaching purposes. One plane had been prepared to fly to the Cape, but had not made the attempt. "The Cape" is rather indefinite, but we understood it to mean Cape Town in South Africa.

The rain had become more vehement while we visited the aerodrome, and we lunched under difficulties beneath a spreading holly tree. In Felixstowe, we had discovered that Colchester was "one of the most remarkable places in our country, sir!" named for that jolly old soul, the friend of our infancy, "Old King Cole,"

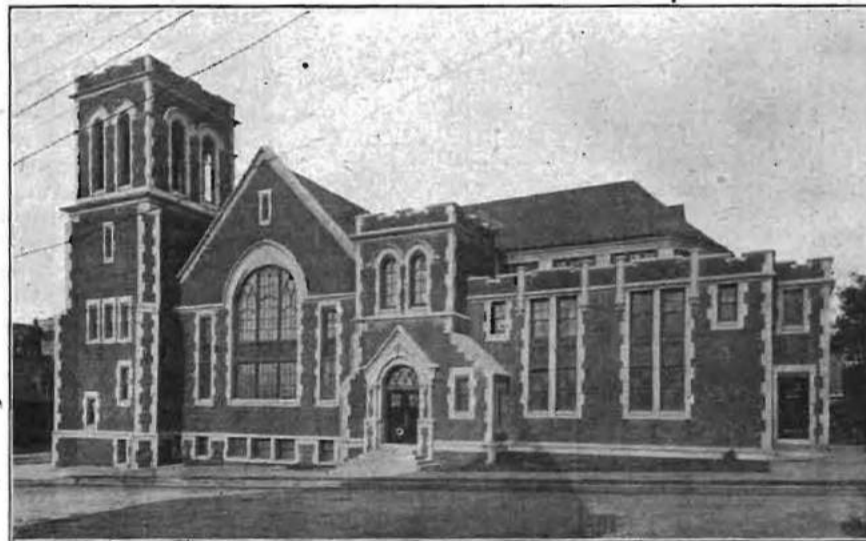
Roman origin. Brick-making is an ancient industry, for we were taught that the Egyptians could not make bricks without straw, but it seems to have fallen into disuse for centuries, for the other old castles we had seen were all built of stone. Here the brick had stood the test of time much better than the stone. From the turret a good-sized tree was growing, surrounded by flowers and tall grasses. Tramping around the rain-soaked paths we found, carefully preserved under glass, a section of a Roman tiled floor. The obliging "Bobby" pointed out to us an area of about twenty-five feet square that had been excavated only three months ago, evidently the floor or vestibule of an ancient Roman house.

To avoid the long drive through the east end of London, and see something more of Essex, we chose a different route for the return journey. We went by Braintree for the benefit of the literary member of the quartette, but I'm afraid the stay was not sufficiently lengthy to be very inspiring. We passed through quaint villages with thatched cottages smothered in roses. The names entertained us—Coggeswell, Great Dunmow and Bishop's Stortford. Turning south through Epping we met many char-a-bancs, both motor and horse-drawn, with companies of men bedraggled with rain and sodden with stronger beverages than water. Early closing hours on week-days do not mean closed shops on Sundays. On good authority, we learn that the labor men will not allow any business or committee meeting to be held on Monday night, as they boast that their heads are too thick after the week-end libations to discuss business. Rather a telling argument in favor of a dry country, isn't it? The dripping branches of the Epping forest trees did not entice us to tarry for a picnic, so we returned to the shelter of the town for supper.

We visited the memorials of the illustrious dead in Westminster Abbey, and our Methodist hearts were warmed by the beautiful marble bas-relief to John and Charles Wesley. The profile portraits were excellent, and the group below, showing John Wesley preaching to a throng of men, women and children was fine. Below are the famous words, "I regard the world as my parish." Our Canadian hearts were also stirred by a lovely window, a memorial to Lord Stratheona and Mount Royal "a great Canadian." Our friend Wolfe was there too. There are many statesmen and soldiers, and in the world-famous poets' corner either the resting place or a memorial to many whose names are well-beloved household words—Chaucer, Tennyson, Longfellow, Dickens, Shakespeare, Burns, Scott. The Livingstone memorial is a slab in the centre of the nave. The scientists are not forgotten in Britain's Valhalla—Charles Darwin, Sir John Herschel, the astronomer; Lord Lister, the founder of modern antiseptic surgery, and Sir Joseph Hooker, the botanist, who introduced the rhododendron into England, for which I am personally much obliged to him. Ed was rather peeved that Lord Lister was honored only by a small tablet, while some little lordling had a great spectacular monument. The guide-book itself declares that there is a great lack of true historical perspective in the Abbey.

Certain sights and sounds are peculiar to London. Outside the Abbey, an old man had a huge picture of the League of Nations spread out on the pavement. It showed life-size figures of Lloyd George, Wilson, the King and others, with a bunch of angels in one corner and demons in

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DARTMOUTH METHODIST CHURCH
L. E. Fairn, Architect.

This handsome church has just been completed this year. Its predecessor, on the same site, was practically demolished in the disastrous explosion which took place in Halifax harbor in 1917. The auditorium, with its gallery, will seat about 650. The basement and rear portion of the building make ample provision for the Sunday school and other activities. The building is erected on the side of a hill.

the salt-water baths, but these attendants didn't warm the North Sea one bit. It was good fun hopping over the big breakers that came rolling in, once we were acclimatized. Fresh and tingling, we came in at last and dressed for church.

The car delayed us a few minutes and we were late, too late for the collection! The pastor being ill, a substitute, probably a school-master, preached a simple, but

and claiming to be the oldest city in England. Chester and Canterbury make the same pretensions—some place beginning with a C must surely be the real "oldest inhabitant." The Colchester castle is now in a public park; much of the castle is in ruins, but the sound portion houses a museum of Roman and later relics found in the neighborhood. The walls are built of stone and a flat brick, probably of

Brighter Days in England

By Rev. Wm. Wakinshaw

THE rosy tints of the dawn are at last beginning to flush our English sky. We have been swathed in a long, dark night, but the morn is breaking. Generalities do not carry us very far, so we will look at some definite illustrations of the changes that are passing in the life of the nation.

We will commence with two very prosaic examples of the turn of the tide. These are food and clothing. Almost every month since the outbreak of war tables have been published showing the fluctuations of prices in the commissariat department. The housewife has followed the readings of this particular barometer with infinitely greater interest than she has studied the ordinary weather forecasts. She has almost invariably heard of the perturbations of the barometer of the larder with a sinking heart—the pointers have moved so persistently to stormy weather. In plain language, she has been faced with an almost incessant rise in prices, and in comparatively few households has there been a corresponding leap in wages. Now the cost of living is steadily tumbling. In the last two months it has gone down eleven points. Nor is this all. The spring is at hand. The coldest days of winter are in our rear. Supplies are steadily pouring in from abroad. Our lean years are apparently at an end. The drop in the price of wearing apparel and of boots has been far more sensational. Let me hasten to explain that I am not a bargain hunter. Any hunting propensities that I may have do not carry me to drapers' or tailors' shops. But I must trust the evidence of my senses. In both big towns and little towns, all over the land, both men and women have been engaged in what might almost be described as pitched battles to gain possession of cheap clothing and footgear. I suppose it would be no exaggeration to say that recently thousands of articles have been sold for half the price that was being asked for them less than six months ago. Who grabbed the enormous profits which these goods must then have brought I do not know. But there is one thing that all of us do know, and that is that what is termed the "peak" of high prices has been passed, and that, with steadily augmented speed, we are likely to travel down the slope of the other side of the mountain.

We are members one of another. It is in the social world as it is in the world of nature. A disturbance in one part of the earth is immediately followed by displacements over every part of the globe. Thus the drop in prices has instantly aroused all sections of the community into activity. They are all standing on their defence, if they have not already assumed the offensive. Masters are suggesting, if they are not demanding, a decrease in wages. This has been straightway succeeded by "reprisals" from the black and tans of the labor world, who have been insisting on shorter hours. The classes not directly affected dread that they will find themselves in a cleft stick. If the reduction in the cost of living is not productive of easier conditions all round, what may be gained in one direction will be lost in another. But one is glad to report that the sturdy common sense of our people is asserting itself. They who are labelled as the "Reds" of the Labor groups, have just had a nasty defeat. At a national conference this noisy section were clamouring for what is known as "direct action." That is, they wanted to bring all the industries of the country to a standstill in order that their particular demands might be met. Like the Chinaman in Charles Lamb's essay, they were

eager to burn down the nation's cottage to roast their pig. All this is very re-assuring. It indicates that in spite of the nervous fears of a few old women of both sexes we are still a long, long way from Bolshevism in England.

There are also glints and gleams of the dawn in the political sky. Ever since the armistice was signed every sensible citizen with even the feeblest instinct for business has been appalled at the reckless waste with which our national affairs have been conducted or misconducted. The Government have been squandering millions in Mesopotamia, while thousands of brave fellows who fought to save the Empire have been starving at home. We move slowly, but we do move. The conscience of the nation has at last been roused. The blood hounds of nearly every independent journal in the country are now on the trail of the wasters. The Government is at last alarmed for its safety. Two recent by-elections have given them a shaking. The anti-waste flag rallied thousands beneath its fluttering folds. For the moment it represented the dominant issue. Unfortunately the Government have turned their new-born zeal for economy not always in the right direction. For instance, they propose to postpone the operations of the magnificent Education Act that was passed in 1918. Out of this deplorable shuffle they may scrape and save a few millions. But on the other hand what vast sums are flung away on luxuries. Our drink bill for last year will be at least £400,000,000, and our expenditure on tobacco is expected to total £200,000,000. Now if by drastic remedies the Government would restrict these enormous outlays by at least fifty per cent. it must be obvious to the meanest intelligence that the country would gain a golden harvest of prosperity from the transaction. But drink lords and tobacco kings now sit in the seats of the mighty. Sir George Younger, the brewer, holds the

Street. His hold on his native land is about to undergo a tremendous test. Welshmen generally are pronounced Radicals and passionate nonconformists. For a quarter of a century the Premier has been their idol, the incarnation of all their ideals. But since the election of 1918 he has gradually lost his grip on the imagination and the heart of his countrymen. For two years they have oscillated between their devotion to him as a Welshman and their allegiance to him as a statesman. Now apparently the breaking point has been reached. A vacancy has occurred in Cardiganshire, the most Welsh part of the principality. The Premier's secretary is the Coalition candidate, and the acolyte, like his chief, still claims to be a Liberal. The independent Liberal candidate was for years one of the Premier's most intimate allies. He has fiercely flung down the gage of battle and defied his old comrade in arms. Seemingly he is rallying to his side all those who place principle before personal affection. To an Englishman all Welshmen are more or less inscrutable, and I will not dare to forecast the result. But it will be "the most unkindest cut of all" if Mr. George is slain politically by his own countrymen.

Two incidents in the Methodist world are now evoking the keenest interest. One is the last lap in the race for £300,000 at the Mission House. Only a few days are left and over £40,000 is required to meet the expenditure for the current year. Hustle is the watchword of the hour. A week or two ago, I was at a missionary lunch party at which the President of the Conference and one of the general secretaries were the central figures. They put before a representative gathering the claims of the foreign field and they received generous support. From the wireless installation at the Mission House, the S. O. S. message has now been issued, and I firmly believe it will bring a sufficient number to the rescue of the sinking ship.

The other incident concerns union. The heather is now ablaze. The consternation in the opposition camp is pitiful. All their letters to the press are soaked in tears. Some of our ministers who have joined in

if they knew what dangers it presages to some here. But we bate not heart nor hope. Our cause is winning its widening way.

The Chengtu Press and the Phonetic Script

To the Editor of the Christian Guardian:

Dear Sir—Our attention has been drawn to an editorial in your issue of July 21st last, entitled "Solving China's Educational Problem"; likewise to a comment on same from your Saskatchewan correspondent in your issue of September 29th, under the caption, "Is This Duplication?" In respect to the first, some of the statements made in the editorial are based on incorrect information, and the deductions made by your Saskatchewan correspondent are therefore quite naturally also in error.

We are wholly in sympathy with the spirit of the editorial in hoping that the phonetic script will prove the solution of China's illiteracy, and the movement has certainly made great strides, but the impression conveyed by your editorial is that it has reached a stage of development much in advance of what it really has. As the name of our Press has been used in connection with the spread of the use of the phonetic script, and we may thus be thought responsible for the facts (?) of the editorial, perhaps we may be permitted the following statements:

The Canadian Methodist Mission Press to date has printed a catechism in phonetic, a phonetic reader, and sundry booklets. It is now engaged in publishing a small monthly paper in phonetic. At present we have only a limited supply of phonetic type, but we hope that the use of the phonetic will so increase as to warrant us increasing our equipment.

We have not printed any Scripture portions in phonetic, but have on sale the gospels of Mark and John, issued by the British and Foreign Bible Society. Luke and Acts, and the Epistle of James and First Epistle of John are off the press and a supply is now on its way to Chengtu. Ephesians is under way and the whole New Testament is in process of preparation.

We hope that the day will soon come when the whole Bible will be issued in phonetic and when not only the British and Foreign Bible Society will be issuing such, but both the other great Bible societies likewise. There are tremendous potentialities in the phonetic script for China, and we hope that the statements of your editorial of July 21st in respect to our press will prove prophetic of real accomplishments in days to come, but it would not be safe for us by our silence to accept credit for far greater things than we have yet attempted. Knowledge is dispersed in the world and it would not be long before we would be brought to book. Therefore this letter.

In respect to your Saskatchewan correspondent, who is agitated because of the duplication of effort evidenced by an agent of the Bible Society raising funds for the printing of the Bible in phonetic when the said herculean task had already been accomplished by our humble press here, we can assure him that we are not competitors—that funds subscribed to our General Board will, in so far as they are expended in the press, further the distribution of Christian literature in general.

Sufficient has been said to show, we think, that there is a danger of injuring the cause of the phonetic movement in China if we overstate its progress. It is yet in its infancy, and will call for immense effort, money and prayer if it is to realize our hopes of being the means of destroying illiteracy in China.

Yours for China's millions,

T. EDGAR PLEWMAN.

December 16th, 1920.



YONGE STREET METHODIST CHURCH, TORONTO
Burke, Horwood & White, Architects.

This is a beautiful stone church, of medium-sized capacity, in modern Gothic style. The interior harmonizes well with the general spirit of the exterior. The roof is timbered and the gallery runs only across the end of the building. The seating capacity of the building is 700. Provision for gymnasium was made under the auditorium. The Sunday-school and social life of the congregation is provided for at the rear of the auditorium.

destiny of the Government in the hollow of his hand, and the crack of his whip would soon bring to heel any member of the ministry, who in an access of patriotism wished to promote measures that might endanger the fabulous profits of the liquor lords.

No British Prime Minister in modern times has ever wielded the tremendous power that Mr. Lloyd George has exercised since he gained possession of 10 Downing

the wordy fray are particularly lachrymose. But this week the *Methodist Recorder* may fairly adapt Othello's boast and declare that it has done the Church some service. It has published the opinions of a quartette of representative laymen. There are no symptoms of indigestion or nightmare in their communications. Ecclesiastical hobgoblins have no terrors for them. Canadians who know the blessings which fusion has brought would smile

Canada's Social Service Council

IT was a vital gathering which met in the City of London recently to review the social service work of Canada. One could hardly desire a more representative meeting of the conservative social leaders. The Anglican Social Service Council had met there the day before and many of its members stayed for the larger convention. Thus, we were favored with the assistance of several of the Anglican bishops. Probably on no other occasions have so many of the Anglican bishops sat in deliberation with Methodist and other church workers. And a very notable fact was that on nearly every issue the Methodists and the Anglicans voted on the same side. Of course, there were exceptions on the part of a few members of the delegations, but the unity of these two groups, one representing the most advanced and the other the most conservative Church groups, was of high promise for the closer mutual understanding.

A great improvement on former years was secured by the procedure adopted. The reports of all committees had been printed in advance and had been in the hands of every delegate before the meeting convened. Thus, much time was saved and discussion was more deliberate. The chief and most doubtful exceptions were in matters of which the delegates had not had adequate notice.

The first important matter considered was that of divorce. Here three groups were soon discovered. The Anglicans stood for their traditional attitude, which ascribes to Christ a refusal to sanction divorce for any reason save that of adultery. Some were disposed to eliminate the exception, holding that it rests on very doubtful authority. The third group were disposed to treat all such approach to the problem as medieval and, therefore, discredited. But the clear heads guided the discussion, and the council was quite decisive in protesting against allowing divorce for any reason save for the one mentioned. But there was emphatic opposition to the procedure which makes divorce the exclusive indulgence of the rich.

Closely related to this was the proposal to demand as a condition of issuing any marriage license a certificate from a medical officer of health that both parties were in good health and of normal mentality. This precipitated a vigorous discussion. Some wished to demand the certificate of the family physician. Against this it was pointed out that a large number of practitioners have not the equipment required to establish the fact. A certificate which seems to guarantee freedom from disease, while as a matter of fact it does not really guarantee anything, would be far worse than nothing. Here again the two delegations referred to voted on the conservative side against either proposal, as affording an illusory protection which would be worse than nothing. But there was a silent body of women delegates, who were apparently unmoved by critical discussion, and who persisted in demanding the protection, which they took at its face value. So the proposal was carried by a small majority. Reconsideration led to no change in the result, but the almost equal votes on both sides removed from the verdict any decisive significance.

Very great care was given to the criminal aspects of our national life. Two masterly interpretations of the seamy side of things were provided by Miss Brooking, of the Alexandra School for delinquent girls, and by Mrs. O'Sullivan, of the Mercer Reformatory. Here were two women expert in dealing with girls and women not

usually regarded as desirable, and themselves utterly free from any morbid sentimentalism, but keenly alive to the human interests and passions with which they are confronted. Both workers were intensely interested in their patients. Both saw them as intensely human, however

officers the value of capital punishment has ceased to exist.

Constructive prevention was in evidence when the Rev. Peter Bryce set forth the operation of the Mothers' Allowance Act in Ontario and indicated lines of further advance by amendments and expansions in

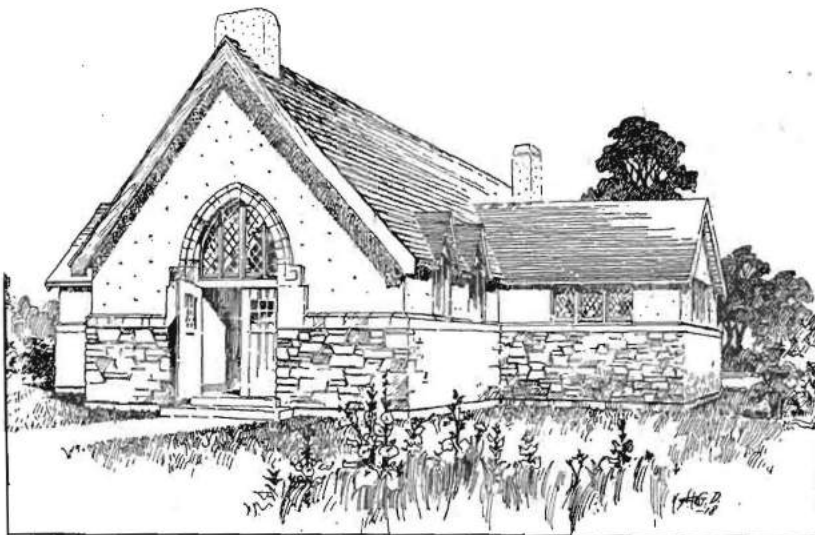
on behalf of nearly every foreign government. Societies of experts like the engineers and city planners have also sought supplies of this noteworthy contribution to Canadian social science.

Another interesting document was found in the report of the growth of profit sharing and joint boards of control in Canadian industry. The records show that a very satisfactory beginning has been made in profit-sharing, but there is very little of co-partnership. The conversation which was elicited drew attention to the peril of profit-sharing as a scheme to drive a wedge into the ranks of labor by inducing workers to identify themselves so closely with the plant in which they work that they cease to seek the common good of their class through the union organization.

A more startling document emanated from the pen of the new professor of sociology in Victoria, Rev. J. W. MacMillan. Methodist members drew attention to the drastic changes set forth in this document and the almost revolutionary tendencies enunciated. But it was all of no avail. The more the paragraphs were seen to be drastic, the more acceptable they seemed to be to the council. Men who have been said to be radical were vigorous in trying to check the tendency to adopt such sweeping declarations, but all in vain. The council rather hailed with delight the doctrine that the wage earner must be regarded as receiving in his wage a part of the social wealth due to him for service rendered to the community. This carries us a very long way in the abolition of the whole wage system, which indeed was frankly set forth as possible if not desirable.

As the first two evenings had been given to child welfare and criminology, the last was devoted to industry. Mr. Bryce Stewart, the editor of the *Labor Gazette*, set forth the government policy and view in regard to preventing unemployment. This seemed to centre in the treatment of seasonal occupations by linking summer work on to winter jobs and the adoption of public works in times when other activities are slacking. Insurance against unemployment, however, was shown to be more than a palliative. It makes direct appeal to all organizers of industry to take precautions for the minimizing of unemployment, whose horrors are coming to be better recognized. The Rev. Ernest Thomas, of our own department of Social Service, gave an account of the process by which inevitably under machine production there has been brought about a divorce of ownership from the workmanship of tools. This has allowed us to retain old words about ownership to conceal an entirely new reality—ownership which does not function in use. The other aspect of the matter is the deadly subordination of creative interests to commercial ones. Hope was seen in the extraordinary success of guild organization in the building trades of Britain, where guild socialism has passed from theory to a practical achievement which has no parallel for success on this continent.

Next year the streams of fresh thought from the West will play freely in the council, for it is to meet in Winnipeg. But the central personalities will, it is hoped, be available. Dr. Shearer has in Miss Charlotte Whitton one of the ablest of younger Canadian women as his associate. And contributions of decided value were made throughout the convention this year by the winsomeness and clear thinking of Mrs. Laing, who is an expert on laws which concern women and children, and the deliberate thoroughness of Mrs. H. R. Parsons, of the National Council of Women.



STOVE-HEATED VILLAGE CHURCH
F. G. Dillard, Architect.

This would be a very suitable type of church for many of our rural communities or villages. Its normal capacity is given as 130; its maximum 230.

An inexpensive church to operate, it yet provides sufficient facilities for modern Sunday-school work and for social purposes.

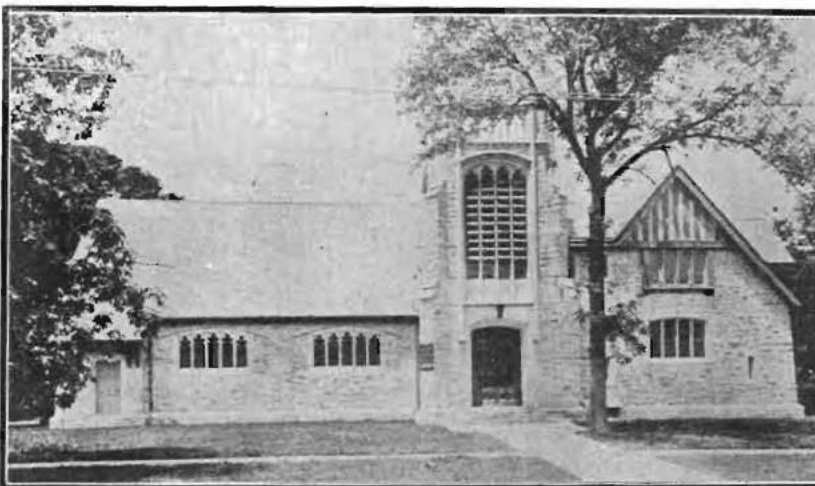
The transepts at each side of the church, size 15 x 18, make splendid class or club-rooms. These can be separately heated. The plan also provides a kitchen 9 x 13. Floor plan may be had from The Department of Finance, 409 Wesley Buildings.

disordered and undisciplined. We were forced back to the springs of such perversion. Feeble mindedness, of course, counted for much, but neglected home life and unwise parents had as much to do with the result.

Another aspect of the matter came before us in the address by Major-General St. Pierre Hughes, inspector of penitentiaries. It did us good to hear that our own Kingston Penitentiary stands recognized as second to none on the continent, and that though originally built by British engineers in 1833, the latest institutions in

the application of the law. One interesting feature came to light in the discovery that there are more widows with one child than all the other widows put together, so that to extend the law to such cases would just double the undertaking. All the same the good work thus begun cannot end within the limits now set. But the commencement is as extensive as would be wise for a new experiment in a community like Ontario.

Two reports which were not discussed at length were valuable for the information which they make available for the citizen



METHODIST EPISCOPAL CHURCH, GLENCOE, ILL.
Riddle & Riddle, Architects.

This has a seating capacity of approximately 225 and can be increased by throwing open the Sunday-school room.

Upstairs, above the chapel, is the Primary Department, which also opens into the auditorium. Kitchen is also provided on this floor over the main entrance.

This building is suggestive of the better type of architecture, which ought to characterize some of our village and town structures. It could readily be adapted to provide a considerable variety of work.

America are designed on the same model. We heard, too, of the gradual change in prisoners' clothing so as to remove the needless indignity involved in some older designs. But here, too, we had no toleration of sentimental delusions. Facts were faced squarely. The speaker made clear that for himself and for other penitentiary

body. One on housing in relation to the family, will be of service to all people who wish to know the state of affairs and the sources of information in any part of the Dominion. Incidentally it came to light that the splendid housing number of the magazine *Social Welfare* has won such recognition that copies have been asked for

Our Manitoba Letter

GUARDIAN STAFF CORRESPONDENCE

PORT ARTHUR district, lying between East and West, is apt to be overlooked by both sections. We must try to avoid this so far as the West is concerned and our limited means of securing news will allow. Methodist stations are well manned around the lake ports, where will be found such leaders as W. S. Reid, E. C. Laker, A. E. Cooke, J. M. Shaver, W. H. Pavey, and at Murillo, Moses Nixon. Messrs. Pavey and Shaver are grappling with the problem of the foreign-born sections and are spoken of as "the right men in the right place." Mr. Cooke has a difficult task in handling Westfort and Epworth, but there is no stint of hard work and faithfulness on his part. Bro. Nixon's field went self-supporting this year. Shaver's "house by the side of the road," is spoken of as a fine piece of constructive work. Dr. Laker has won a warm place in the hearts of the people. Notices have already gone forward of his invitation to Bell Street Church, Ottawa. We are sorry to lose our men so soon. We wish the men who come from the East would hang up their hats and stay a while.

Things are showing signs of progress at Port Arthur, where Mr. Reid is in the midst of his first year's work. The salary has been increased to \$2,500. Mid-week meetings are well attended, with special features in music, orchestra, etc. A Young Worshipers' League has about 100 pledged attendants. The Sunday school, under D. R. Harrison's superintendence, is aiming at an average of 400. Optimism prevails in both town and church. Mr. Reid takes a hearty interest in town affairs and is prominently connected with citizens' clubs of various kinds—Kiwanis, Curling, etc. We hear that he delivered the Burns' oration this year for the lovers of old Scotia's bard. A recent issue of the *News-Chronicle* states: "Officers of Trinity Methodist Church have been greatly encouraged by the success of the services and the attendance during the past weeks. The new pastor, Rev. W. S. Reid, is proving himself highly popular, both in the pulpit

and in his ministrations to the people, and is regarded by his congregation as doing a valuable work in the city. Considerable interest is also being taken in the work of the choir, which has shown excellent results under the training of Professor Thornborough, and which is taking a prominent part in all the services. The choir is developing a new idea for a special musical service once a month."

The Ladies' Aid put on a campaign this winter for new members and added a large number to their roll

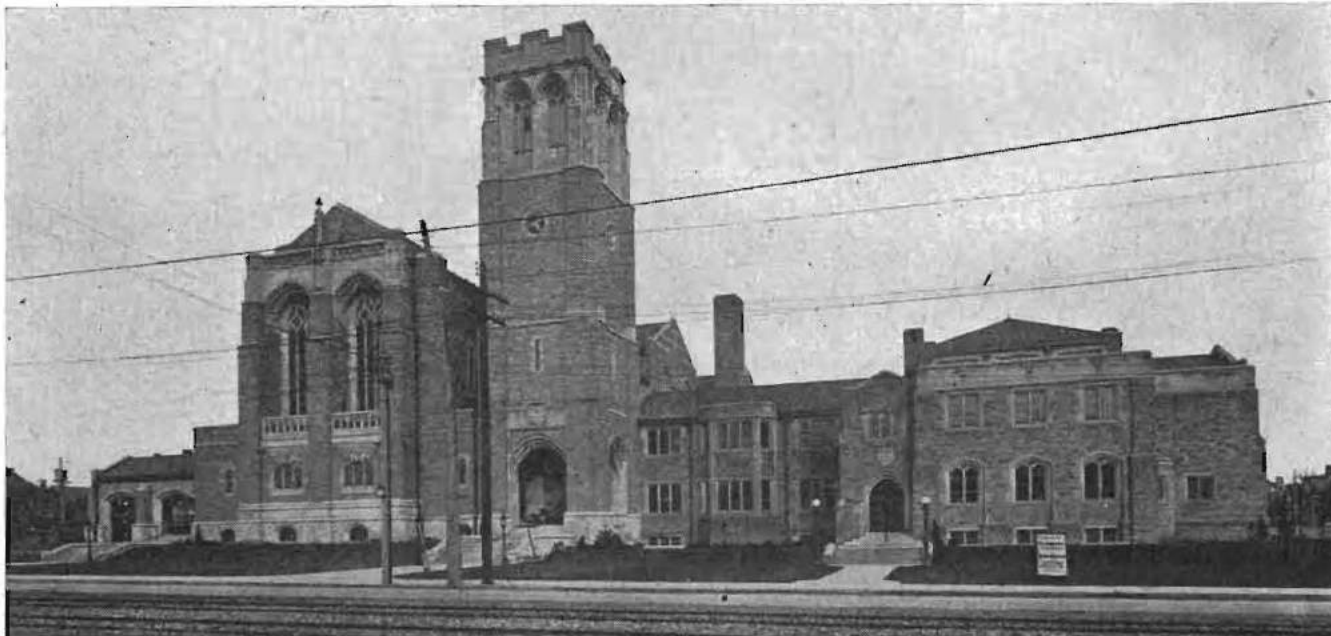
"Honor to Whom Honor"

An honor of more than passing interest came to Rev. W. L. T. Patteson, of Medora, last fall, when a team of girls of which he had charge (Boys' and Girls' Club "Project Leader," I think) carried off the provincial championship for dyeing and canning at all Manitoba competitive demonstration held in Winnipeg. This Boys'

and Girls' Club work has become a very attractive feature of community life in Manitoba. It is supervised by the Extension Department of the Agricultural College. Something like 50,000 boys and girls are interested, and striving under this plan to realize better ways of living and serving. It is well under the broader conception of Christian citizenship, for ministers to keep in close touch with this type of boy and girl. Faith without works is dead! The Medora group consisted of Misses Isabella Girvin, Bertie Fallis and Jean King. The *Grain Growers' Guide* gave the demonstration work a good write up (January 12th issue), and special distinction was given Medora. Mr. Patteson was one of the chief promoters of the Medora Club, and may be congratulated on the success which so early marked his interest in it. Miss Isabella Girvin was recently chosen as one of the officers of the Older Girls' Conference at Deloraine. The Extension Department of the college is planning for bigger things for 1921 than last year, which saw

Speaking about Brandon and its mayor, reminds me of an intention to mention him in these columns. Brandon seems to show a preference for the clerical class. Rev. Dr. Whidden is M.P., Rev. A. E. Smith is M.P.P. The mayor is a thorough-going member of the Salvation Army, a bandsman and often leads the group at the street meetings. He is an "out and outer," with lots of good common sense. When he gave the official welcome to the Annual Sunday-school Convention last fall, he told of his conversion as one of the greatest days in his life, and of a mother whose last wish was that he should live a Christian life. He seems to understand the higher psychology of Brandon and they in turn bank on him. Winnipeg's new mayor, as Mr. Keenleyside's letter last week indicated, is also a man of the right type. Does this look as if "the world" was getting worse?

The Church Union Commission recently sat at Rainy River and came to a clear understanding about co-operating through the whole valley. The plan looks good.



TIMOTHY EATON MEMORIAL CHURCH
Wickson & Gregg, Architects.

This magnificent structure was erected by Sir John Eaton in memory of his father, the late Timothy Eaton. The building has been designed in the late decorated Gothic style, which has been consistently carried out not only in the building itself, but in the adjuncts, such as organ, pulpit, electric fixtures, tables, chairs, envelope files, etc., all of which were designed by Wickson & Gregg, the architects for the building. The exterior is constructed with grey Credit Valley rock-faced stone; all dressed and ornamental stonework, including window mullions and tracery, being of Indiana limestone.

In regard to the interior arrangements of the church, the aim was to produce a truly ecclesiastical effect without sacrificing the utilitarian, and the result has been that an unobstructed view of the preacher can be obtained from practically every seat in the building. In the church itself there is seating accommodation on the main floor for 928 people, and, in addition, there are three galleries, one at the south end of the nave and two in the transepts, which give additional accommodation for 520.

some splendid developments along this line.

Father and son banquets have been the chief item of interest in religious work this past week. New ideas are often very popular. This one has a good hold on the imagination. Some fathers who have been shy on church attendance are starting in, won through the boy. There couldn't be a much better way of winning him, if he has not been won. Young Methodist Church had one of the largest banquets in the city. The principal organizer, Mr. Herbert Jackson (whose father and mother have been travelling in China visiting missions), makes a very successful leader. The press gave a good share of yeoman assistance to the Boys' Work Board, through editorials and news columns. Brandon had one banquet for the Churches of the city. The editor of the *Brandon Sun*, Mr. Harris, is a boy enthusiast and is sure to feature movements designed to help the lads.

There is a needy and attractive field there. It has been neglected too long already. The union movement seems to be like the seed cast into the ground. It springs up we "know not how"; place after place is going that way. If change always meant improvement it would be a fine thing. We fear too many people assume that a realignment of congregations is progress; whereas it is only the condition. Unless the Church lays hold of a bigger programme "union" may be a worse state than before. As some of us see it in Manitoba, there is a good deal to be said, in favor of group religion—a demonstration through the few of what is possible for the many. Community religion is apt to lack edge and punch. The community conscience sacrifices depth to breadth. A church needs a good four-square, red-blooded, programme these days. As one pastor says: "I am no longer content to preach on Sunday and hold a prayer meet-

ing on Wednesday." He gets out with the boys, goes into the Sunday school, and puts his shoulder under community life at every opportunity. According to the *Tribune*, Winnipeg, forty union churches have been formed this month. THE GUARDIAN correspondent had the privilege of spending Sunday, January 30th, at Hamiota, where R. E. Spence is pastor. The Church services are well attended. The Sunday school leads in the town. The adult department is the largest of any in the school. The pastor teaches the Bible Class, and with a preaching service at Chumah 3 p.m., he puts in a strenuous day. The salary was increased this year. A Tuxis Class was to be organized. The field is full of opportunity and a very desirable station.

Rev. T. B. Pearson, pastor of Crandall union (Methodist, Presbyterian and Anglican), has a very fine opportunity of demonstrating community work. The Sunday school and young people's work are making marked strides. Difficulties are encountered in administration, adjusting factions, etc., but withal the stream flows and widens.

A couple of days on the Isabella field, where W. J. King is pastor, showed that fine work was being done. Mr. King is making a creditable record for pulpit work and executive. Though not on Bro. Somerset's field at Miniota, "we" had opportunity for conversation at an adjacent

point. Our good friend is as diligent as ever in business and keenly watchful of the best interests of the Church. He most always has a good word (of advice) for THE GUARDIAN correspondent. (He needs it all right).

Rev. Thos. Neville has been invited to Norwood for the sixth year. He is chaplain of the "Curlers" and preached the annual sermon in Grace Church.

Rev. D. R. Patterson, of Crystal City, has been invited to Carberry, subject to action of Stationing Committee.

Since my last letter a good personal friend and a well-known missionary has passed to the great beyond, Rev. John Semmens. While stationed at Kenora a few years

ago, we used to meet and converse frequently with Mr. Semmens. The story of his life experiences in the Indian work and as a pioneer pastor, carefully typed, was once entrusted to my care. He was a strenuous life and very useful. He reached Norway House first in January 1873.

Barring a number of years in the pastorate, he was closely identified with the Indians, whom he understood and respected. His family are all grown up. One son, Lieut.-Col. J. N. Semmens, had a distinguished record in the Canadian Army overseas. He put in forty-eight hard years' work in building this Western country.

R. O. A.
Winnipeg, Feb. 12, 1921.

Small Boy: "What's the use of washing my hands before I go to school, mother? I'm not one of those who are always raising them!"—Cartoons.

Our Montreal Letter

GUARDIAN STAFF CORRESPONDENCE

ON Saturday afternoon the representatives of the Temperance forces of this province—so sadly in the minority—sat in the Board Room of the Y.M.C.A. on Drummond Street, with voluminous copies of the new liquor bill before them, studying it clause by clause. Here we are in the Province of Quebec, with over 1,100 municipalities "dry" by local option, and there is a ray of comfort in the Prime Minister's statement that no liquor shop will be established in any dry area. Under the new bill, the Provincial Government takes over absolute control of the traffic, and is prepared to stand or fall by the success or failure of this legislation. "The Government and the Liberal party," says Premier Taschereau, "are ready to attach their car to the success of this bill—we will take the consequences and all responsibility. If the law fails, the Government falls, and probably the Liberal party in this province." In reading the Premier's various speeches on the bill, one is convinced that he is absolutely sincere in his belief that alcoholic liquor is a good thing and necessary to the general well-being. One point made by Mr. Taschereau was that the Government would not make a profit on wines—"wishing to encourage the drinking of wine and to make it common among poor as well as rich!" Mr. Sauvé, the leader of the Opposition, who has made a very good fight during the progress of the bill, pointed out how in 1845 and again in 1892, when proposals had been made for Government control of the liquor traffic, the Catholic clergy of the time had set their face against it, notably Cardinal Taschereau, uncle of the Premier, who maintained that a Catholic Government should not go into the liquor business.

Under the new bill liquor is to be sold in taverns, groceries, hotels and restaurants; and all power is to be vested in a commission of five members, appointed by the Government, who shall be an incorporated body, known as the "Quebec Liquor Commission." The main office of the commission will be established in Montreal, and three members shall constitute a quorum. The commission will establish branches in various towns and cities; but no branch shall be established where there is local option. In the Government shops liquor shall be sold in sealed bottles, and there is no limit to the quantity of wine which the Government stores may sell. Licensed grocers shall sell beer only; but the strength of the beer is to be doubled, also the strength of the wine, as compared with the present beer and wine law.

A "tavern" is an establishment especially adapted for the sale of beer by the glass and the consumption of it on the premises; or, in a hotel, the room especially adapted for such purposes. This provision has given rise to a great anxiety on the part of temperance people for fear that the bar, eliminated in April, 1919, may be brought back. The distinction between a restaurant and a tavern is that in the former food is sold as well as liquor, while the latter is purely a drinking place. One good thing is the doing away with the notorious night clubs, which have existed in such numbers during the beer and wine régime.

I fancy I hear a wail go up to heaven from thousands of wives and mothers when they read the new bill, and the only provision made for their comfort is that there will be a system of "blacklist" at every liquor shop. We are told that "those who are condemned for drunkenness will get on that list; those whose mothers, fathers or wives complain that their men folk are

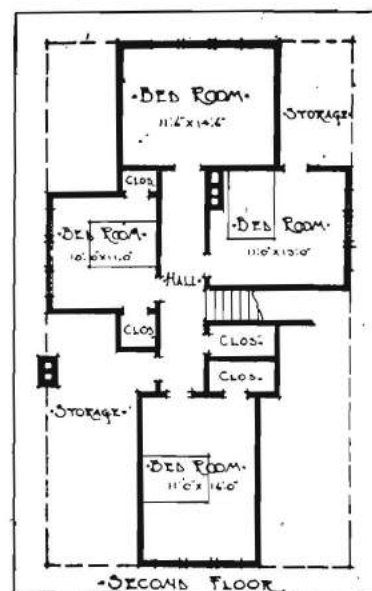
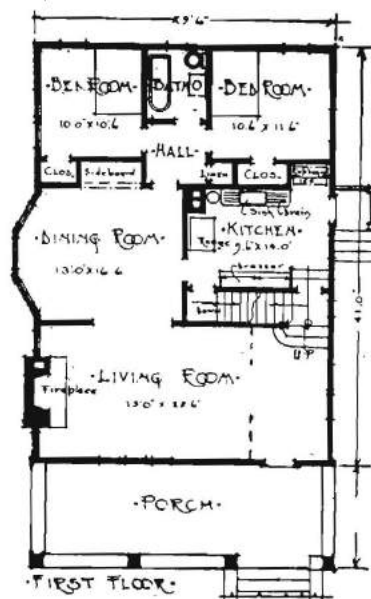
drinking too much will get on that list." It is a poor sop to throw to those who have endured and suffered, hoping for a better day.

A Chaplain of Immigration

The snow was swirling in eddies to right and left on a typically Canadian winter night, as I hurried down Mountain Street, and passing under the great bridge, came to Torrance, at the corner of which stands Mountain Street Methodist Church. It is one of the historic churches of Montreal, and on Sunday last celebrated its eighty-seventh anniversary, with special services by Dr. S. D. Chown. The population in Montreal, as in other centres, moves north and westward, so it happens that this solid, commodious and well-built church, with its substantial parsonage close by, is now part of the city below the Hill, where dwell the toilers of all walks of life. One is so glad that the church is still there, a veritable beacon light in the district, instead of being moved to fashionable quarters, as it might have been. I think this is due to the Christian devotion of half-a-dozen men and as many women, who instead of allying themselves with a fashionable church in their present locality, have continued their services at Mountain Street, the same as in years gone by, when their home was in that region. The present pastor is also the Chaplain of Immigration of the Methodist Church in Montreal, and it was particularly in relation to that work that we chatted together the other night.

Rev. Herbert William Burnett, B.D., is a native of Sheffield, Eng., who came to this country while still a youth and studied at Wesleyan Theological College. His first pastorate was in Montreal West, and he was located in Verdun when Canada entered the Great War. Verdun, as we all know, is a city of working men, and right royally they responded to the call of King and Country.

"I went overseas as chaplain with the



A semi-bungalow floor plan illustrating a type of house adaptable to either a large or small family and necessitating a minimum of labor. For further particulars address the Department of Finance, Wesley Buildings, Toronto.

60th Regiment," said Mr. Burnett, "and I was on the western front four years. I think I can say that during that time no chaplain was more intimately associated with his men than I; and one of my endeavors was to keep a bright bit of a fire burning for them in the dugout and a plentiful supply of hot coffee. I have served as many as 2,000 cups of coffee in a day. I found the men very responsive to

practical Christianity, but dead to ecclesiasticism.

"And now, here I am back in Canada again, and I have just received a hearty invitation from my Board of Trustees to remain another year at this church, which I think is one of the best centres in Montreal for Christian work. The poor and the needy knock at my door every day, and I am so glad to be able to help them, for there is more unemployment and destitution in the city this winter than I have known before. I give them a meal ticket to the Tyneside Dining Room, and I keep in touch with the factories and other industrial centres, so as to procure work for the men as far as possible. Mrs. Burnett and I hold an informal reception and serve tea at the church, every Thursday afternoon, for those women in domestic service who have come into Canada under Methodist auspices."

"This work of immigration is very near my heart," said the chaplain, his eyes kindling. "I meet the boats and the trains, with my Deaconess, and we wear this blue badge bearing in white letters M.B.—Methodist Brotherhood. Those whom we are to meet wear the same badge given them at Liverpool by our brotherhood superintendent there, Oliver Darwin. Sometimes I am fortunate enough to be able to get a man a job within a few hours of landing, and if he is going on to another city I have the privilege of making his stay in Montreal as pleasant as possible and assisting him on his way."

Those High Rentals

In this city, where only fourteen per cent. of the people own their own homes, the remaining eighty-six per cent. being tenants, the majority of us approach the first of February each year with trepidation, for that is the fateful day on which notice is given to the landlord, if one intends to move May 1; or the day on which he gives notice, if (as is most probable) he intends to raise the rent. There being a shortage of 25,000 houses in Montreal, and almost no building having been done since 1913, there is really no place to move, so the merry landlord has it all his own way. Some friends of mine who paid \$50.00 a month for an apartment were notified last February that the rent would be raised to \$75.00 May 1st. This year they have been

building purposes by the Federal Government; so practically nothing has been done here to relieve the situation, which has grown steadily worse since 1914. Lately a deputation, representing the City Improvement League, waited on Premier Taschereau at Quebec and asked for a twenty million dollar provincial loan to be used for building houses throughout the province; but they met with cold comfort. The Premier pointed out that Montreal's share of the loan would be about



REV. HERBERT W. BURNETT, B.D., METHODIST CHAPLAIN OF IMMIGRATION, MONTREAL

\$7,000,000, which, he estimated, would build about 1,100 houses. "Is it fair to pledge the credit of the province," he asked, "to build houses in the cities, when the farmers complain that they cannot get money for improvements to their farms? Would you double the debt of the province to erect 6,000 houses? If Montreal asks for authority to borrow money for building, that will be considered."

When things had reached this impasse, and when we, the modern children of Israel, were groaning under burdens too great to be borne, a Moses appeared in the person of Peter Bercovitch, M.L.A., for St. Lawrence, who is introducing into the House at Quebec a bill to restrain landlords from increasing a rental more than twenty per cent. "Since the purpose of my bill has been made known," says Mr. Bercovitch, "I have received hundreds of letters, chiefly from Montrealers, explaining that rents are being increased from 100 to 200 per cent., and I feel that in view of the present shortage of houses something must be done to curb the voracity of those parasitic landlords, who seem to have no respect for the poorer class of tenants in Montreal, and insist on getting all that can be obtained. I feel that it is high time that this Parliament take some steps to curb those proprietors, and for that purpose I have introduced a bill limiting the increase to 20 per cent. of the present rental. In order to encourage new building, I have asked the House to sanction a clause, providing that new construction should be given a return of fifteen per cent. of the total cost of construction and land." First reading of the bill was given without comment. It is not too much to say that thousands are breathlessly awaiting the fate of Mr. Bercovitch's bill, for as I read it, it not only brings relief for the future, but enables those who have signed leases at iniquitous rates, to compel the landlord to come down to a reasonable figure. There are even well authenticated cases of houses for rent being auctioned in the street to the highest bidder; so toiling thousands hail the member for St. Lawrence as "a Daniel come to judgment." EDITH M. LUKE.

Montreal, Feb. 16, 1921.

notified that it will go up to \$125.00, and that they may remain only on condition of signing a three-year lease at this exorbitant figure. Such cases might be multiplied *ad infinitum*, and as many are out of work, and many salaries have been reduced, people are in despair. It must be explained that for one reason or another Montreal did not avail herself of her proportion of the \$25,000,000 loan offered for

AT THE CAPITAL

By "CANDIDUS"

THERE is a demand being made that the Liberal leader should have laid down his tariff policy in the debate on the address. This demand is hardly defensible. There was no compulsion whatever on Mr. King that he should put

all his cards on the table in his first speech of the session, or that he should choose the tariff question for discussion just because the Government had chosen to do so in the speech from the throne. The Liberal leader—and the Progressive leader, too—should make their fiscal policy quite clear during the session; but the proper time for that is in the budget debate. In the meantime, this criticism is, to use a slang phrase, "a little bit previous."

THE charge of "usurpation," while couched in somewhat "high-falutin'" language, is quite sufficient ground for an arraignment of the Government. In pressing home this charge Mr. King made excellent use of the declarations of members of the Union Government in 1917 as to the purposes of that administration. Mr. Meighen's replies were, indeed, little more than evasions. On the other hand, Mr. King fell into bathos when he strove to paint the sky with the crimes of the present Ministers, while the Premier made very effective play when he turned his mordant wit to the pleasurable task of exposing the tactical weakness of the Liberal party on the tariff issue.

The facts in regard to the charge of "usurpation" are not very difficult or very doubtful. There is no doubt that the Meighen Cabinet has a majority in Parliament. There is no doubt that under the British North America Act it has the legal right to stay in office until February, 1923. This right is not legally affected by the fact that Mr. Meighen assumed office only last summer and that his administration was not before the people in 1917.

On the other hand, there is no doubt that the Union Cabinet was formed by a fusion of powerful elements in both Liberal and Conservative parties. There is no doubt that that Cabinet received many thousands of Liberal votes because of its "union" character. There is no doubt that the tariff issue was deliberately shelved in order that the Union Government might be formed. We have the authority of one of the members of the Meighen Cabinet (Hon. James Calder) for the statement that if the tariff issue had not been shelved, it would not have been possible to form the Union Government. There is no doubt that the tariff is today the chief issue in Parliament; and that it is pushed to the front by the Meighen Government.

In these circumstances Mr. Meighen has a legal right to remain in office. But has he a political right to do so? Well, on that point the people themselves must be judge. No reference has been made to the inference to be drawn from the resignations of most of the Liberal members of the Union Government. Most of them have not gone over to the Opposition; and the meaning of their retirement is open to doubt. The main features in the situation are those pointed out above. They constitute the "case" for and against "usurpation." If in these circumstances the Meighen Government can justify before the people its course in remaining in office—if, in fact, it wins the next election—it has proved its case. If it cannot do so it has failed; and its long retention of the seals is very likely

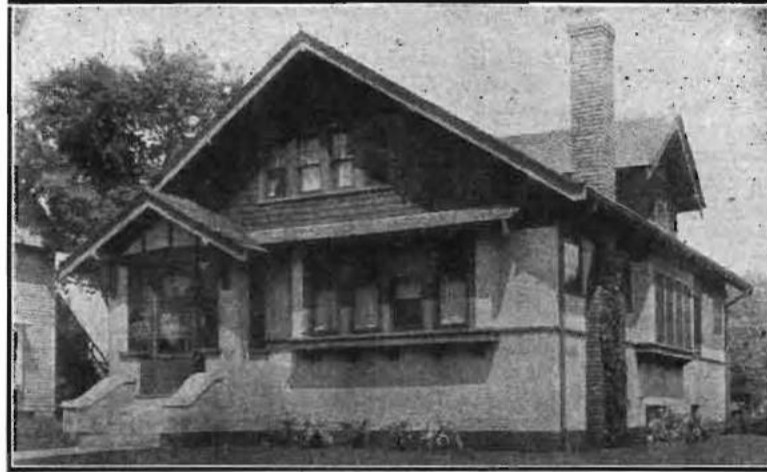
to be reflected in the vote polled for its opponents. That is the form of punishment which is customarily visited upon political sins.

QUITE a splash in the parliamentary pool has been made by what is called "a breach in the solid bloc" of Quebec. Mr. Louis Joseph Gauthier—pronounced "Goatyea," by the way—of St. Hyacinthe,

Quebec, has defected from the Liberal party in Laurier's province. If he cannot, it is merely another case of political suicide. The Liberals say he cannot; Mr. Gauthier says he is merely a John the Baptist—a forerunner to announce the coming of a breach in the Liberal party. It would look as if, up to the present, the Premier had held to the Liberal view. If he had thought Mr. Gauthier could get him a Quebec Minister for his Cabinet, no doubt he would have jumped at the chance. For a victory just now in "solid Quebec" would be a bright feather in his cap.

THE appointment of Mr. J. A. McDonald to the Senate as a representative of New Brunswick seems to have raised

questions in the case which deserve attention. Mr. Mosher speaks of Mr. McDonald as not only a member of the Brotherhood, but also as a "business man and manufacturer." One is intrigued by this combination of qualifications—both a labor unionist and a manufacturer. What does it mean? What does it mean as to the motives of the Government? What does it mean as to the policy of the Canadian Brotherhood of Railroad Employees? Again, if the Government chose Mr. McDonald as a representative of labor, why did they go to the railroad organizations? That branch of labor is already well represented by the Minister of Labor. Are there no outstanding men in the ranks of the other unions worthy to sit in the Senate?



A SEMI-BUNGALOW WITH SEVERAL DESIRABLE PARSONAGE FEATURES

When occupied by a small family the living can be confined to one floor. Two chambers and bathroom, as well as living-room, dining-room and kitchen, may be provided on the ground floor, with three good rooms upstairs when used for a larger family.

cinthe, conducted some extended negotiations with the Premier during the recess with a view to Quebec representation in the Cabinet. He had been an active Liberal since 1906 and a member of the House since 1911, and his fellow-Liberals naturally did not like to see him trotting to Ottawa. They said so in various ways, and raked up some old stories about his record. Feeling has run very high on both sides, and the other day Mr. Gauthier returned the compliments of his former colleagues with interest. Since then there have been some replies. Incidentally, Mr. Gauthier has moved his seat from out of

a storm in some quarters. The elevation of Mr. John Stanfield has been taken as a matter of course in view of his long service to the party and his prominence in the province. But certain elements in the Conservative party of New Brunswick are up in arms against Mr. McDonald's selection. On its face, this opposition seems to be based on the old spirit of party patronage; and if that is its only basis it will probably do the Government more good than harm. There is, however, another rather curious element in the situation. The appointment has been vigorously championed by Mr. A. R. Mosher,

THE aftermath of a great crisis has just come to light. In the dying days of the last session the Government rushed through a bill to save the shipbuilding industry of Canada. Parliament was told that our shipyards were in danger of being closed down in spite of the fact that great syndicates stood ready to give orders for thousands of tons of shipping. All that was needed to prevent this disaster was that the Government should be authorized to guarantee the bonds of these syndicates, which were said to be composed of business men from old France. So the Government was given authority to guarantee these bonds up to a total amount of \$20,000,000. At the same time it was provided that a return of the obligations assumed under this bill must be made to Parliament as soon as it assembled. This return has now been made; and it appears that the total value of the ships ordered under the provisions of the act is nil. The good side of the picture is that Canada has escaped some very doubtful obligations. But perhaps it may be well to keep this incident in mind next time an effort is made to stampede Parliament on the ground that an industry is in danger. In the meantime it would be well that the act conveying this doubtful power to the Government should be repealed.

Ottawa, Feb. 25, 1921.

A Parsonage I Would Not Build

(CONTINUED FROM PAGE 11.)



A MOST DESIRABLE PARSONAGE. WITH AMPLE ACCOMMODATION FOR LARGE FAMILY
J. H. Galloway, Architect.

the centre of the "bloc" and now sits in "no man's land" between the Liberals and the Progressives.

Whether the incident means anything important in the political life of Canada—or even of Quebec—that is by no means clear. The real issue is whether the member for St. Hyacinthe can win elec-

Grand President of the Canadian Brotherhood of Railroad Employees. It is said that Mr. McDonald is a member of this organization; and his elevation is interpreted as a recognition of the rights of labor. If this is the object of the Government, on this ground also the choice is commendable. But there are other fea-

finish as the woodwork, cannot fail to be more harmonious with the general scheme of decoration than odd pieces of furniture, bought here a chair and there a set of shelves, by committees of ladies changing in personnel, and hence in tastes, every two or three or four years. However excellent their intentions may be, it is inevitable that furnishings bought in this way shall conduce more to variety than to harmony in general effect. And the ministerial family, if it does not grow hardened by usage or steel itself against too acute an interest in such matters (which method may, in the long run, save many a pang, though it certainly reduces the pleasure to which everyone is entitled in home life), is just as sensitive as the average family to incongruities and ugliness.

But with a committee chosen, not at random as committees too often are chosen, but from among such men in the church as will give as earnest thought to the convenience and equipment of the parsonage (which is office as well as home) as to that of their own shop or warehouse, and with a good deal more investigation into what the needs of the parsonage really are, it should be possible, in either building or remodelling, to produce a parsonage that will be a more habitable and more efficient part of the church plant than parsonages ever have been.

Youth and Service

Canada's Opportunity and Obligation

Senior Topic for March 13.

A SUMMARY of the response of Canada to the world task, would be incomplete without reference to the work of the Presbyterian Church in the New Hebrides. Special interest attaches to this work in that it demonstrated anew the marvellous power of the gospel to transform savage cannibals into Christian men and women, and also in the fact that it marked the beginning of foreign missionary activity by Canadian Churches directly through their own boards. This does not mean that Canadian Churches had done nothing for foreign missions previous to that time. In 1832, the Baptists of the Maritime Provinces appointed a Foreign Mission Board, and in 1845 sent forth Richard Burpee and his wife to Burma, the first foreign missionaries to be sent from Canada. The other churches had raised funds for the work and some had sent missionaries to the field. All foreign mission work done in those earlier years, however, was through the mission boards of either England or the United States.

The name inseparably associated with Canadian work in the New Hebrides is that of John Geddie, the heroic pioneer of Western Polynesia. It was Geddie who, under God, led the Presbyterian Church of Nova Scotia to open a mission in the heathen world, and who, in 1846, was sent forth as its first missionary. Nineteen and a half months later, he and Mrs. Geddie landed on the island of Aneityum, which for many long years was to be their home, and the scene of one of the most thrilling and inspiring chapters of missionary triumph.

The islanders were a degraded, savage race. Crimes of all kinds were of constant occurrence. Treachery, falsehood, theft and licentiousness abounded. War was continuous. A member of one tribe dared not venture beyond his own territory without fear of being killed. Life had no value and blood flowed every day. Most terrible of all was the fierce cannibalism that prevailed in the islands. Could the gospel transform such degraded savages?

Few, if any other, Canadian missionaries have passed through such trying experiences as marked those early years. Yet by the close of the fourth year the following remarkable achievements are recorded: A language acquired and reduced to writing; thousands of copies of parts of the Scripture circulated; some hundreds taught to read; and nearly half of the population brought to embrace Christianity.

In 1861 the mission had its baptism of blood. In that year Mr. and Mrs. George Gordon were cruelly murdered in the island of Erromanga. The news of their martyrdom profoundly stirred the home Church. Among those who volunteered to take the place left vacant was James Gordon, a brother of the martyr, who himself later, on the same island, met the same tragic fate. Blood-stained Erromanga, though, was to know the conquest of Christian missions. Near the scene of the first martyrdom a memorial church now stands dedicated to the memory of the

martyrs, while the island itself has become a part of Christ's possession.

Other missionaries were sent out from time to time who, with similar heroism, carried forward the work. Geddie died in 1872. Behind the pulpit in the church at Aneityum, in Aneityum, was placed a tablet with the memorable inscription: "When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathen."

In 1912, the Canadian Presbyterian Church handed over the New Hebrides mission to the Australian Church, thus closing one of the most thrilling chapters in the history of Canadian missions.

We have had brought before us the marvellous opportunities and challenging tasks facing us in the non-Christian world. Japan, with her unprecedented national achievements, calling for that which alone can make her strong and stable and safe; China with her new day as yet marked by turmoil and disorder, but with a new attitude of friendliness and receptiveness to the missionary and his message; India, with one-fifth of the human race, with a great awakened national consciousness asserting itself, a land that has witnessed such wonderful demonstrations of the triumphs of the gospel, and yet a land where one-third of the three hundred and twenty millions are absolutely outside the scope of any present missionary activity; Africa, "dark, sobbing Africa," that had its early dawn eclipsed, but upon which a new dawn is rising, the land where the line of battle between the Crescent and the Cross is more strongly set than anywhere else; and South America, the continent of to-morrow.

We have also reviewed briefly the work that our Canadian Churches are doing in seeking to carry out our Lord's commission and the imperative call they are making at this crucial time for a large advance. It is for us to determine how we are to meet the challenge that these lands now make and with which Christ through His Church now faces us.

The missionary work of Canadian Churches has proven again the adequacy of the message to meet the needs of all classes and all conditions of life, whether the savage cannibal of the New Hebrides, the pagan of Central Africa, the literati of China or the lordly Brahmin of India. It has carried a power that has broken down opposition, overthrown social wrongs, and made for moral righteousness. Its proven adequacy enforces the challenge. Moreover, our Churches, some for upwards of seventy years, have been putting into this enterprise much of their best thought and life and money, and in making this investment have become possessed of a rich experience equipping them for wise and successful leadership. On the various mission fields, also, foundations have been laid. Knowledge has been gained, confidences won, friendships established; policies have not only been thought through, but also tried through; workers have been trained, organizations have been effected, seed has been sown, the cultivat-

ing has been done. The call now is for the harvesters.

What shall we say, too, of the challenge that comes from those who have given their lives in the enterprise—Geddie and the Gordons in the New Hebrides; Mitchell in South America; Currie in Africa; Mackay in Formosa; Hart and Taylor and Crutcher and Kilborn in West China; Menzies in Honan; Russell in Central India; Timpany, McLaurin and Davis in South India, and others of the noble band of men and women? These all challenge us.

The opportunities of this hour have never been paralleled and, in a very large sense it may be said, the need has never been equalled. Dissatisfaction with present conditions and the desire for something other, together with new attitudes towards the missionary, create, in many lands, conditions favorable to a mighty advance. An adequate and abiding response to the challenge demands, first of all, missionary intelligence. Interest, prayer, service, giving, are all based upon knowledge.

The response to the missionary challenge demands, moreover, the practical recognition of Christian stewardship. God's absolute ownership must become a reality with us, and our trusteeship the principle governing our relationship to all life and possessions, if the Kingdom of God is to be established in the earth. The life motto of David Livingstone, carried out by Christian men and women, would mark a new era in world-conquest: "I will place no value on anything I have or may possess except in its relation to the Kingdom of God." The study of our Canadian work reveals the striking fact that every advance in our missionary activity has had its birth in prayer.

The response to the challenge we have been facing demands, furthermore, the definite, personal dedication of life. The boards of all our churches are appealing for workers. The splendid success of the Forward Movement has made possible a still further increase in the missionary staff. The response, however, to the need we have been reviewing is to be determined not alone by the present, definite appeals of the boards for candidates, important as that is. The appalling need and compelling opportunity on the one hand and the call of Christ Himself on the other, constitute the underlying call to missionary service.

The call is twofold—it is a call for the enlistment of young men and young women in the missionary enterprise abroad and a call for recognition of personal responsibility on the part of the entire membership of our Churches at home. The great majority can never go to the foreign field. They are, nevertheless, just as truly called to form the home base for the enterprise, without which the work and its successes abroad would be impossible.

The call is individual. It is not merely the call of a great need or the call of a crucial opportunity or the call of the Church. It is the call of the Christ. It is to each one. What shall be our response? Only as that response from each is a complete dedication of life with its powers and possessions to Him will it be possible for Canada to do her full share in world tasks.

March

Subject: Canada's Opportunity and Obligation.

References: Chapter 7, Canada's Share in World Tasks; The Call of a World Task, 60c; The Call of the World, 25c; His Dominion, 50c. Order all literature and helps from F. C. Stephenson, Methodist Mission Rooms, Toronto. (New Canadian Hymnal used).

Hymn 138.

Prayer—That each member of our Epworth League may realize that she or he has a special call to service and a definite share in the great work of bringing Christ's gospel to the whole world.

Scripture Reading—John 4: 35-38; Matt. 28: 16-20.

Address—The Story of the First Canadian Foreign Missionaries.

Solo or quartette.

Addresses—The Challenge of the Non-Christian World. (Five members of the League should present in turn in three-minute addresses the needs of Japan, China, India, Africa and South America. This will be much more effective if the speakers impersonate natives of the countries they represent and make an appeal for their people.)

Address—How Shall we meet the Challenge? (Prayer, knowledge, giving of means and of life).

Prayer of Consecration.

Hymn 94.

Benediction.

Great Wealth Needs Great Love

Junior Topic for March 13.

THE character in the story was a steward, a man who collected rents for his landlord. The tenants did not pay money as rent, but a certain proportion of their harvest. Each tenant gave a bill to the steward, in which he stated the amount as his debt to his landlord. It rested upon the conscience of the tenant and steward to be honest. A landlord had no legal redress against a steward's unfaithfulness, no way of obtaining from the tenants what had been kept back because the steward had sanctioned the debt. This parable was spoken to rich men. Christ emphasized again and again the dangers of wealth. Tell the story as given in Luke 16: 1-13.

To be a wealthy man is not to be coveted, for it brings with it great temptations and large responsibilities.

Great wealth needs great love. It is easy to become satisfied with life when one is surrounded by too great material possessions, and to forget the many, who have very little of this world's goods, and through no fault of their own. Boys and girls grow up without the essentials of life, a good home, nourishing food, happy play life, influence of religion, etc., and often the boys and girls who have everything never know about their little friends who go without. Give the youth a sympathetic understanding for these facts of life, Junior leader.

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of money to erect a hospital or a public library, for it becomes a lasting monument and brings with it earthly reward, the praise and commendation of fellow beings. But the man who can give out of his abundance in the spirit of the widow, who gave her mite; the man whose heart is filled with love for his brother and who regards his wealth as a debt to be used in the service of humanity, has truly the spirit of the Master.

What Christ said about wealth: (1) Story of rich young ruler. Matt. 19: 16-22; (2) The ground of a certain rich man. Luke 12: 16-21; (3) Story of Dives and Lazarus. Luke 16: 19-31; (4) Mark 10: 24, 2; (5) Luke 6: 24. Have the members take these texts and stories and give them as the scripture lesson. All recite and memorize "A man's life consisteth not

Tell the beautiful story of "The Mansion," by Van Dyke, which well illustrates the lesson. L. C. S.

The Epworth League at Port Simpson

A recent letter from Mr. William S. White, President of the Port Simpson, B.C., Epworth League, gives an interesting account of the activities undertaken by that society. The League now numbers over one hundred members, and its influence is felt, not only in Port Simpson, but in many of the neighboring villages, where services are conducted from time to time. Mr. White has been president of the League for a number of years, and was recently re-elected. The other officers are as follows: First vice-president, Sam Bennett; second vice-president, David Swanson; third vice-president, Philip Green; fourth vice-president, John Matthew; fifth vice-president, Mrs. Henry; secretary, Peter Fawcett; treasurer, Mrs. William Musgrave.

Interesting District League Convention

The annual convention of the Sault Ste. Marie District League took place in the John Street Church, Sault Ste. Marie, on February 7th and 8th. On Monday evening addresses were given by Rev. W. J. Mumford, "What Our Young People Should Read," and Rev. F. W. Newell, "A Vision of Christ and What it Implies." A morning watch prayer-meeting was held at 7.30 a.m., Tuesday. At 3.30 in the afternoon the session commenced with a paper from Mrs. L. A. Edmunds, "The Leaguer in Society," followed by Mr. F. K. Allen on, "Civic Righteousness." Rev. J. O. Johnston, of Bruce Mines, then opened the discussion on junior work. Supper was served in the basement by the John Street League, to which over one hundred people sat down. In the evening a mock Parliament was held, the Government being represented by Mr. John Manuel, Mr. Elmo Edwards, Mrs. D. A. Reid and Miss Minerva Gilbert; the Opposition by Rev. Fred. Smith, Miss Lash, Miss Elizabeth Wilson, and Messrs. Alan Argue and Burnet Duff. The Government contended in their bill that seventy-five per cent. of the Missionary Fund should go to foreign missions and twenty-five per cent. to home missions, the Opposition endeavoring to have the proportions reversed. The Government won the day by a standing vote of the audience. The programme was closed by an address from Rev. Arthur Harden, of Echo Bay, "A Life in the Making."

The officers of the district for the coming year are: Hon. president, Rev. I. G. Bowles; president, Rev. Arthur Newell; 1st vice-pres., Mr. Roy White; 2nd vice-pres., Rev. Arthur Harden; 3rd vice-pres., Mrs. Fred Roberts; 4th vice-pres., Mr. B. Powell; 5th vice-pres., Mrs. W. F. Clark; secretary, Miss Annie Thompson; treasurer, Mr. Elmer H. Virene; Representative to the Conference, Rev. W. J. Mumford.



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By Mary Everett Rankin. \$1.35
This is a book for teachers of Beginners in the Sunday school. It has been prepared by an authority, with the help of well-known Sunday-school leaders. It comprises the study of child psychology, and goes on to outline the principles of teaching, utilizing pictures, work and music, and giving outlines of various lessons. It will be very helpful to untrained Primary and Beginners teachers. 235 pages, with special illustrations by Clara E. Sipperel. Cloth, \$1.35.

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By Wm. Adams Brown
The author is Professor of Systematic Theology in Union Theological Seminary, and one or two of his other books on somewhat similar themes have been most favorably received. Two or three chapter headings will be illuminating, as: "The Contribution of Modern Theology to the Equipment of the Preacher," "The Bible: What It Is and How to Use It," "The Deity of Christ in the Light of Modern Thought," "The Church, its Present Opportunity and Duty." 275 pages, cloth, \$1.50.

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Northern Alberta News

GUARDIAN STAFF CORRESPONDENCE

THIS part of the world has been recently visited by Mrs. (Dr.) D. W. McKenzie, wife of one of our missionaries in Japan. Mrs. McKenzie has had thirty-four years' experience overseas, four of which have been spent as transport driver during the war. She has a very interesting story to tell and is thoroughly grounded in orthodox Methodism, as pertaining to amusement questions and recreations. A breeze of this kind won't hurt us one bit. After "going" Edmonton, Mrs. McKenzie journeyed to Tofield and Wainwright and was given splendid receptions.

The Edmonton Methodist Sunday-school Union held its annual banquet and election of officers last week in McDougall Church. More than one hundred were in attendance. The meal was a good one, and as a consequence "jokes went round with careless chat." Mr. H. H. Hodgson, who has had the honor to be president for two years, presided. Reports were read by Mr. R. J. Robinson, who has been the secretary since its inception. Both have done good and loyal work and received a hearty expression of appreciation during the meeting. The newly elected president is W. H. Miller, of Albany Avenue Church, and the newly-elected secretary, R. Ritchie, of Richmond Park Church.

Last week's GUARDIAN contained an interesting obituary notice of Hon. A. L. Sifton. The writer says many good things which are undoubtedly true. For many years we have known Mr. Sifton in Calgary and Edmonton, and can testify to his shrewdness and judicial skill. All of which goes without comment. But when the writer goes on to say that Mr. Sifton was a supporter of the Methodist Church throughout his life, I want to know which Methodist Church. You will have to show me.

Rev. Edmund Barnes, at Rimbey, is doing work that many men have tried. Some have succeeded, some have succumbed. Years ago a nice parsonage was built, but the debt involved has taken the joy out of the minister's life. Recently the Ladies' Aid put forth strenuous efforts and liquidated it. Every well organized church to-day has a Girls' Club, generally with an unpronounceable name. But Rimbey has one which makes less demand on one's linguistic qualifications. "Steady Score" is composed of twenty young maidens, who meet for social and intellectual entertainment, under the leadership of Mrs. Roy Ells, and whose president is Miss Noble, the high school teacher. There is nothing in the Conference closed to the man who can solve the problem at Rimbey.

We are sorry to learn of the indisposition of Prof. Sam Laycock, of Alberta College, South. Mr. Laycock has met constant demands for pulpit work all the year and this, with heavy teaching in the college, has proven too much for even his robust constitution. We are glad to hear of a partial recovery.

Rev. A. H. Rowe of Fort Saskatchewan, has also been very ill, in Lamont Hospital. Few men can travel from thirty to forty miles every Sunday and preach four times and stand up under it. Such is the work at that point, and Bro. Rowe has put up a very heroic effort and done magnificent work. We sincerely hope that he will soon be well and strong again.

Some of our "Northern Lights" from Waterhole, Peace River, are beaming on the city this week. Rev. Ernest Winfield, Mrs. Winfield and Mr. Miller are in town on business bent. In fact, they think business in the Peace is also badly bent since the drop in prices for agricultural

products. Mr. Miller is here to interview the Provincial Government in an effort to secure a railroad from Waterhole to Peace River Crossing. He is one of many farmers who has a large crop of grain, but cannot sell excepting at a loss. One hundred bushels of oats constitutes a good load to pull over those roads from Waterhole to the Crossing. Upon arriving the price is exactly \$7 per load. It costs \$8 for stopping over two nights and meals for each trip, without charging anything to wage account. Consequently every man who now markets his grain is \$1 per load in the hole at Waterhole. While these conditions continue, the Missionary Society will hardly expect missions to come to self-sustaining status.

The Presbyterian and Methodist Churches of Edmonton and vicinity have amalgamated for Ukrainian work. Rev. W. H. Pike has accepted the position of supervisor under the joint management, and is now in Winnipeg, studying the methods of foreign work in that city. We hope he doesn't bring that printing press for the Canadian back with him. Let it be said, Mr. Pike is an enthusiastic worker among the Ukrainians and deserves our best support. It is the intention of the new management to open up "Institutes" in several parts of the city, among these people, and in accordance with this policy one lady worker, Miss Kinghorn, is already at work and is meeting with encouraging results.

G. F. D.

Personals

Many students, teachers and friends of recent years of Alma College, St. Thomas, will learn with tender interest of the death, after protracted illness, on February 15th, at Amasa Wood Hospital, St. Thomas, of Miss Georgina McDonald, for more than eighteen years the faithful and capable chief of the culinary department of Alma College.

The Book Room was very pleased to receive a call a few days since from Mr. W. M. Punshon, a grandson of the late Dr. William Morley Punshon, and son of Mr. Perry Punshon. Mr. Punshon is manager of the St. John's Branch of the Dominion Bank, Winnipeg.

Educational circles in Ontario suffered a distinct loss in the recent death of Mr. Thos. Jamieson, B.A., of Ottawa, senior Public School Inspector for Carleton County, eastern district. Mr. Jamieson was sixty-seven years old, and teaching has been his life-work. He was a graduate of Victoria University, and a well-known Methodist. One of his brothers was the late Rev. W. S. Jamieson, who passed away about a year ago. The deceased was a man of marked ability and sterling character. He was a member of McLeod Street Methodist Church, Ottawa.

We regret to record the death at Ottawa of John C. Aikens, son of Rev. J. W. Aikens, D.D., of Dominion Methodist Church, Ottawa. The deceased was twenty years old. We are sure the sincere sympathy of their many friends will go out to Dr. and Mrs. Aikens in this hour of sad bereavement.

Alma Daughter Elections

The annual election of Alma Daughter representatives for 1921 to the Alma College Board of Management resulted in acclamations for Mrs. W. J. Lovering, Toronto; Mrs. J. D. Curtis, St. Thomas; and Miss Stella B. Venning, London—the full charter representation.

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Southern Alberta News

GUARDIAN STAFF CORRESPONDENCE

Youngstown District

IN writing a brief summary of the district news, we desire first of all to express our appreciation of the visit of the Hon. C. W. Cushing to discuss the question of adequate ministerial support with the quarterly boards. In company with the chairman, he visited Oyen, Cereal and Chinook boards. He found sympathetic officials who readily recognized the force of his arguments and endorsed the proposition.

Oyen and Spring Valley fields are still worked jointly, although it is rather unwieldy, and it is hoped that next year there may be sufficient workers to have a supply on each field. Rev. Thos. Hart assisted the pastor in taking two services each Sunday, from the first of June till the end of September during his term as school teacher at Green Mound. A new appointment, Excel, has been added to Oyen, and gives good promise of developing into a strong point. At Oyen the church has been greatly improved by a new ceiling of beaver-board nicely panelled, while the walls have been kalsomined and the floors painted. This renovation cost over \$200, but is paid for. The Oyen Sunday school is well organized with three mid-week evenings devoted to Trail Rangers, Tuxis Square and the Canadian Girls in Training classes.

Acadia Valley field has a minister of its own this year, Rev. H. S. McDonald. The people have built him a two-roomed parsonage which is to be moved to the townsite next summer. It is so erected that it can be enlarged into a six-roomed house without waste. They expect to have fully met the present outlay this year. Acadia Valley is a promising field, and has assumed \$1,300 toward the pastor's salary this year.

Sibbald; Rev. Wm. Forshaw, B.A., pastor.—This field is rather limited in area and will depend upon intensive growth rather than extensive. Mr. Forshaw is doing good work under some handicaps. A parsonage is greatly needed at Sibbald.

Fairacres has a married supply in the person of Bro. Ernest Brundage, who was married to Miss Emily McConnell on November 18th last. A newly formed Ladies' Aid has provided considerable parsonage furniture. The Quarterly Board rented a farm dwelling, centrally located, that serves as parsonage. Mrs. Brundage is a daughter of Rev. Jas. W. McConnell, now stationed at Robie Street Church, Halifax.

Cereal; Rev. Jno. P. Suttill, M.A., pastor.—Mr. Suttill is doing faithful work at this point. He has a loyal board and a faithful people, and splendid work is being accomplished. This field became self-supporting for a single ordained man, and made a splendid contribution to the National Campaign Fund—over \$800—which is being promptly paid in.

Chinook; Geo. H. Elliott, B.A., pastor.—This field assumed self-support this year, and with a \$300 increase in pastor's salary to bring it up to the new standard meant \$600 additional over the year previous, yet his board assumed the responsibility, and we hear that at Christmas over half had been already paid. This speaks volumes for the loyalty of the board and Bro. Elliott's work. They have no parsonage as yet, but the Ladies' Aid has paid the rent for a house for several years.

Youngstown; Jno. R. Geeson, B.A., pastor.—This field suffered an epidemic of typhoid fever in November that carried off seven persons in ten days. Bro. Geeson was on hand to minister consol-

ation to the bereaved and to assist in any way he could. The establishment of a demonstration farm and school of agriculture has been a great boon to the town and a help to the church.

Craigmyle; Rev. Wm. Sykes, M.A., pastor.—The work here was undertaken by Bro. Sykes in July of this Conference year. He was married in August last. Craigmyle did not see its way clear to become self-sustaining this year, but will next year. There has been a heavy debt on the church, but the people succeeded in raising \$2,000 this autumn. This is very commendable indeed, as it removes a goodly portion of the debt and frees the church to assume self-support. We have a splendid church and parsonage at Craigmyle. Much of the credit for this church property belongs to Rev. Edward Longmire, who from his knowledge of building, drew the plans and assisted in the carpenter work. All the fields in the Youngstown district assumed their objectives for missions, and we are looking forward to the closing of a successful year.

Banff; Rev. W. J. Haggith, pastor.—The Banff Union church was the scene of a delightful surprise party recently, when at the close of the choir practice Rev. W. J. Haggith, on behalf of the congregation, presented the efficient organist, Miss Sadie Jackson, with a purse containing \$100. Following the presentation a short programme was carried out, after which the guests, numbering about fifty, sat down to a tasty luncheon. Miss Jackson, formerly of Hartney, Man., has been the devoted organist of the Banff Union son, formerly of Hartney, Man., has been a foremost worker in the W.M.S. The removal of the Jackson family is a distinct loss to the church here. The best wishes of a large circle of friends follow them to their new home in Vancouver, B.C.

Bankhead.—The residents of Bankhead crowned themselves with honor on New Year's Eve by presenting Lieut. and Mrs. J. B. MacKinlay with a piano. Lieut. MacKinlay enlisted early in the war and fought through the desperate battles of Ypres, Vimy Ridge, Passchendaele and the Somme. Physically incapacitated, he was sent home, but grew more restless as the trying days of the war passed. Unable to endure it longer and in face of strong opposition from the military authorities, he went overseas the second time, taking part in the great German retreat and the allied occupancy of the provinces of the Rhine. Since his return to Canada he has been unable to attend to the ordinary duties. A grateful people have taken this method of showing their appreciation of a redoubtable soldier and true gentleman, and of his most worthy wife and children.

Invitations

According to the press, we note some further invitations as follows: Rev. J. W. Melvin, D.D., (Manitoba Conference), to Wesley Church, Lethbridge; Rev. C. E. Cragg, B.D., to Wingham (London Conference); Rev. G. H. Cobbleck, M.A., B.D., to St. Paul's, Calgary; Rev. Joseph Coulter, B.A., to Victoria; Rev. Wm. Hollingsworth, S.T.L., to Trinity.

R. W. D.

208 16th Ave. N.W., Calgary.

The Lachine Sunday school, in the Province of Quebec, is making splendid progress under the efficient superintendency of Mr. Edward Buck. There is a total register of 298, and an average attendance of about 200. Every class and department of the school shows a very high average of attendance and service.

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Someone away out in the State of Washington prizes her Guardians so highly that she makes them do duty for her American neighbors as well.

We had another letter from the prairies yesterday which told us that the Christian Guardian is the only tie keeping the writer's family in touch with their beloved Church.

Do you prize *your* Guardian as you ought? Do you realize what it can mean to *your* home, *your* church, *your* district, *your* Conference, *your* Canada? Tell others about it.

Concert Artists

The following are available for your next Church or Community Concert. The Music Editor will gladly assist by way of further information as to the various artists listed.

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References: Metropolitan Church, Toronto; 1st Methodist Church, Hamilton (echo organ); Methodist Church, Leamington.

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Organ Bargains



Bell, 6-Octave Organ, Chapel Design, walnut case, has six sets of reeds and 14 stops, including sub-bass, couplers, Vox Humana, etc. Some beautiful combinations may be secured, and this organ would be quite suitable for a small church or Sunday School. Special bargain at... **\$195**
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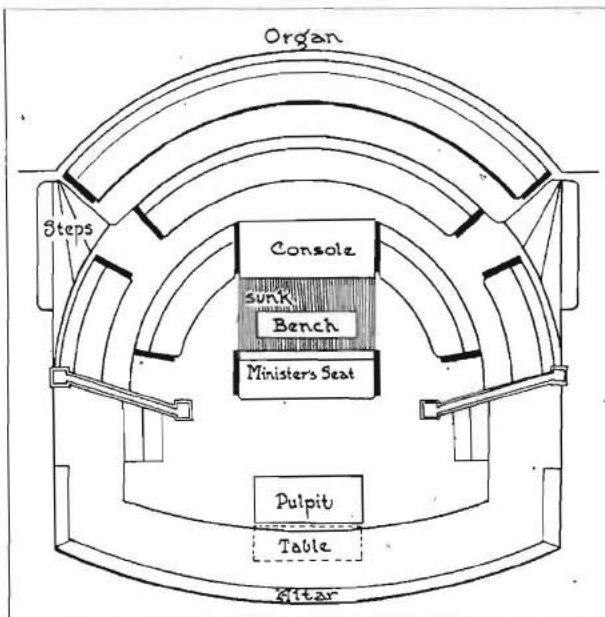
A Plan that will Commend Itself to Choir Masters and, let us Hope, some Church Architects

HERE recently appeared on this page a suggestive plan for the choir gallery and pulpit accommodation of a church. The plan, if our readers remember, placed the preacher behind the choir. That mode of accommodation, while some things may be said in its favor, places a group of backs and coiffures between the speaker and his congregation. Of course, the owners of the said backs and heads may behave better under the eye of the minister than they would if otherwise placed, but the plan, as has been hinted by several critics, has some serious faults.

The chief difficulty experienced is that it creates a large gap between speaker and audience. Those who have addressed congregations can appreciate best of all what it means to have the audience "close up." Another drawback is that the altar rail is dispensed with in the former arrangement.

The plan given herewith is that of Dublin Street Methodist Church, Guelph. This ambitious church decided a few years ago to instal a complete modern musical equipment. The committee, under the able chairmanship of Mr. C. W. Kelly, purchased a fine, three-manual pipe organ. The choir gallery was remodelled, and the cash for all was placed on the plate (with seven hundred dollars to the good) on the re-opening Sunday. Old Dublin Street did itself proud that day and no mistake.

The rostrum proper and the first row of singers (on the same level) is thirty inches above the floor. Two risers, eight inches each, are used for the balance of the seating. Forty-two singers are cosily accommodated. The comfort of the choir leaves nothing to be desired. The seats, from back to back, are spaced at thirty-six



Scale—Slightly less than one-eighth inch to the foot.

Architect,
W. A. Mahoney, Guelph

DUBLIN STREET METHODIST CHOIR GALLERY

The special thanks of the Christian Guardian are given to Mr. R. A. Payne of Guelph, who has submitted side elevations in addition to this plan. We regret that lack of space prohibits their reproduction here.

inches. This leaves plenty of knee-room, and gives a sense of freedom much appreciated by the larger folk of the choir. Ample book rack accommodation has been provided.

It will be noted that the curve of the rear seats is taken care of in the planning of the organ front. The recess thus made detracts in no wise from the appearance of the instrument, in fact, the effect is quite ornate.

The choir enter at the sides and find their places quickly and conveniently.

Viewed from the front, the seating capacity is deceptive. One imagines that a chorus of twenty to twenty-five voices might be accommodated, and is surprised to see the large choir of the church easily and comfortably placed. The lighting is so arranged that the glare in the eyes of the audience is reduced to a minimum. Overhead lights in inverted domes are attached in the organ case immediately above the heads of the singers in the organ recess.

A choir that is seated according to the circular plan sings much more effectively than the same choristers if placed "on the straight." The tone-body focuses better, the need of a conductor is minimized, and the vocal *esprit de corps* is greatly enhanced by the use of the modern method.

It has always seemed strange to the Music Man that the musical convenience of the choir should cause so little concern to the architects who plan our churches. They are commended to go to Guelph and see for themselves an arrangement that is satisfactory from every standpoint. The good folk of Dublin Street Church with their well known hospitality will, we are sure, be glad to show them over their fine church.

Easter Anthems

PLEASE let us make clear at the outset that the accompanying list has not been chosen for the use of choirs who have a large membership, expensive soloists, and who prefer music of the more difficult grade. It is a list of music that will be found within easy range of the small choirs of Canadian Methodism. It contains no difficult solos and while some of the items may be familiar, it is hoped that those choir-leaders who have not as yet secured their Easter music will find items suited to their needs somewhere in the list.

A line to the Music Editor will ensure your receiving sample copies of any of these without delay. If you care to have him choose for you, and will specify solo voices available, he will be glad to serve you. The price averages about twelve cents per copy, and a liberal discount is given when purchases are made in quantities. The list is:

- "Worthy is the Lamb".....Simper
- "Hallelujah, Now is Christ Risen"..... Simper
- "Awake up, my Glory".....Barnby
- "I am He that liveth".....Simper
- "Awake Thou that Sleepest"....Simper
- "Why Seek ye the Living?".....Cooke
- "Make a Joyful Noise".....Simper
- "The Lord is my Strength".....Simper
- "He is Risen".....Facer
- "If We Believe"..... Simper
- "Alleluia, Christ is Risen".....Simper
- "King of Kings".....Simper
- "As it began to dawn".....Belcher
- "Awake up my Glory".....Simper

A Book you Will Want

SO many of us love good music and so few of us know just how to get the most out of it that a book telling us what to listen for and how to listen to it would seem to be more or less of a godsend. Many of us have listened to orchestral and band numbers with hearts a-surge with a multitude of bewildering impressions. How one does wish at such times for a musical Moses to lead one.

Percy A. Scholes in "The Listeners' Guide to Music" would seem to have done music admirers a great service.

His is a book for *everyone* interested in music. It requires no previous technical knowledge, and in Sir Henry Hadow's words, "it opens the door of the master's workshop and shows, not the secret of their mastery, for none can show that, but the way in which they used their tools and dealt with their materials. Any reader who follows Scholes carefully and makes use of his illustrations will confess at the end of the volume that he has gained something in power of appreciation; he will have learned more fully what there is to appreciate." The book will be found to add greatly to the enjoyment of the phonograph. Beethoven's fourth, fifth and sixth symphonies, all of which are available to phonograph owners, will take on new meaning when interpreted through the pages of Scholes' book. Then there are recordings of symphonies by Schubert, Tschaiakowsky, Dvorak and others of the great masters which will become a delight to the veriest amateurs.

We mentioned the symphonies because these are at the same time the most lovely and the most bewildering of all the world's music. If Scholes can teach us what to look for in these, what great joy can we not experience when we listen to



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Frankly, the writer can scarcely keep his hands off the book. It is a handy pocket-sized manual, and says to him the things he has wanted so long to hear that he thought you'd like to know about it too. "The Listeners' Guide to Music" is published in cloth boards and costs one dollar and thirty cents postpaid. A line to the Music Editor of THE CHRISTIAN GUARDIAN, enclosing a postal note, will secure you a copy. May you enjoy it as much as he has.

Churches and Church Architecture

(CONTINUED FROM PAGE 8.)

perament and taste of the body of worshippers for whom it is built.

In a great country like Canada there may be a few communities in which might be repeated buildings of a very simple type, but these instances are rare. For that reason, instead of preparing completed plans, the Department of Finance of the Methodist Church, has deemed it wise to secure photographs of church exteriors and outline floor plans of effective structures. These will be supplied to Building Committees seeking guidance or assistance and plans may be secured with such modifications as are necessary. The department will also be pleased to receive suggestive designs, either from the architects themselves or from committees who have found desirable plans.

Bay of Quinte Conference Examinations

—The attention of the Superintendents of circuits is called to Discipline, par. 158, sec. 3, and all such are requested to forward not later than March 16th, to the Secretary of the Board of Examiners, Rev. M. W. Leigh, B.A., Fraserville, Ont., the names of all candidates who desire examination on the Preliminary Course of Study, so that definite arrangements can be made for examination thereon during the third week of April, under the supervision of the chairmen of districts concerned.—F. W. White, Chairman; M. W. Leigh, Secretary.

Invitations

Rev. J. W. Magwood, of Toronto Conference, to Central Church, Stratford; Leonard Phelps, Willowdale; J. O. Johnston, of Bruce Mines, to Mimico; L. E. West, of South Cayuga, to Holstein. Second year, E. A. Shaw, Malahide; W. H. Adams, Thornton; W. Harold Young, George Street, Peterboro; A. McKibben, Gorrie. Third year, G. W. Marvin, Canton; S. C. Moore, Bowmanville; W. N. Vollick, Otterville; C. C. Washington, Baltimore; Fred E. Davies, Springfield. Fourth year, C. G. F. Cole, Durham; A. E. McCutcheon, Bloomfield.

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The Other Side in Ireland

To the Editor of the Christian Guardian:

Dear Sir,—I cannot refrain from protesting against the unfair and one-sided presentation of the tragedy of Ireland which appears from time to time in the columns of the CHRISTIAN GUARDIAN, an instance of which is your recent editorial entitled, "Attacking the Empire." No one can condone or excuse the cowardly and brutal series of murders on the part of the representatives of the Sinn Fein party in Ireland. But who was it that started this movement of anarchy and contempt for law, and taught that British subjects could conspire against the King's peace, and get away with it? Who but the Protestant, Sir Edward Carson, who in 1913 talked loudly of armed resistance of Home Rule, organized and trained a body of volunteers, obtained arms from Germany, and hinted at the support of "a great Protestant monarch," whom everyone knew was the German emperor?

In August, 1914, we had the edifying spectacle, as Mr. Wells points out in his "Outline of History," of Sir Edward Carson organizing armed rebellion against the empire in Ulster and at the same time Mr. John Redmond calling up the Irish people to take their part in bearing the burdens of the war. When we find this same noble knight occupying the next year a place of high honor and responsibility in the Government, and the year following his partner in guilt, Mr. F. E. Smith, acting as prosecutor of Sir Roger Casement, who was put to death for the same crime of which these two had been guilty, can one wonder that the Irish became exasperated?

And while the CHRISTIAN GUARDIAN is telling the stories of the ambushes and murders on the part of the Sinn Fein, why not give equal prominence and express the same moral indignation at the acts repeated over and over again of soldiers in uniform shooting up villages, pulling innocent men and women out of their beds at night and shooting some of them without trial, the burning of houses and creameries, and recently the business section of the city of Cork, the firing upon spectators of a ball game, and the numerous other forms of frightfulness of which the editor of the CHRISTIAN GUARDIAN must be aware?

Or is it possible that because the murders are committed (presumably) by Roman Catholics and the reprisals by Protestants (Protestants!), the editor no longer gets his emotions out of his facts, but his facts out of his emotions? Let us have fair play! It may be that the Roman Catholic hierarchy is behind all this horrible mess in Ireland, but at least the Government does not seem to agree with the editor of the GUARDIAN, for it is well known that the Black-and-Tans have strict orders not to molest the priests. Yours very truly,

CHAS. H. HUESTIS.

Red Deer, Alta.

(We wonder if at last we have the truth in regard to Ireland.—The Editor.)

V. D. and the School

To the Editor of The Christian Guardian:

In the Toronto Globe of recent date I read an article headed, "Washington's Conference Praises Dominion's Effort to Combat the V.D." It is now known that drastic action is necessary. Great things have small beginnings; and in the matter of even this heightened form of social dis-

ease we can do wonderful things by correcting the viewpoint of youth. Ignorance is not innocence. Youth is ever curious, and will not be satisfied till he sees for himself what adults are criminally wrapping in mystery. Social workers now claim that when a youth has his conception of his bodily powers changed from the vulgar to the holy, by sympathetic, scientific instruction, his craving for the unnatural can be brought under the control of his will.

Where shall we change this conception if not in the school? All adolescent boys are ceaselessly face to face with a carnival of nastiness, a miasma of unclean and malign influences, which attenuate the mind, pollute the imagination, and disintegrate the soul—all because they atrophy and paralyze the will. All these agencies create a diabolical menace, against which our teachers, sick at heart, have to struggle, and for which they are so often and so cruelly held responsible. For in the last analysis the blame must be placed at the door of the home, the Church, and the State—blind to the "child in the midst," their hands nonchalantly clasped in a "conspiracy of silence." The school has a great opportunity, and who is the man for the need?

Beall is the man! Too few schools seem to know that Mr. Arthur W. Beall, M.A., Professor of Eugenics and Personal Hygiene, on the permanent staff of the Ontario Education Department, is available, without expense to the local school board. On the scientific solution of this problem, and proper presentation of the same, he has for twenty-two years been thoroughly and reverently working among schools throughout this province. In the final part of Mr. Beall's work, sex problems as they relate to boys are fearlessly faced—their legitimate questionings are faithfully and honestly answered—their sex nomenclature is rectified and cleansed. Their whole point of view regarding sex functions, purposes, obligations, and responsibilities is diametrically reversed, and elevated to its proper plane—the divine. Women are always welcomed to these lectures—for if what is said to boys is not fit and clean enough for women to listen to, then it is not fit and clean enough for boys to listen to.

Mr. Beall has only to be heard to be appreciated, and more. Owing to the nature of his work, he visits only schools where he has been invited by the local board. During 1919-20 he lectured in Sault Ste. Marie, St. George, Ingersoll, Weston, New Toronto, and many other places. Is it the belief of teachers, inspectors, ministers, doctors, etc., of Ontario that we should have such a man? If any would be convinced, write to the Deputy Minister of Education, Toronto, for the blue book, "A Pure Citizenship," which contains the unanimous testimony of all who have heard him.

Sincerely yours,

R. R. HARE.

Marshville, Feb. 5th, 1921.

Whitby.—The third district meeting will be held in the Methodist Church, Port Perry, Thursday, March 3rd, at 1 p.m. Rev. F. L. Brown, B.A., will present a report of Co-operating Committee in regard to union of certain churches in the district. Reports regarding spiritual and financial state of the work to date will be expected from each circuit in the district. Most important meetings, and all members, both ministerial and laymen, should be present.—J. W. Down, chairman; D. W. Harrison, fin. sec.

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The Methodist Book and Publishing House
TORONTO

In the Ontario Legislature

By W. H. G.

A CASUAL observer around the Ontario Parliament Buildings might easily be led to believe that some day in the not very distant future there will be instituted a series of "Field Days." In other words, the House might possibly be persuaded to pattern its programme along the lines of the Canadian National Exhibition held at Toronto and devote each day to some special section of the community.

This is, of course, open to criticism as being far fetched, but look what has happened this session. First of all, there came along one day a visitor from the Legislature of Prince Edward Island. He carried with him to the floor of the Ontario House the greetings of a sister province. Other provinces could adopt the same plan and arrangements could be made to have a special time set aside for them, to be called "Greetings Day."

Then lately, representatives of the bankers in Ontario arrived at the buildings and spoke lengthily on their attitude towards the farmer in connection with long and short term loans. There are other matters in the course of a session in which they are interested and another day might be called "Bankers' Day."

To continue, just to show that we have a basis on which to support a theory, it may be recalled that Sir Adam Beck recently visited the members of the Legislature and scolded some of them for attempting to wreck years of work for public ownership. It may be taken for granted that the Knight will want to deliver a few more words on the subject and there would be no harm done in making a "Hydro Day."

And in the report of the Royal Commission on University Finances, we find the following recommendation: "That a University Day be provided for in the Legislature, on which the heads of the various universities shall appear to report on their work."

It is not necessary to carry the idea any farther, except to mention that it would not take much of a stretch of the imagination to see special days devoted to representatives of women's organizations, municipalities, churches and labor.

There is just a possibility, however, that when the members themselves see the larger development of such a system, they will object strenuously. They would naturally be deprived of a great deal of time in which they might be talking themselves, and many would resent such an invasion of their vested rights.

But to be serious for a moment, it might be worth while to repeat a little conversation which we had with a farmer member just the other day. He was reminded that some time ago there was some talk of the Government forcing another election in order to secure a bigger majority in the House.

He admitted that there was some foundation for the "talk," but gave the assurance that all thought of it had left the minds of Government members. In his own words he said:

"As far as I can ascertain, most of our members are confident that if we went to the people just now, we should return with a bigger majority. But the condition of the Opposition renders this unnecessary. They seem to be the last to want an election. Divisions this session should be just as safe for the Government as they were last year."

The report from the Royal Commission on University Finances provides a splendid appeal for better university training and contains truths that should be widely circulated. Its recommendations are generous and to the educationist worthy of most serious consideration. But its future appears rather dark. Government minis-

ters and members are sympathetic, but apparently unwilling to back up their feelings with the amount of money asked for. In fact, one Cabinet minister stated flatly that the Government's recommendations would be far apart from that of the Commission.

Victoria College would not appear to benefit by the grant of \$1,500,000 for the carrying out of the building programme for the Provincial University, but it would get a great deal of assistance indirectly. It would mean better pay for professors and perhaps an opportunity to enlarge the staff. Graduates would also share in the better research facilities. Then the new heating plant, which is estimated to cost \$275,000, would be connected to the college. But, as said before, the grant has not yet been received.

The Conferences

TORONTO

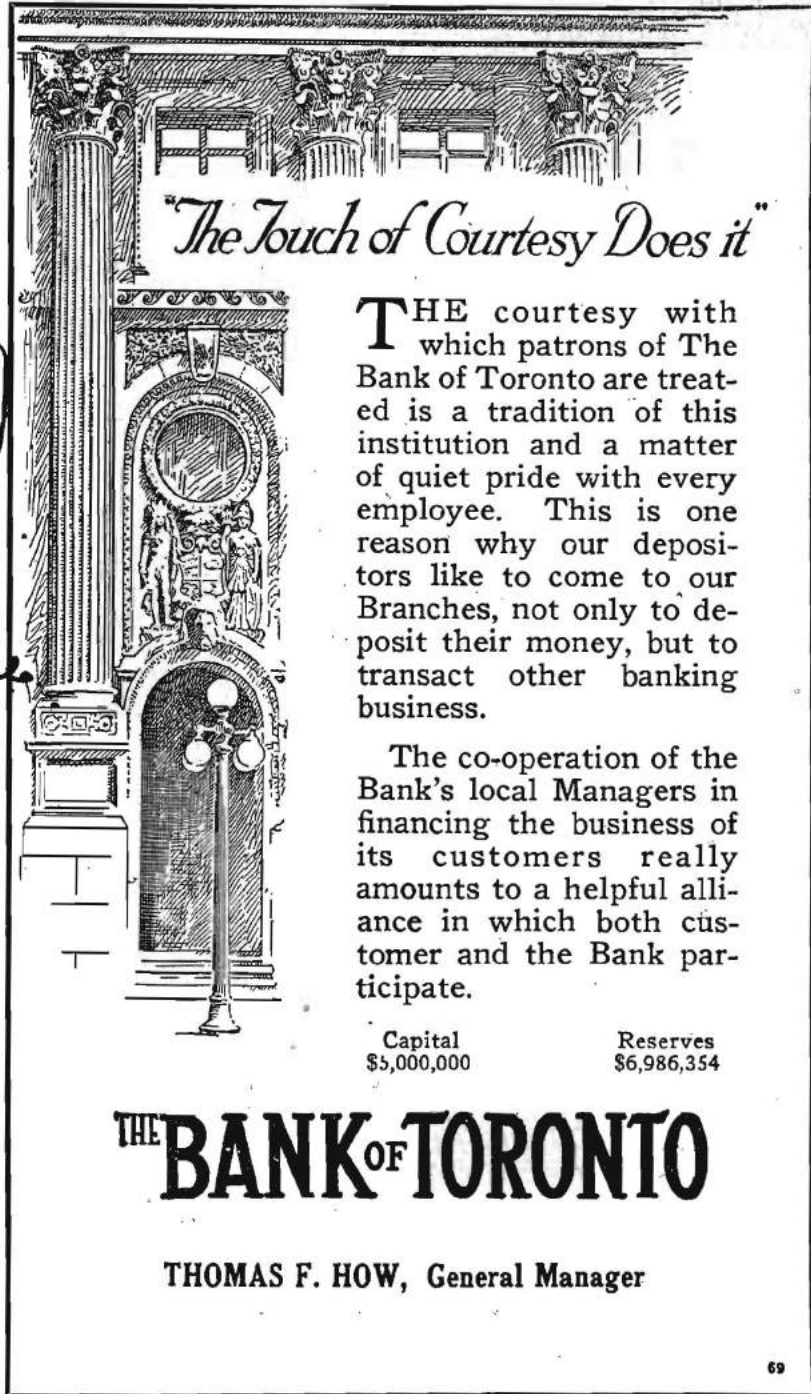
Chapleau.—We are sure that some of your readers will rejoice to know that prosperity is attending the ministry of the Rev. Mr. McBrien here at the extreme north-west corner of the Toronto Conference. The congregation makes it look as if the church is too small, as special chairs are quite frequently required in the aisles to accommodate the numbers who attend the evening services, and the morning services are well attended. Finances were never in a more healthy condition, and the debt on the church building has been entirely wiped off, and we believe there is a deep interest in general in the church regarding spiritual things; and it could hardly be otherwise, as our pastor never fails to press home to the hearts of his hearers some central spiritual soul-searching thought. Nor is the pulpit the only place in which our pastor can take a man's place, for he has proved his ability to use the rifle when a moose shows up, and as a packman he takes no second place, and with an axe he could command the very highest lumberjack wage, and in fact he is an all-round preacher man.

HAMILTON

Stirton Circuit, Rev. H. G. Bandy, pastor.—This field of labor is a typical country circuit with the proverbial three appointments, and we know something of the many problems affecting rural life. In spite of numerous removals caused by the general drift towards the towns and cities, our people have been advancing with the times. We have two lively Epworth Leagues and three centres of W. M. S. activities, besides progressive Sunday schools and Ladies' Aids. The missionary givings have doubled in three years, \$1,500 have already been forwarded to the treasurer of National Campaign, and the balance will be in on time. The preacher's salary was raised \$300.00 this year, making a total of \$1,650.00 inclusive for current year. Our pastor is just completing his fourth year amongst us, and has found the church wheels run smoothly.

BAY OF QUINTE

The Rev. H. C. Brown, from the Social Service Department, conducted two weeks of very excellent meetings at Bethany, on the Hilton circuit. Mr. Brown is a very strong speaker and also a delightful singer and violinist. A gracious work was accomplished throughout the Church and numbers received into membership.



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Boys' Work News

By Frank Chamberlain

THE Vancouver Boys' Work Board would find it difficult to get along without Frank Johns, their secretary. Mr. Johns now leads the famous Tuxis group of Grandview Church—"The Bulldogs." His cheery manner and bright smile win a place in the heart of every boy with whom he comes in contact.

One of the most successful and largest groups of Tuxis boys along the Pacific Coast is the "Tillicums" Square of Wesley Church. Mr. Ralph Lett is the leader and Mr. Austin Alexander the president.

For nearly seven years the Turner Institute "Canucks," of Vancouver, have been doing work of a worth-while type. The mayor, reeve, and clerk of the Tuxis Council of Vancouver, came from the "Canucks." Rev. A. E. Roberts is the father of the crowd and the success of the organization is largely due to his guidance.

Forty-one Y.M.C.A. men, representing seventeen cities in the provinces of Ontario and Quebec, met in Toronto recently at their annual meeting. "Jack" Beaton, of Montreal Y.M.C.A., reviewed the history of the "Y" and pointed out that the organization was now in a position to serve young men as it never was before. "Charlie" Bishop, general secretary of the National Council for Canada, and Frank Yeigh, of the Presbyterian Forward Movement, also spoke.

Commissioner Richards of the Salvation Army, after an all-day conference of the officers of the Eastern Canada Division last week, said: "The year 1921 will be a landmark in the Salvation Army's work among your people." And what the "Army" does—it does well.

The scouts of Ontario are growing rapidly. There are nearly 9,000 scouts in that province, according to the reports submitted a week ago at the annual meeting of the Provincial Council. There is no doubt as to the wonderful strength of the Boy Scouts' organization and the great good they are doing cannot be overestimated.

C.S.E.T. work is broadening out. In 1919 there were 225 places in Canada where the work was carried on. The year 1920 finds that number increased to 389.

As for Tuxis boys—in 1919 there were 6,546, and to-day there are 8,701. Trail Rangers—the younger boys—grew from 6,677 in 1919 to 10,122 in 1920. The grand total of C.S.E.T. boys is now 18,823, with Ontario in the lead as far as numbers go.

"The average young man of to-day is not making good," said Cecil B. Brown, "Y" Executive Secretary at Montreal, when addressing the Electrical Club recently. I wonder just how much truth there is in his statement. If the young man of to-day isn't making a success of his life, has he any justifiable reason with the many opportunities for making good before him?

A clarion call to Toronto Rotarians to get behind the efforts of the Boys' Work Committee and offer themselves for service in boys' work was sounded by Mr. E. Holt Gurney at a recent Rotary meeting. Mr. Gurney is a sparkling enthusiast in anything pertaining to boys.

The first Boys' Work Conference in Northern Ontario was held in Capreol not long ago under the auspices of the United Church and the Railroad "Y." The final meeting was the largest gathering ever held in the town, and we will be watching for further developments from that part of the country.

Mr. John Barron was elected chairman of the Ontario Boys' Work Board at the annual meeting of the Executive Com-

mittee held in Toronto a few days ago. Dr. E. A. Hardy was appointed chairman of the committee in charge of the six boys' work conferences which will be held during the coming year.

"Charlie" Watson, teacher of the Broadway Methodist Young Men's Class, Toronto, and President of the Young Men's Canadian Club, has been appointed general secretary and business manager of the International Grenfell Association, with headquarters in St. John's, Nfld., and New York. It would have been difficult to have found a better man.

Boys representing twenty-three churches and six denominations of York County, Ontario, attended the first annual Boys' and Leaders' Conference last week. The conference was a decided success. Fred J. Smith and W. R. Cook, of the National Council, Y.M.C.A., were speakers at one of the sessions.

The new Toronto club rooms of the Canadian Scouts' Association were opened officially last week by Colonel A. E. Gooderham, former president of the Boy Scouts' Association, with Commissioner W. Creswick, J. J. Stalker, and H. G. Hammond, and scoutmasters and scouts from the various troops in attendance.

Toronto has swung off into a grand scheme to link up all the organizations in the city, who are doing work among boys, into one "Boy Life Council of Toronto." The council will be made up of twenty-four district "Boy Life Councils," with a chairman for each of these. The most promising work which it is thought the council will do will be in the recruiting and training of leaders for boys. The detailed plan of the new scheme was thoroughly explained by Taylor Statten at a dinner held by the Boys' Work Committee of the Toronto Rotary Club. The speakers were Magistrate James Edmund Jones, Mr. George Warburton, Rev. C. Melville Wright, Rev. Ronald McLeod, Mr. Charles Burton, Rev. T. W. Neal, Rev. Canon Plumptre, and Controller W. W. Hiltz.

The "Excelsior" Tuxis Square of Hampton, N.B., is completely broken up owing to the fact that each member is now at college. The "Excelsiors" won the national athletic contest for Tuxis boys last year, and the other groups of New Brunswick are striving hard to hold the shield for the province by the sea.

The officers of the National Boys' Work Board, elected at the annual meeting not long ago, are as follows: Taylor Statten, executive secretary; W. H. Vaughan, business manager; and P. R. Hayward, educational secretary. Three of the best!

The Educational Department of the National Council of the "Y" has just printed two new leaflets which should be in the hands of all leaders of boys' work. One is "What Is C.S.E.T.?" and the other "How to Get Started."

February is "Home Month" in Tuxis circles. What is home? "Home is the place where the small are great, and the great are small. Home is the father's kingdom the mother's world, and the child's paradise. Home is the place where we grumble the most and are treated the best."

The Red Triangle hut of the "Y." at St. John has been taken over for the opening of a boys' club.

The C.S.E.T. boys of McLeod Street Methodist Church, Ottawa, recently put on their fourth annual concert. One of the items on the programme was a beautiful pageant of living features of the C.S.E.T. work.

The Boys' Executive of the London "Y." has launched a campaign against cigarette smoking among boys.



Mr. Black's Bible-Class

The Last Meal

OUR lesson for to-day brings us to one of the most striking and interesting scenes in the whole life of Jesus. The little group of close disciples are alone with the Master. Evidently they had had to plan carefully and somewhat secretly that they might have this last meeting together without danger of interruption. With the exception of Judas they were all friends together, and the stress and danger through which they had been passing during the past few days had brought them still closer together. A great sense of impending danger must have rested upon them all. What was coming could only have been shadowy and uncertain to the disciples, but it must have been fully realized now by Jesus Himself.

And this was to be their last meal together. After it was over and the little group went out into the city and to the Garden of Gethsemane, there is no moment of quiet or rest for Him until the end comes. What a great privilege it was that was granted these men to spend this little time together with Him just before the end, eating a meal together and talking intimately and lovingly of the things that lay near to the heart of them all. It must have been that many times in their after life every one of them would turn back to this hour and thank God for its hallowed fellowship and privilege.

We cannot but give a moment's thought to the one who was for a time at least a member of the little gathering, but whose whole spirit was so entirely out of touch with its spirit. Judas is one of the problems of the New Testament story that is very difficult indeed to solve. And one of the items that makes him so hard to understand is the fact that apparently none of the other disciples suspected him or were at all suspicious. It is a pathetic thing to see how each one questions his own heart when Jesus makes the announcement that one of them will betray Him. Not one of them apparently thought especially of Judas as the one who would do this dark deed; and yet how he could grow in meanness and cowardice and avarice till he would be able to do such a thing without the rest of the group noticing the change coming over him seems hard to understand. It may have been, indeed, that the seed of evil grew very rapidly in his heart at the last, and it is not so difficult after all to see how it might be so.

There were three possible things that operated toward Judas' downfall, for it would seem as if we must believe that he was at one time a sincere and earnest disciple. In the first place, there was covetousness, which probably had been operating slowly and undermining character and lowering ideal. Then there was ambition, which would also have the same slow, disintegrating effect. But we believe jealousy had also been stirred up within him, and sometimes that works very quickly. If we have interpreted cor-

rectly the incident of our last week's lesson, Mary's anointing of Jesus, it brought a stinging rebuke to Judas and he resented it very keenly. Mary's deed had called forth the Master's highest commendation, while his rebuke of that deed had been publicly and emphatically condemned. This, we believe, stirred up within him both jealousy and resentment, and made it easy for him to think of doing the mean and cowardly deed that a few weeks before would have seemed utterly impossible to him.

But it is not to Judas, who went out from the little company that memorable night to compass his dark purpose, that we wish to direct most of our attention, but rather to those who were left, and especially to the One who was the centre and pivot of the company. Jesus, we are told, greatly desired to eat this Passover with His disciples. He loved the religious institutions of His people and their sacred memories, for He knew how much of good had come to them through the centuries through these very institutions and memories. But it was not because of what the Passover had been that Jesus so specially desired to partake of it at this time, but He did desire to lead the thought of His disciples through the old institution, which was passing, to the new spirit and life which He Himself represented. He did desire to make them see how He, in the great thought and purpose of God, was to be the fulfilment and realization of that of which the old Passover was but the shadow and type.

When Jesus instituted the Lord's Supper He surely revealed in the most perfect and complete way what He had come to think of Himself, of His own death, and of the work which both His life and death were to accomplish in the world. His body was to be broken and His blood was to be shed for the life of the world. How this great end was to be gained He does not attempt to explain, but He does most emphatically predicate the fact. The Lord's Supper is proof that Jesus did believe that He was to be the Saviour of the world.

When we come to ask the question as to what the Lord's Supper ought to mean to us, we find our answer partly in asking what it meant to these disciples who first partook of it with Him, perhaps not so much what it meant to them just then, but what it came to mean to them afterward. It surely meant a renewing of their fellowship with Him, a refreshing of their thought as to the great plan and purpose and ideal of His life, a renewing of their consecration to the task which He had left with them. And all that the Lord's Supper should surely mean to us. And it is an opportunity not to be slighted by us, just because it might mean and ought to mean all this to us.

William Black

The International Sunday-school Lesson for March 13: "The Lord's Supper." Matthew 26: 14-30. Golden Text: 1 Cor., 11: 26. Home Readings: Mar. 7. M., Matt. 26: 17-30. Jesus institutes the Lord's Supper. Mar. 8. T., John 6: 41-51. Jesus, the Bread of Life. Mar. 9. W., John 6: 52-59. Receiving Strength from Jesus. Mar. 10. T., 1 Cor. 10: 14-21. The Lord's Supper a Communion. Mar. 11. F., 1 Cor. 20-28. Reverence for the Lord's Supper. Mar. 12. S., Rom. 5: 6-11. Jesus Christ who was Dead and is Alive. Mar. 13. S., Rev. 19: 4-10. The Marriage Supper of the Lamb.

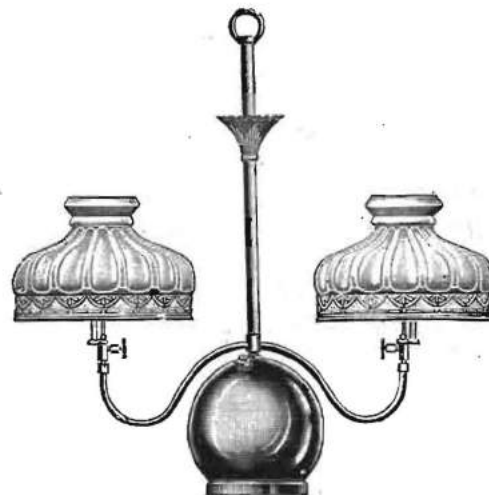
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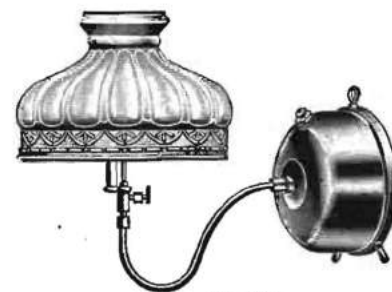
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How one Church is Earning a Victor Lantern

A letter from Radisson, Sask., a few days ago, carrying a cheque and an order for a new Victor Lantern, suggests a new method of earning the cost. This we gladly pass on, hoping that it may help someone else. It is a Union Church, by the way.

"... The Sunday School here has put on a contest for placing the church papers in the homes of the people and are using the commissions to purchase a lantern. The amount enclosed has already been realized."

Remember that we give 20 plain hymn slides gratis with every new lantern purchased before March 31st.

Our Easter Slides offered for rental have all been ordered. No further orders can be filled except with made-to-order slides on a purchase basis.

Address Rev. S. T. Bartlett
ART PHOTOGRAPHY DEPARTMENT
The Methodist Book and Publishing House
TORONTO

Seeing Great Britain by Motor

CONTINUED FROM PAGE 12.

another. I couldn't understand the thing, but large numbers of people stopped to look and fling coppers on the picture, so he must have reaped quite a harvest. There are a number of sidewalk artists throughout the city, who make crayon pictures on the paving-stones, sometimes very cleverly. Street-begging was pretty well stopped during the war, but now there are many street singers, pianos, some of them drawn by coster-donkeys, and all manner of side-walk musicians. One new type I met was a chap on a wheeled chair with a gramophone on the foot-board, busily playing "It's a long, long way to Tipperary." We lived on a very quiet street, but a few leather-lunged persons passed each day. The sweep had a most delightful cry—"Sweep, about me—do." He walks like the wind, and I wondered whether he ever got a job. There is a fine of £5 if your chimney takes fire, so sweeps are kept busy. Two men used to call "apples" and "tea," but when we rushed to the window, we found they were selling coal—or coals as the English say—in bags. A man crying "Pi-igs" had no fruit for sale, but was attempting to state that he fixed chairs. The knife-grinder made an extraordinary call too. Some one declared that my favorite, the sweep, was

pealed to me especially, landscapes with sheep and snow and a setting sun glowing through pine-trees, and again a riot of color in a small canvas of a cottage garden. A new panel for the Royal Exchange showed the National Peace Thanksgiving on the steps of St. Paul's, July 6th, 1919, with splendid portraits of the King, Queen, Prince of Wales, and the Archbishop, saying "Not unto us, O Lord, but unto Thy name give the praise." The signing of peace was the subject of two or three historic paintings. "Epsom Downs" on city and suburban day, of course, appealed to my recently developed horse-racing tendencies. "The Forerunners" portrayed Leonardo da Vinci, displaying a model of his flying machine to the Duke of Milan, while some of the court looked on in sympathy and more with sneers. A pathetic little picture entitled "Mother's" showed an old man holding a bowl that had evidently belonged to his dead wife.

Walking back to Hyde Park Corner, I found excited groups waiting as I thought to watch King George and Queen Mary drive to the horse show at Olympia, but, as I discovered later, to catch a chance glimpse of Queen Mary Pickford and King Douglas Fairbanks, whose arrival in England turned the heads of the people and the newspapers. They were welcomed by aeroplanes, cameras, throngs of folk at Southampton, and in London couldn't see the sights or have the fun of going shopping because of the mob of people that besieged them. Mary came from Toronto. There were other Toronto folk in the city, but for some strange reason no such commotion was made on their account!

(TO BE CONTINUED.)



Items from the CHRISTIAN GUARDIAN, March 5, 1831.



THE HORSE GUARDS IN WHITEHALL

calling "Treacle," and thought it would be so queer and Londonish to be selling treacle from a pusheart. Milk is delivered in large copper cans mounted on two wheels and pushed by a man or boy. Our pasteurized, sterilized bottles in motor delivery wagons are quite unknown.

One morning I happened to walk up Whitehall, just in time to see the changing of the Horse Guards. The guards are beautiful creatures—as splendid as the fairy princes of our youthful fancies—and their black horses are superb. The black guards have black fur rugs on their horses, and they wear navy-blue tunics piped with red, white trousers and gauntlets, long black boots, shining silver breastplate and backpiece, and a silver helmet with a long red tassel. The white guards have a white rug to sit on, white tassels on their helmets and red tunics. They are immensely decorative, but in these days their long, motionless vigils by the gate fill no real need.

The Royal Academy was full of interest. The works of Joseph Farquharson ap-

The Marriage Bill was read for the third time and passed Thursday, February 10, 1831, and ordered to be sent to the Legislative Council. Only two voted against it—the Solicitor-General and Mr. Brown. The Solicitor-General was the only speaker against the measure. He was willing to pass a bill such as had passed the late Parliament, with some slight modifications that the privilege of marrying might be extended to the Methodists and the different classes of Calvinists, with certain limitations.

We take pleasure to announce that the Marriage Bill, which passed the two branches of our Provincial Legislature, and which was reserved for the signification of His Majesty's pleasure, has received the Royal assent.

This privilege, or rather "act of justice," has long been withheld from the people of this province; but justice has at last prevailed.

The bill has been brought forward every session for the last six years and carried through the House by those indefatigable friends of the country, Messrs. Bidwell and Perry. This act will go into immediate operation.

Mission to England.—The Rev. Peter Jones, the Indian missionary, has started for England, in company with Mr. George Ryerson, in order to obtain assistance from the benevolent Christians in Great Britain to carry on and extend the work among his people of the wilderness.

—*Ten Commandments for Church Building Committees.* This is a pamphlet prepared by the Department of Finance for congregations anticipating building. It is full of good common-sense. Its suggestions are worth following. To be had from The Department of Finance, 409 Wesley Bldgs., Toronto.

The Late Rev. Dr. Antliff

An Appreciation by the Rev. D. H. Taylor

NEWS of the decease of the Rev. J. Cooper Antliff, M.A., D.D., came to us as a great shock. We were unprepared for his so sudden departure because of his almost invariable good health during the whole of his ministerial life, even to the very day he received the summons from his Lord. The shock to us was probably the greater because of our close personal intimacy for nearly sixty years. When the writer was a boy of thirteen years attending the Primitive Methodist Sunday school in Boardman Street, Oldham, Eng., our beloved brother entered upon his life work under the superintendency of his honored father, the Rev. William Antliff, D.D. From the first he took high rank in the Primitive Methodist ministry. Most strongly convinced he was called of God to preach the Gospel, he realized how much more intelligently and effectively he could fulfil his high duties by acquiring the best possible scholastic equipment within his reach, and being, in his early ministry, appointed to a pastorate in Edinburgh, Scotland, he availed himself during his five years' residence in that city of the facilities afforded by its famous university, and took his M.A. and B.D. degrees, the first, we believe, in the Primitive Methodist Church to attain such academic distinction. In the year 1878 he was called to the pastorate of the Carlton Street Church, Toronto, continuing in that relation until the consummation of Methodist union in 1884. Since that union was effected he has maintained his high standing as a faithful and diligent minister of the Lord Jesus Christ. Canadian Methodism did not fail to recognize his talents and worth. Victoria University conferred upon him the degree of D.D.; the Montreal Conference elected him its President, and the General Conference its representative to English Methodism. As a minister of the Word of God he was "a workman that needed not to be ashamed," who sought ever to give a correct literary interpretation, but was infinitely more concerned in presenting the soul of the truth. His sermons were the outcome not only of devout thought, but of much prayer and communing with God. He was also recognized as a most dutiful pastor, several hours of each day being devoted to that part of his work. The sick and the sorrowing received his special sympathetic attention, and the children hailed his approach. He did not hesitate to sacrifice his own comfort and his own immediate needs if thereby he could enhance the happiness of others. And he husbanded well his time. As in his earlier student days the hours of the day were allocated to certain literary pursuits, so throughout his lengthened ministry each day and each hour had its specific duty. His home life was a model of what every Christian's home should be. It was the frequent privilege of the writer to be a guest in his home. On one occasion we were thus honored when it had been arranged the family should spend the day at a certain lakeside resort not very far from the city. After breakfast the doctor was proceeding to conduct family devotions when one of the boys said: "Papa, we will be late for the boat." The father replied: "My son, we can afford to be late for the boat, but we cannot afford to neglect worship." The boy had really no need to fear, but, boy-like, he was anxious to get to the boat. Needless to say, we were in ample time and had a very happy day's outing.

But, like his Lord and Master, whom he so greatly loved and served, he showed no tinge of asceticism. No one more greatly enjoyed the clean pleasantries of life. In private life or public, especially when

sociality was the order of the day, it was a delight to him to witness the joy of others, nor did he fail to contribute his portion to their pleasure. He has now gone to the home where "true pleasures abound," where he shall "rest from his labors," and reap the promised reward. We shall miss him, we shall greatly miss him. Called into the ministry from the same Church in the old land, and having been in closest and loving touch with him for nearly three decades of years, we keenly feel the separation, but maybe only for a little while. It is our joy that we shall meet again on the other shore and together share the blessedness of our Lord Who called us to be "laborers together in His vineyard."

—The Expositor (January). Edited by Rev. Sir W. Robertson Nicoll, M.A., D.D., LL.D. Hodder & Stoughton.

Contents:—"An Old Testament Message," Rev. Prof. John E. McFadyen, D.D.; "The Number of the Beast," Rev. W. Ernest Beet, M.A., Litt.D.; "Fellowship," Rev. W. Spicer Wood, M.A.; "See Thou Tell No Man," Rev. Walter B. Whately, M.A.; "John MacLeod Campbell: The Development of His Thought," Rev. J. H. Leckie, D.D.; "Factors in the Christology of the Letter to the Hebrews," Prof. Vacher Burch; "The Marcan Συναγωγή," Rev. J. F. Springer, D.D.



"And what did Mr. Owens say when you told him you were a bill collector?" "Said he was, too, and that if I'd leave my bill he'd take pleasure in adding it to his collection."

"And do you think I would prove a satisfactory mate with whom to sail the sea of life?" he asked softly.

"Oh, so-so," the maiden responded coolly. "You'd do pretty well as a mate, I guess, if you clearly understood who was captain."—The Country Gentlewoman.

After his first lecturing tour in the United States, Matthew Arnold visited old Mrs. Proctor, the widow of the poet Barry Cornwall.

Mrs. Proctor, giving Mr. Arnold a cup of tea, asked him, "And what did they say about you in America?"

"Well," said the literary autocrat, "they said I was conceited, and they said that my clothes did not fit me."

"Well, now," said the old lady, "I think they were mistaken as to the clothes."

Sir Herbert Tree was a maker of pungent phrases. Some of them, as quoted in a recently published book of "Memories," follow:

"A committee should consist of three men—two of whom are absent."

"He is an old bore. Even the grave yawns for him."

"If we don't take ourselves seriously, who will?"

An example of American terseness: "A man went into a store in Chicago. 'I want some powder,' he said. 'Face, gun, or bug?' asked the young lady."—Outlook.

On February 6th, Mr. W. K. LeDrew, of Toronto, paid a visit to the Port Hope Epworth League, and his stirring address was greatly appreciated. His singing also was a feature of the occasion. He is to return to Port Hope on March 20th, and the League will assure him the heartiest kind of welcome.

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Anticipates its exquisite flavour.

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436

436—The number of Church Fire Insurance Policies issued to date, in 1½ years of business.

These policies protect some of the largest, some of the smallest churches in the Connexion—in Newfoundland, in Vancouver Island, and in cities, towns and rural districts in every province between.

We have reason to believe, not only that the Trustees of these Churches are well satisfied with the protection our policies afford, but also that many of them are grateful for having the glaring need for more adequate insurance pointed out.

With the evidence of these 436 cases before you, surely YOU will see the advisability of entrusting us with your church insurance.

The Methodist Church Insurance Commission Wesley Buildings REV. S.W. DEAN TORONTO (Secretary)

New Method Makes Music Amazingly Easy to Learn

Learn to Play or Sing. Every Step Made Simple as A.B.C.

TRY IT ON APPROVAL.

Entire Cost Only a Few Cents a Lesson—And Nothing Unless Satisfied.



How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing?

How many an evening's pleasure has been utterly spoiled and ruined by the admission, "I can't sing," or, "No, I am sorry, but I can't play."

And now—at last—this pleasure and satisfaction that you have so often wished for can easily be added to your daily life.

No need to join a class. No need to pay a dollar or more per lesson to a private teacher. Neither the question of time nor expense is any longer a bar—every one of the obstacles that have been confining your enjoyment to simply mere listening have now been removed.

My method of teaching music—in your spare time at home, with no strangers around to embarrass you—makes it amazingly easy to learn to sing by note or to play any instrument.

You don't need to know the first thing about music to begin—don't need to know one note from another. My method takes out all the hard parts—overcomes all the difficulties—makes your progress easy, rapid and sure.

Whether for an advanced pupil or a beginner, my method is a revolutionary improvement over the old methods used by private teachers. The lessons I send you explain every point and show every step in simple Print-and-Picture form that you can't go wrong on—every step is made as clear as A. B. C.

My method is as thorough as it is easy. I teach you the only right way—teach you to play or sing by note.

No "trick" music, no "numbers," no makeshifts of any kind.

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- Clarinet
- Flute
- Saxophone
- Cello
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- Sight Singing
- Guitar
- Ukulele
- Harp
- Cornet
- Piccolo
- Trombone

I call my method "new"—simply because it is so radically different from the old and hard-to-understand ways of teaching music. But my method is thoroughly tried and proven. Over 250,000 successful pupils—from boys and girls of 7 to 18 to men and women of 70—are the proof. Largely through the recommendations of satisfied pupils, I have built up the largest school of music in the world.

To prove what I say, you can take any course on trial—singing or any instrument you prefer—and judge entirely by your own progress. If for any reason you are not satisfied with the course, or with what you learn from it, then it won't cost you a single penny. On the other hand, if you are pleased with the course, the total cost amounts to only a few cents a lesson, with your music and everything also included.

When learning to play or sing is so easy, why continue to confine your enjoyment of music to mere listening? Why not at least let me send you my free book that tells you all about my methods? I know you will find this book absorbingly interesting, simply because it shows you how easy it

is to turn your wish to play or sing into an actual fact. Just now I am making a special short-time offer that cuts the cost per lesson in two—send your name now, before the special offer is withdrawn. No obligation—simply use the coupon or send your name and address in a letter or on a post-card. Instruments supplied when needed, cash or credit.

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(Please Print Name.)
Address
City Province

The coming Referendum

Vote and Vote "Yes!" on April 18

THE Ontario Temperance Act as a war-time measure was an unqualified success.

On October 25, 1919, the people of Ontario voted by an overwhelming majority in favor of the permanent continuance of the Ontario Temperance Act, prohibiting the sale of intoxicating beverages.

The "Bootlegger" Must Go

On December 31, 1919, came the repeal of the Federal Order-in-Council—which was also a war-time measure—prohibiting importation, manufacture and export of intoxicating beverages.

Thus it became possible for individuals in prohibition provinces to import liquors for consumption in the home; thus the "bootlegger" is able to offer the same for sale contrary to law, and thus the expressed will of the people in this province is being defeated.

Importation Must Cease

Everything that applied in the last vote against the sale of intoxicating beverages within this province applies equally to the Use of them, and their Importation for beverage purposes should also be prohibited.

Hence arose necessity for further legislation and another Referendum.

Shall the Importation and the bringing of intoxicating Liquors into the Province be Prohibited? **YES!**

Ontario Referendum Committee

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Some struggling churches need loans badly. Will you help?

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The Methodist Church
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Mission Rooms' Receipts

To February 22nd, 1921

GENERAL FUND.	
Toronto Conference.	
Previously acknowledged	\$ 47,959 64
Central, Toronto	2,000 00
Woodgreen, Toronto	380 00
Huttonville	49 30
Goodwood	70 00
Collier St., Barrie	300 00
First, Owen Sound	600 00
McKellar	75 00
Sheguiandah	23 50
Broadway, Toronto	160 96
Bracebridge	100 00
Orangeville	145 00
Howard Park, Toronto	300 00
Victoria College, Toronto	1,000 00
Otter Lake	40 00
Trinity, Toronto	1,322 56
Windermere Ave., Toronto	301 10
Stouffville	60 00
Aurora	109 00
Central, Sault Ste. Marie	500 00
Tarentorus	186 91
Creemore	20 12
Richmond Hill	125 00
Westmoreland, Toronto	1,000 00
Sprucedale	22 42
	\$56,800 51
London Conference.	
Previously acknowledged	\$24,482 59
Belmont	120 00
Coatsworth	35 53
Florence	85 00
Elimville	160 00
Granton	50 00
Highgate	50 00
Avon	50 00
Kintore	125 00
North St., Goderich	300 00
Walpole Island	19 00
West Lorne	32 00
Fullarton	74 62
Wyoming	45 00
	\$25,828 74
Hamilton Conference.	
Previously acknowledged	\$37,568 85
Ancaster	100 00
Emerald St., Hamilton	110 00
Ingersoll	200 00
Lowville	175 00
Memorial, St. Catharines	50 00
Southampton	105 00
Lion's Head	150 00
Springford	21 85
Burlington	457 26
Allenford	83 00
Oakland	78 50
First, Hamilton	800 00
Glanford	30 00
Cape Croker	21 00
Erin	65 00
Beachville	75 00
Waterdown	196 00
Burgessville	110 99
Silverdale	150 00
	\$40,547 25
Bay of Quinte Conference.	
Previously acknowledged	\$20,794 29
Eldorado	100 00
Norham	75 00
Northam	29 05
Roblin	50 00
Oshawa South	26 00
Campbellford	175 06
Halloway St., Belleville	200 00
Foxboro	50 00
Mountain Grove	20 00
Carnarvon	50 00
Omeme	100 00
	\$21,669 40
Montreal Conference.	
Previously acknowledged	\$24,801 52
Maberly, Ont.	100 00
Newboro, Ont.	80 00
Frankville and Toledo, Ont.	60 00
Greenwood, Ont.	87 00
Portage du Fort, Que.	146 18
Chesterville, Ont.	195 00
Lyn, Ont.	38 00
Avonmore, Ont.	50 00
West Shefford, Que.	25 00
Manotick	25 00
	\$25,407 70
Nova Scotia Conference.	
Previously acknowledged	\$4,947 08
Parsonsboro	47 00
Providence, Yarmouth	40 00
Jubilee, Sydney	750 00
North Sydney	50 00
Berwick	50 00
Pictou	20 00
Avondale	30 00
	\$5,934 08
N.B. and P.E.I. Conference.	
Previously acknowledged	\$5,576 11
St. Andrew's, N.B.	40 00
Gibson, N.B.	38 00
Central, Moncton, N.B.	150 00
	\$5,804 11
Newfoundland Conference.	
Previously acknowledged	\$3,980 44
Manitoba Conference.	
Previously acknowledged	\$10,126 92
Grandview	35 00
Treherne	89 00
Franklin	100 00
Gordon, Winnipeg	27 97
Melita	150 00
Boissevain	285 00
Portage la Prairie	135 00
High Bluff	100 00
	\$10,998 89

Saskatchewan Conference.	
Previously acknowledged	\$13,430 52
Springside	31 00
Howard	50 00
Grenfell	40 00
Fleming	54 25
Alameda	120 00
Avonlea	50 00
Yellow Grass	40 00
Shaunavon	50 00
Maidstone	21 65
Yellow Grass	346 90
	\$14,234 32
Alberta Conference.	
Previously acknowledged	\$9,647 02
Hillcrest	76 75
Daysland	35 00
Bankf	83 00
Bankview, Calgary	190 50
Empress	49 00
Taber	17 00
High River	110 00
Central, Calgary	200 00
	\$10,408 27
British Columbia Conference.	
Previously acknowledged	\$2,829 08
Lynn Valley and North Lonsdale	10 00
Metropolitan, Victoria	200 00
Wesley, Victoria	40 00
Penticton	5 00
Centennial, Victoria	100 00
	\$3,184 08
Total receipts to date	\$224,577 79
Same date last year	\$169,334 89
Receipts to Feb. 18, 1919	\$205,465 83
Miscellaneous receipts to date	\$2,996 60
Contributions Received by the Methodist Missionary Society for the China Famine Fund	
North Gower Church, Ont., \$82; North Gower S.S., Ont., \$18; Crescent Heights S.S., Calgary, Alta., \$13.97; Exploits S.S., Nfld., \$30; Knowlton, Que., \$24.55; Charlton, Ont., \$20.80; Miss J. M. Taylor, Toronto, \$2; Kettleby S.S., Ont., \$23.75; Charlton Union S.S., Ont., \$15.07; King's Daughters' Class, Blocus Avenue Mission S.S., Toronto, \$5; Girls' S.S. Class, Springside, Sask., \$7; Bethel Epworth League, Omeme, Ont., \$48.50; Bethel Ladies' Aid, Omeme, Ont., \$5; Omeme, Ont., \$36.50; Consequon, Ont., \$5; Ladies' Aid, Oakwood, Ont., \$50; Uno Park, Ont., \$30; J. T. Welbourn, Uno Park, Ont., \$10; First Church, St. Thomas, Ont., \$8; Escott, Ont., \$14; Pittsburg North, Ont., \$37; E. A. Annina, Ottawa, Ont., \$2; Newton & Smith's Creek Women's Institute, N.B., \$5; Mrs. U. Ogden, Toronto, \$12; Glenallan, Ont., \$14; York, Ont., \$1.75; Cataragui, Ont., \$69; Clifford, Ont., \$4; Avonlea, Sask., \$16; Keene, Ont., \$1; Shanty Bay and Oro, Ont., \$11.41; Ladies' Aid, Myersburg, Ont., \$25; East Plains S.S., Ont., \$2; Point Anne, Ont., \$12; Grafton and Centreton, Ont., \$97.78; Girl Guides, St. Williams, Ont., \$1; Pine View, Union S.S., Arcola, Sask., \$20; Mr. and Mrs. J. J. Williams, Morse, Sask., \$5; Smithville, Ont., \$54.50; Pleasant View S.S., Corbetton, Ont., \$9.50; Eds Mills, Ont., \$5; Miss Bessie Yates, Oil Springs, Ont., \$1; T. E. Turner, Toronto, \$3; Broadway Tabernacle, Toronto, \$31.81; Central Church Mission Circle, St. Thomas, Ont., \$4.25; Chatsworth S.S. Ont., \$5; Grace Church, Saskatoon, Sask., \$158.05; Kathleen and Sylvia Baptist, Penticton, B.C., \$0c.; Sherbrooke S.S., Que., \$6.15; Oakville, Ont., \$250; Scuris, Man., \$89; Cherry Valley S.S., Ont., \$16.50; Port Carling, Ont., \$29.10; Willing Workers' Class, Villa Nova S.S., Ont., \$19; Rowland S.S., Man., \$9.65; Castleton, Ont., \$4; F. L. Sutherland, Mount Brydges, Ont., \$10; Cobourg, Ont., \$214.45; Miss Rachel, Con., Heathcote, Ont., \$10; Norfolk St. Church, Guelph, Ont., \$5; Belwood, Ont., \$13; Piema S.S., Ont., \$2; Mrs. Donald, aid Quebec, \$3; Thomas B. Mitchell, Orillia, Ont., \$10; Halloway S.S., Ont., \$20; Olive A. Drowry, Rochester, N.Y., \$5; Bateman, Alta., \$17; Miss M. Crozier, Burridge, Ont., \$2; T. G. Harrison, Expanse, Sask., \$50; Baie Verte, N.B., \$23.65; Fordwich S.S., Ont., \$1.20; Newbridge S.S., Ont., \$1; Benn Miller, Ont., \$17.60; Kirkton, Ont., \$5; A Synthesizer, Vancouver, B.C., \$5; Cape Croker, Ont., \$3; Linton S.S., Ont., \$2; Espanola, Ont., \$32; Mt. Elgin Indian School, Muncey, Ont., \$40; Gesto, Ont., \$20; Oxford Street S.S., Halifax, N.S., \$18.11; Grace S.S., Weyburn, Sask., \$34; St. Paul's S.S., Toronto, \$47.47; Florence Bossence, London, Ont., \$1; St. James, N.B., \$32.75; Robt St. Church, Halifax, N.S., \$3; Barton St. Church, Hamilton, Ont., \$5; Mt. Pleasant Church, Science Hill, Ont., \$57.05; The Jack Canuck Club, Science Hill, Ont., \$37; Arr, Ont., \$48; Mrs. Towns, Aurora, Ont., \$25; Salem Church, Shannonville, Ont., \$40; Ladies' Aid, Monie Mills, Ont., \$10; Kempsville, Ont., \$24; W.M.S., Bell St. Church, Ottawa, Ont., \$21.55; Colborne St. Church, Brantford, Ont., \$8; A Friend, Eden, Ont., \$5; Girls' Club, Rosemount, Church, Regina, Sask., \$28.60; Mrs. Griere, London, Ont., \$1; Duthill Church, Sombra, Ont., \$38; Regents Park Church, Winnipeg, Man., \$10; W.C.T.U., Drinkwater, Sask., \$15.25; Ladies' Aid, Drinkwater, Sask., \$11.50; Drinkwater, Sask., \$32.52; Winsloe, P.E.I., \$20; Benito Co-operative Church, Man., \$48.50; Charles H. North, Pictou, Ont., \$5; Davisville, Ont., \$5; Mrs. B. M. Gasson, Alderson, Alta., \$10; Central Church, Calgary, Alta., \$181.80; Youngstown, Alta., \$51.10; Blaine Lake, Sask., \$16.11; Ladies' Aid, Blaine Lake, Sask., \$20; Central Church, Sarnia, Ont., \$11; Courtright, Ont., \$31.18; Sincclairville S.S., Ont., \$13.50; Caistorville, Ont., \$6; Miss Belle Anslow, Windsor, N.S., \$2; Trinity Church, Port Arthur, Ont., \$150; Hillsdale, Ont., \$11; Wallace St. S.S., Nanaimo, B.C., \$17.91; Roland, Man., \$8; Mr. and Mrs. George W. Ames, Parkhill, Ont., \$2; Oakville, Man., \$19.55; Harmony Church, Winchester, Ont., \$24.20; Mrs. M. A. Davis, Craigmyle, Alta., \$5; Miss M. Davis, Craigmyle, Alta., \$5; Mrs. L. L. Bennett, Guelph, Ont., \$5; Clover Bar, Alta., \$13; Portage la Prairie S.S., Man., \$200; St. John's S.S., Winnipeg, Man., \$150.30; Cabri, Sask., \$50; Columbia S.S., Aldrie, Alta., \$5.31; Bashaw Union, S.S., Alta., \$72.35; Mildred Resborough, Blenheim, Ont., \$0c.; Sault Ste. Marie District Young People's Society, \$28; Mrs. P. Allison, Chesterville, Ont., \$5; Daisy Thompson, Belmont, Ont., \$5; Ladies' Aid, Vantage, Sask., \$15; Miss Langdon, Toronto, \$2; Miss M. E. Switzer, Toronto, \$5; Domina City, Man., \$25; Beatty, Sask., \$9.20; Jeanette's Creek, Ont., \$13.50; Mrs. Lydia Master, Kitchener, Ont., \$5; Mrs. William G. Watson, Toronto, in memory of Lieutenant Hugh Watson, \$50; Mrs. L. Hillborn, New Dundee, \$5; Sawverville, Que., \$105; Malton S.S., Ont., \$7.65; Salem Church, Manilla, Ont., \$37.10; Grace S.S., Brampton, Ont., \$40.50; Kamloops, B.C., \$33.50; Boys of Chinese Mission, Kamloops, B.C., \$25; Montgomery Church, Birkhorn, Man., \$15; Wilton Mission Band, Ont., \$1; Rosemount, Ont., \$8; McLeod St. S.S., Ottawa, Ont., \$23; Lloydminster S.S., Sask., \$20.60; Trinity Church, Stratford, Ont., \$5; Wesley Church, Hamilton, Ont., \$13; R. Berry, Myrtle, Man., \$5. Total, \$4,369.88; less reported in error from Park Street S.S., Chatham, in previous list, \$13.50, \$4,356.38. Previously acknowledged, \$60,094.70. Total received to February 15th, 1921, \$64,451.08.	

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Crescent Heights S.S., Calgary, Alta., \$45.27; Grace Badgley, Port Perry, Ont., \$5; Westfield S.S., Ont., \$13.25; Beaulieu, Ont., \$17.50; Oxford St. S.S., Halifax, N.S., \$16.11; St. Paul S.S., Toronto, \$47.47; W.C.T.U., Drinkwater, Sask., \$15.25; Ladies' Aid, Drinkwater, Sask., \$11.50; Drinkwater, Sask., \$32.33; Winsloe, P.E.I., \$20; C. E. Ross, Lamont, Alta., \$2; Sinclairville S.S., Ont., \$13.50; Iderton, Ont., \$8.77; Wallace St. S.S., Nanaimo, B.C., \$17.92; Roland, Man., \$5; Union S.S., Foxwarren, Man., \$72.61; Clover Bar, Alta., \$13; Portage la Prairie S.S., Man., \$200; Cabri, Sask., \$26; O. Matthias, Bashaw, Alta., \$3; Dominion City S.S., Man., \$7.46 Jeanette's Creek, Ont., \$13.50; Malton S.S., Ont., \$7.65; Lanigan S.S., Sask., \$11.40. Total, \$628.49. Previously acknowledged, \$1,874.82. Total received to February 15th, 1921, \$2,504.31.

Acknowledgment

Mrs. (Rev.) C. H. Coon and family have been greatly comforted by the many letters of sympathy received from ministers and others since their recent sad bereavement, and wish to extend their sincere thanks for these and many other kindnesses.

Recent Deaths

Items under this heading will be inserted up to a limit of 100 words only. These should reach The Guardian Office within three weeks of decease of subject of the sketch, and will be charged at the rate of two cents per word.

BROWN.—Mrs. Delorma Brown became a member of the Methodist Church at twelve years of age. Forester's Falls, Beachburg circuit, loses a lifelong worker in Sunday school and church; president of Women's Missionary Society. Happy in every good work. Died in Ottawa, at seventy-three years of age, after an operation, January 15th. Revelation 14: 13.

NESBITT.—On January 12, 1921, there passed peacefully away at her home in Richmond, Ont., Harriet A. Argue, relict of the late John Nesbitt, of Fallowfield. Born at Stittsville, August 2nd, 1839, she early in life gave her heart to God, and attached herself to the Methodist Church. She loved the Church of her choice and ever made its interests her own. With holy joy she saw her son, Rev. W. J. Nesbitt, M.A., Ph.D., enter the Christian ministry, but after only five years of service in Canadian Methodism death called him away. Faithful in all things, our sister "gleaned in the field until evening," when God called her to a higher service.

HAYNES.—Fullarton circuit, in the death of Mary Thomas Haynes, on January 24th, loses one of its choicest saints. The deceased was the eldest daughter of the late Richard and Rebecca Thomas, of Bowmanville. She was married in April, 1885, to Mr. Gerance Haynes, of Fullarton, and all during her married life made her light shine to the glory of God and the extension of the Kingdom, taking a special interest in temperance, missionary and Sabbath-school work. Besides her husband, she leaves to mourn her loss three sons, Nelson, Wesley and Fred, and two daughters—Annie and Adella.

J. M. C.

CRAIG.—Richard Lee Craig, born in Leeds, Que., 1849, died at Calgary Hospital, January 30th, 1921. His marriage to Ethelinda Church, who predeceased him, was a happy one. To them were born nine children, eight of whom are still living. Ten years ago he came to Olds, Alta., from Compton, Que., afterwards settling in Vermilion, Alta., where he followed his profession of auctioneer. Mr. Craig took a keen interest in public affairs; a steward of the Methodist Church; a Past County Master of the Orange Association; a director of the Agricultural Society; a member of the Board of Trade. At his funeral his pastor said: "He was one of my best friends—not bigoted, but broad-minded, public-spirited, upright in business, a fond father, a lover of children, a lover of God, and a friend to man."

M. L. W.

MINSHALL.—Henry Minshall, M.D., born in Brant county, April 14th, 1844, died October 6th, 1920. He was educated in Thamesville Grammar School, taught school eight years, two of which were in Scarboro Township. He graduated from Trinity Medical College and located in Brownsville, 1877. In 1879 he married Miss Anice Glover, who died in 1885. In 1897 he married Miss Hannah Burton, who survives him. Dr. Minshall was devoted to his profession and adorned it. He was the "beloved physician" throughout the community. He loved his home and church, was a sympathetic friend of the pastor, loved the evangelistic message, upheld the truth and hated evil.

Births, Marriages, Deaths

Notices under these headings will be charged for at 2 cents per word. Minimum charge of 50 cents per insertion.

Birth

McWILLIAMS.—At St. Luke's Hospital, Tokyo, Japan, on January 26th, 1921, to Rev. W. R. and Mrs. McWilliams, of Kanazawa, a son, Robert Winter.

Death

HENDERSON.—On Saturday, February 12th, 1921, at his home, Grimsby, Dr. Archie Henderson, of the Mountain Sanatorium, Hamilton, beloved husband of Laurabelle Foster, and son of the late Rev. Dr. W. O. Henderson and Mrs. Henderson.



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HORTOP.—In the death of L. J. Hortop the Epsom circuit loses one of its most faithful and respected members. After a brief illness, he died of pneumonia, December 28th, 1920, in his forty-fourth year. For nine years he was steward of the Utica appointment. He leaves a widow and two daughters; also a mother, a

brother and sister, Mrs. Tennyson, to mourn his loss. His favorite hymns were sung at the funeral, "How Firm a Foundation," and "My Jesus, I Love Thee." Laid to rest in Vundall cemetery, beside his father and his sister Carrie. Deep as the grief is, they do not sorrow without hope.

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