

The CHRISTIAN GUARDIAN

IMMORTALITY

UNDER the irresistible necessities of modern thought many of us have had to get rid of some of the very crude, materialistic beliefs and theories touching the future life that we had cherished. But have we been able to get anything more satisfying to take their place? It is to be feared that some of us have not. Having reached the place where it is clear to us that the reality of the future life and the certainty of personal immortal existence are matters which in the very nature of the case cannot have categorical proof or assurance, have not some of us allowed these great ideas to become rather shadowy and uncertain? And not having grasped the full truth that there is a method of proof vastly fuller of assurance, and comfort, have we not robbed ourselves of something of very great value? Certainly no man has ever been able to prove the immortality of the soul, and it is more than probable that no man ever will be able to prove it. But there are many things that we cannot prove that are nevertheless very comforting and blessed facts to us. If we cannot prove this thing by argument, it surely is possible to have such a vital assurance of spiritual realities that a faith in it would be one of the most fundamental of our soul convictions. And surely we ought to have such a fundamental conviction, for wanting it life will lack something of infinite value. Without being in any way foolishly other-worldly, do we not absolutely need that sense of a world to come to give reality and meaning to everything that this world has?



Subscription Rates:—The Subscription price of THE CHRISTIAN GUARDIAN is \$2.00 per year, payable in advance. Single copies 10c.

Postage is prepaid on all subscriptions in Canada and certain parts of the British Empire. Additional postage to foreign countries, \$2.00 per year.

Remittances should be by Bank Draft, Express or Post-office Order, or Registered Letter. Personal cheques should be made out for 10c. additional for exchange.

The Christian Guardian

ESTABLISHED 1829

A PAPER FOR THE FAMILY

Published under the Authority of the Methodist Church in Canada

Issued every Wednesday from the Office, 299 Queen Street West, Toronto

Entered as second-class matter, February 26th, 1908, at the Post Office, at Buffalo, N. Y. under the Act of Congress, March 3rd, 1879

Change of Address.—In asking for this both the old and the new address should be sent.

Manuscript and all matter intended for publication should be forwarded direct to the Editor.

Classified Advertisements—Four cents a word.

Advertising Guarantee—The readers of THE CHRISTIAN GUARDIAN are fully protected when buying from our advertisers. Should any reader have cause for complaint we will undertake to have a satisfactory adjustment made or money refunded.

Just Among Ourselves

In your reading of this issue you will not overlook the article, "The Secret of Eternal Youth." Not only is it beautifully written, but it has just the stimulus and courage in it that many of us need. And it is true in all its deep intent and meaning. We oughtn't to hesitate to take all its comfort and strength and uplift right into our very souls.

Those Pamphlets

The premillennial pamphlets issued by the Department of Evangelism and Social Service seem to be awakening considerable interest, and seem in general to have been very well received. We have received two or three very lengthy criticisms of them, but felt we would scarcely be justified in publishing them. Such criticism, we think, should

Volume XCIII. No. 14.

Whole Number 7521

IN THIS ISSUE

APRIL 5, 1922

THE WORLD OUTLOOK	3
EASTER IN THE SPRING, by Florence Deason Black	4
OUR REASONABLE HOPE, by R. G. Cairns	4
THE SECRET OF ETERNAL YOUTH, by Nina M. Langford	5
EDITORIAL	6
The Living Christ	6
Some Ministerial Statistics	6
Equal to 3,000,000,000 Slaves	6
Contention in the Church	7
EDITORIAL IN BRIEF	7
IN THE LAND OF OUT-OF-DOORS, Making Friends with the Wild Flowers, by Betty B. Hall	8
THE ENCHANTED ORPHAN, An Easter Story, by Mabel L. Stuart	91
OUR MANITOBA LETTER	10
OUR READERS' FORUM	11
OF INTEREST TO WOMEN	12
YOUTH AND SERVICE	14
AT THE CAPITAL	15
THE BOOK STEWARD'S CORNER	16
MR. BLACK'S BIBLE CLASS	17
ABOUT SASKATCHEWAN	18-19
LIQUOR PRESCRIPTIONS, by Hugh Dobson	20
NOTICES, ETC.	23

be sent to the publisher of the pamphlets in question, especially when it is drawn out to such length as to make its publication very burdensome.

A New Year

With this issue of the paper we begin another business year. It is too soon yet to say anything about the past year's business, but we are hoping for the best. The past year has had its troubles and difficulties, as everyone knows, and we fondly hope that there will not be another year like it for many days to come. The outlook grows brighter every day, however, and it is growing easier to forget all about the troubles through which we have passed. From the editorial point of view we are planning several things that ought to add not a little to the interest and value of the paper.

THIS IS RELIGIOUS BOOK WEEK

In Canada and the United States, and in consequence we list some splendid volumes—nearly all brand new—the type either laymen or preachers can purchase to advantage. They are all modern in tone and deal with subjects and problems of large current interest.

ENDURING INVESTMENTS

By Roger W. Babson.

Here is a book from a well-to-do man, a layman, whose work and words carry weight in financial circles all over the continent. It covers the old question of the right and wrong of making money, from a real Christian business man's standpoint. It will be helpful both to layman and preacher, to the latter because it will give the layman's viewpoint in furnishing exegetical material. 190 pages, cloth. \$1.75.

RELIGION AND BUSINESS

By Roger W. Babson.

Here is an earlier book by Mr. Babson, published in November, 1920, which has run into several editions. A few chapter headings will denote its contents: "Business Men and the Church"; "Religion and the Wage Worker"; "Religion and Personal Efficiency"; "The Great Opportunity for Religion in Industry"; "Immediate Problems Facing the Church". The book is written with all Mr. Babson's power and freshness, and will be exceedingly useful in either ministerial or lay library. 220 pages, cloth. \$1.65.

THE OLD TESTAMENT IN THE LIFE OF TO-DAY

By John A. Rice, L.L.D.

Working with men and movements, with leadership and great messages rather than with texts and verses, the author traces the growth of the material in the Old Testament from the life of the Hebrew people. It makes available the results of modern scholarship in history and theology. It shows that the Bible student can accept these discoveries and yet keep all that is essential in vital Christian doctrine. 320 pages, cloth. \$2.00.

SOME DAINTY EASTER CARDS

Four attractive cards in appropriate Easter floral designs, done in soft colors, with appropriate scripture text and message as follows:

"Wishing you all the joys of Easter-tide"

"Happy Easter wishes to you"

"All good wishes for a Happy Easter"

The above 8c. each, 90c. per dozen.

Another in folder form, with the words:

"Wishing that your Easter may be filled with love and good cheer"

5c. each, 50c. per dozen.

Envelopes supplied with all cards

THE NEW TESTAMENT TO-DAY

By Prof. E. F. Scott.

Working to the belief that the newest conceptions of the origin and nature of the new Testament preserve its authority and bring its essential message into clearer relief, Professor Scott handles the subject in a delightful and profitable way which should appeal both to preachers and laymen. The author is a professor in Union Theological Seminary. 92 pages, cloth. \$1.10.

MODERN PREMILLENNIALISM AND THE CHRISTIAN HOPE

By Harris Franklin Roll.

This is the book from which the first Ryerson Essay was taken. It is undoubtedly the finest treatment of the premillennial question yet written. Scholarly, authoritative, masterly. The author is Professor of Systematic Theology in Garrett Biblical Institute, Evanston, Illinois. 255 pages, cloth. \$1.75.

THE CONTENTS OF THE NEW TESTAMENT

By Haven McClure

The expressed aim in this is to show the results that follow when present-day methods of literary and historical research are applied to these New Testament documents. The author notes that his work is the crystallization of years of class-room experience in teaching the New Testament in a High School. It is practical as well as modern. 220 pages, cloth. \$1.75.

WHAT AND WHERE IS GOD?

By Richard LaRue Swain, Ph.D.

One of the most modern and dependable volumes on the subject which is occupying a good many deep thinkers to-day. It is fresh in many respects, and splendidly satisfactory. It is recommended by the best of the modernists. 255 pages, cloth. \$1.65.

THE PRICES QUOTED COVER POSTAGE

The Methodist Book and Publishing House

Toronto, Ont.

THE CHRISTIAN GUARDIAN

Published under Authority of
The Methodist Church
of Canada

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

SAMUEL W. FALLIS, D.D., Book Steward, Publisher
WILLIAM BRIGGS, D.D., Book Steward Emeritus

VOLUME XCIII.

TORONTO, APRIL 5, 1922

NUMBER FOURTEEN

THE WORLD OUTLOOK

The Off-Shore Liquor Ship

HAS a ship the right to anchor outside the three-mile limit of the coast of the United States with a cargo of liquor and proceed to dispose of that liquor to men who intend to break the law of the United States? It is true that the sovereignty of a nation is not supposed to extend beyond the three mile limit and yet there are cases when it has been held that it did. The Behring Sea provides a case in point. A Canadian sealer anchored off Copper Island, and outside the three mile limit, and then sent out its small boats to capture seals inside the three mile limit. The Russian Government seized the sealer and the British Government acknowledged that it was right in doing so. The law of the United States would not allow the liquor ship to bring a cargo of liquor into its ports, and the question is whether or not it must stand helplessly by while it sees foreign ships preparing plainly to assist smugglers in evading United States law? And sooner or later Canada will be up against the same charge, if we continue to allow liquor to be sold for delivery in the United States. It does seem really very much like an unfriendly act for Canada to permit herself to be used to assist the infamous bootleggers' traffic. No brewer, no distiller, no importer should be allowed to sell a dollar's worth of liquor when it is evidently to be used to nullify the United States prohibitory law.

Poetry and Grog

SIR ARTHUR QUILLER-ROUCH recently declared that the total abstainer, and more particularly the life-long abstainer, is in the very nature of things imperfectly equipped for high literature and he challenged Rev. Mr. Sharp, the Wesleyan President of Conference, to enumerate a list of half a dozen great poets and half a dozen critics who have been total abstainers. G. B. Shaw, taking up the matter, reminds "Q" that he has forgotten Shelley and G. B., and declares that "Q's" contention that alcohol is an aid to literary perfection is absolutely unwarranted. He says that six drops of any alcoholic liquid will depreciate a man's critical acumen by ten per cent., and he quotes Shakespeare to prove that the effect of drink is to steal away a man's brains. We do not know what reply, if any, President Sharp has made to Sir Arthur, but unless drink works very differently in England to what it does in America it can hardly be recommended as a source of poetic affluence. The fact that certain poets drank more or less intoxicants has no more to do with the quality of their poetry than the fact that they wore shoes or long hair.

How Ireland Governs Herself

THE hated Saxons have gone; the Irish Free State has been set up; and still there is no sign of the millennium in Ireland. In Ulster we understand that a few British troops remain, at Ulster's request, but there is no present sign of peace. The *Christian Advocate*, Belfast, issue of March 16th, has just reached us, and the editor says that on the preceding Saturday and Sunday two men were killed and sixteen injured; on Monday two were killed and thirteen wounded; and on Tuesday four were killed and eight injured; and this seems to be going on regularly. In ten weeks eighty-three people have been killed. The services of Field Marshal Sir Henry Wilson, of the British Army, have been secured, and Ulster has appropriated £2,000,000 for the purpose of restoring order, and it will likely be needed. And in the Irish Free State there is a sinister division which may easily break out into civil war. De Valera defies the Free State government, and his appeals to the Irish army have not been wholly in vain, and apparently he would be willing to

plunge the Irish Free State into civil war in order to carry out his plans and secure a republic. We trust, however, that Irishmen will not signalize their freedom by plunging into war, but that both Ulster and the South will succeed in establishing peace firmly within their own borders, and also in reaching such an agreement as will show that the North and the South can live peaceably together.

Arab vs. Jew

THE attempt to make Palestine a home for the Jews has resulted in a peculiar state of affairs, in which Jew and Arab are each pleading passionately for their rights, and as Britain seems to be chiefly responsible for the present situation the dispute has been carried to London, and there while delegations of Jews are asking that Palestine be opened fully to the Jews, other delegations of Arabs are asking that in common justice the claims of the Arabs be considered. Sir Alfred Mond, Minister of Health in the British Cabinet, is one of those pleading the cause of the Jews and Lord Lamington, Lord Northcliffe, Lord Sheffield, Lord Sydenham, Eden Philpotts, Sir William Ridgeway and others are fighting for the Arab. The Arab claims that he was in Arabia before the Jew, and he has never left it, and he argues that while he now greatly outnumbers the Jew in Palestine it would be a grievous wrong to dispossess him of a home which has been his for thousands of years. The Jew, on the other hand, points out that while it is true that the Arab has made his domicile in Palestine, yet he has never developed the country and Sir Alfred Mond (himself a Jew) says that since Britain had taken charge the country had developed "at a speed like that of the Western cities of America." One thing seems clear, that at least Britain will not countenance any interference with the well-established rights of the Arab, and it will probably require a strong hand to prevent the new

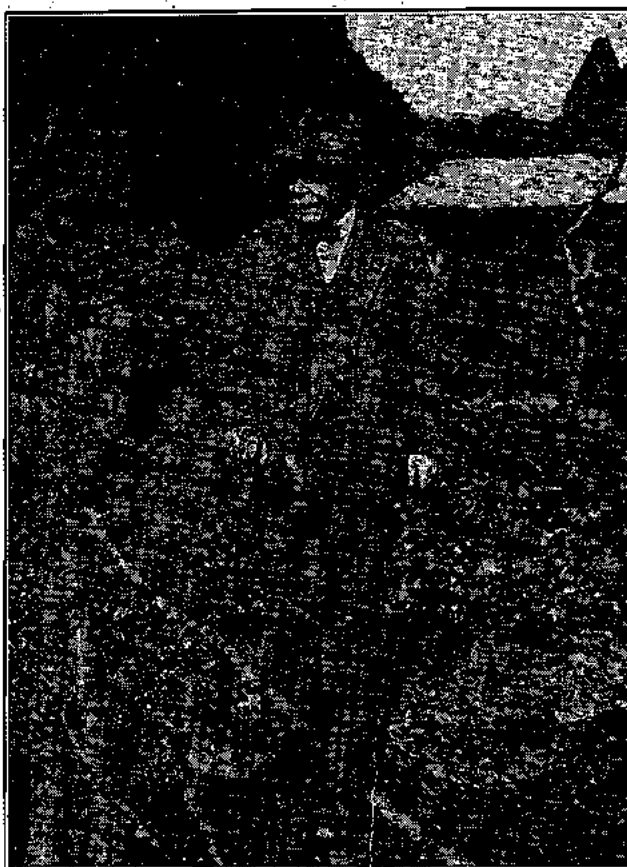
Jewish immigrants in their attempt to make Palestine once again "a delightful land" from encroaching upon the rights of their Arab neighbors. "Palestine for the Jews" may make a good motto for Zionists, but so far as we can see Palestine will never be exclusive Jewish property.

The World's Automobiles

SO far as can be ascertained there are now about 12,588,949 motor vehicles in the world and their distribution is as follows:—United States, 10,505,660; Great Britain, 497,582; Canada, 463,448; France, 236,146; Germany, 91,384; Argentina, 75,000; Australia, 73,900; Italy, 53,000; India, 45,983; Dutch East Indies, 45,000; Spain, 37,560; New Zealand, 37,500; Russia, 35,000; and a score of other countries with a lesser number. Even the Philippines have 12,361; while Japan has 12,260, and Chile and Uruguay have 10,000 each. According to continents the figures show 11,162,110 in North and South America; 1,110,990 in Europe; 134,730 in Asia; 125,281 in Oceania; and 55,832 in Africa. Looking at the matter from another point of view the British Empire and the United States have 11,877,827, while all the rest of the world has 911,122. Even Newfoundland has 600, and the Bahamas have 150. The United States has one car to about every 10 people, and Canada has one to about every 18. The agricultural States contain the largest proportion of autos to population, reaching to one to every 7.76 people, and the mining States come next with one to every 8.61 people. It is possible that a good many of the automobiles in North America may be classed as luxuries, but it is still true that in most cases even the element of luxury is made subservient to actual usefulness. And yet we cannot get away from the fact that the reason we have so many automobiles in Canada and the United States is because our people are really well-to-do compared with our sister nations.

Two Dry Presidents

NORTH AMERICA is not the only continent where temperance sentiment is making headway. Arturo Alessandri, president of the Republic of Chile, and Dr. Baltasar Brum, president of the Republic of Uruguay, are both on the water wagon. President Alessandri showed his faith by his works when he tore up his wine-producing vineyards and planted walnuts instead of grapes; and he declares that for years no alcoholic drinks have been served or used in his home either by himself or his family. And on his official tours he makes public request that no liquor be served at banquets in his honor. In one of his speeches he said, "I am not afraid to say that, cost what it may, the future President of Chili will do battle with undying energy, for the saving of the race from alcoholism, the white slave traffic and the social evils that are undermining our people, a race of which we are justly proud. . . . The moral interests of the country must be above the material interests of the individual, and I am ready to say that if we cannot transform the liquor productions into non-alcoholic beverages, I would not hesitate to propose to buy up, on the State's account, the alcoholic industry, and so put a stop to the poisoning of the race." Part of his cabinet is in sympathy with him and Congress is now considering a reduction of the production of alcoholic beverages at the rate of twenty per cent. a year for four years. President Brum, of Uruguay, is just as pronounced in his fight against alcohol, and by his orders no ship of the navy carries any alcohol. He declares that Uruguay will go wholly dry by 1925. Evidently temperance sentiment is travelling a good deal faster and farther than many of us had dared to hope.



THE PRIME MINISTER PLANTS POTATOES
Mr. Lloyd George in his garden at Croome

EASTER IN THE SPRING

WRITERS in Australia, New Zealand, and in other parts of the Southern Hemisphere must feel it hard to be deprived of spring as a symbol of Easter. There it is autumn at Easter time. In the most popular parts of the great Island Continent summer stays—at least flowers are blooming—all the year, but nevertheless the leaves fall from many of the trees, the shrubs brown, and this dying, withering time comes at Easter. At Dunedin, New Zealand, there are two famous rows of willows the slips of which were brought from St. Helena. These shed their leaves last of all the surrounding trees and are the first of all—it takes six weeks—to show new leaves again. Winter comes, and an occasional flurry of snow, but it isn't very serious winter where rose-trees keep their blossoms.

On the prairies of Canada and down by the North Atlantic the temperature and raw high winds are not springlike—Spring, so-called from the upspringing of flowers. But the sun rising early and lighting every dark place with golden splendor brings thoughts of earth's awaking. To all who live in the northern part of the world, Easter is associated with spring.

Even in Florida the tremor of new life is felt. Live oaks that have grown gray and dusty during the winter are gradually denuded, fresh, new leaves appearing as the old ones fall. It all happens so suddenly. The tree looks quite as usual until some breezy morning towards the end of February one notices leaves flying and the ground covered with them. But the new ones take the place of the old even as these fall, and in a week or two the tree is completely re-clothed. Other new things appear too. One catches a glimpse of a slim young snake curling about in the grass, and every sandy clearing is ablaze with phlox, many-colored and as beautiful as our garden phlox, though shorter-stemmed.

Spring differs in every latitude and longitude and yet it is spring to all. In Genoa the faded pink palaces and the new white villas stand surrounded by glossy vines and orange trees, the most vivid green in nature and on the trees the most glowing yellow fruit. To complete the picture, in every outlook down that Italian coast there lies that most intense and wonderful color, the Mediterranean blue. In the morning and evening, the sea is bluest. Charles Dickens, describing a sunset in Italy, said he had never seen such lilac and such purple "as float between me and the distant hills, nor yet such solemn, impenetrable blue as in the sea. It has such an absorbing, silent, profound effect. . . . When the sun sets clearly it is majestic. From any one of eleven windows here, or from a terrace overgrown with grapes, you may behold the broad sea, villas, houses, mountains, forts strewn with rose leaves. Strewn with them. Steeped in them. Dyed, through and through and through. For a moment. No more. The sun is impatient and fierce (like everything else in these parts) and goes down

By Florence Deacon Black

headlong. Run to fetch your hat—and it's night. Wink at the right time of black night—and it's morning. Everything is in extremes."

Though in these semi-tropical countries new life begins in the spring, there is not the moist freshness in the renewal, neither the mental stimulation, that comes from the complete change that takes place in colder climates. It was from Italy Browning wrote that "O to be in England now that April's there." In Italy Browning said:

"You've summer all at once.

In a day he leaps complete with a few strong April suns.

'Mid the sharp, short emerald wheat, scarce risen three fingers well,

The wild tulip, at end of its tube, blows out its great red bell

Like a thin clear bubble of blood, for the children to pick and sell."

February in the South of England sees the first new flowers—buttercups and daisies, the daisies

bloom. In Devonshire and Somerset there are glowing fields of them and crowds of town folk come out with baskets to pick them. John Masfield in his "The Daffodil Fields" speaks of the short-grassed fields:

"Which the young spring fills

With the never-quiet joy of dancing daffodils. The grass is dotted blue-grey with their leaves. And there the pickers come, picking for town Those dancing daffodils; all day they pick; Hard-featured women, beaten brown; Or swarthy-red, the color of the brick; At noon they break their meats under the rick."

English lanes in March and April are glorified with violets, yellow primroses and bluebells. Small ferns peep out from stone fences. Sometimes the bluebells gleam in heavenly stretches across a field near by. Ivy is everywhere. How it glistens after a rain!

Edging the lanes are hawthorn hedges grown on well-built earth-works. These hedges are not to be climbed, cannot be. They are high and substantial barriers. But they are beautiful, the grassy part thick with flowers, the shrubbery a mass of white in May and June. "May," the bloom is called there and children try to find a bit of it by the first of May.

Especially at morning and evening the air is full of birdsong. English blackbirds sing like nightingales, indeed can scarcely be distinguished from the nightingales in song except that the latter sings only in the evening. Lark soar in circles, filling the air with music and even when lost from sight sending their melodies floating down. Gradually the song comes nearer; the lark circles earthward.

Singing as it flies the lark would become an easy prey to the hawk were it not for its instinct for circles. The hawk swoops straight. Walking over sandy, desert places one disturbs the nests of many lovely larks.

The beauty of the English spring is unsurpassed. Spring is less deliberate in Canada than in England, except on the British Columbia Coast. Moreover, the Canadian farmer does not encourage hedges. He pulls out even the quaint stump fences over which the raspberry loves to trail its vines, and everywhere he builds his prosaic wire fence. There are no paths through fields, where all the world may walk. Nature is made to reflect the commercial spirit of Canada's citizens. But spring does come in Canada. There yet are woods pink and white with trilliums and grassy banks blue with violets. The children here cry out in joy at the first gleam of green in the grass and acclaim wildly the first May-flower. There is a wealth, variety and richness of color in woods and sky, field and flower, and in the vast distances. It is a spring that ripens quickly into a glorious summer—but it is spring, a complete renewing, an alert awakening, an unfathomable joy, and it comes at Easter. Like Easter, Spring is a great Victory.

An Easter Message

BY A. L. READ

I looked into the lily's face—

No shadow of the cross was there.

The wonder's light of victory

Shone from its petals white and fair:

I saw no lonely sepulchre.

Nor any trace of darkened tomb.

The glory of the risen Lord

I saw within the lily bloom.

I looked into the lily's heart

For grief that had been stored away.

The hope of immortality

Deep in its pure sweet chalice lay:

I saw no mark of sacrifice.

No sign of shame or guilt within.

For lo! the great atonement seal

Had blotted out the stain of sin.

O lilies, that adorn God's house

And breathe of love, pure, undefiled.

This is your silent ministry

Your message of the Eastertide!

smaller than those of Canada, white, tipped with pink. Walking along a path through a field one looks down among the buttercups, and thrills to find beneath a carpet of these modest, sweet flowers. Almost simultaneously, the daffodils

OUR REASONABLE HOPE



WE are saved by hope. "Without hope in the world," is a lurid picture of a lost soul, the light of life gone out. As long as the star of hope gleams in our sky there is something glad and worthwhile in life. The message of God to man is ever a message of hope.

The hopefulness of the prairie dweller is an outstanding and oft remarked characteristic. However disheartening last year's experience may have been, he always goes forward with a cheering vision of the "next crop" and all it will bring. Is it not directly the result of the glorious sunshine in the midst of which he spends so many of his days? There are drab days and windy days, scorching days and freezing days, hailstorms and blizzards, oh, all sorts of days, but there are so many sunshiny days, the prairie sunshine is so radiant and the air so invigorating, that hope springs immortal in the soul.

It was an auction sale ten miles out on the

By H. G. Cairns

prairie, a beautiful day in early March. The sun shone so splendidly and the whole snow-clad expanse sparkled so responsively. A thrifty young farmer had been taken by pneumonia away from his little family. They were going back east and selling off the large collection of farm furnishings and equipment. From every direction around came the teams and sleighs. The whole countryside was assembling. There has been a succession of poor crops and this last fall, just when the crop was ready for market, down went the price, below the cost of production, and few of these people in all this crowd have any money for anything over the bare necessities of existence. Knowing the actual circumstances we wondered if the widow would realize anything reasonable out of all this accumulation.

But the auctioneer mounted his rostrum, a solemn hush fell over the crowd for a moment as he recited

the tragic happening that had brought them here, and then the announcement that, with a great faith in the country and the people, notes will be accepted for all purchases in excess of fifteen dollars. The sale began, the sun shone, the prairie looked up and smiled its promise. A young farmer, in ragged overcoat, with cheery laugh, voiced the attitude of many when he said, "I can't begin bidding until it gets over fifteen, but the sun is shining, and these sections of fine land were not put here for nothing; we'll come out all right yet, so here goes." And it went. Away out in all directions the twilight of evening saw the going to many a homestead of some bit of needed addition to stock or equipment which the next crop is going to pay for, and doesn't the setting sun over there in the west promise to return and bring that "next crop" along?

Our hope to be real and lifting must be grounded in faith—there must be a reason for the hope that is in us. The prairie farmer has a ground, a

It is well and crisply expressed in the words just quoted, "This rolling vastness of fertile soil was not placed here for nothing." That is an expression of faith in God, and in the wisdom and goodness of God. And when I ask myself as to the reason of the hopefulness with which I face the future way, I find that reason ultimately in my faith in the fact of a good God at the heart of the universe. Not in the decrees of any Church or the statements of any book, or any supernatural events of the dim past received by tradition from our fathers, but in the great ever present facts of man's being and environment do we find the ultimate foundation of our faith.

Two great unquestioned facts stand before us, ever witnessing to the fact of the goodness and the eternity of God; the boundless starry universe, ever before our senses, a glimpse into eternity, and the consciousness of right and wrong in the human soul, a glimpse into eternity too, the eternity of truth and right. We prize our Bible, not as a mys-

terious charm, not as the ultimate ground of our hope, but far better, as the witness to the great fact of God, unfolding and revealing himself in human life. We find there the story of God as Truth revealing himself in the human intelligence, of God as Right revealing himself in the human conscience and of God as Love revealing himself in the human heart.

In Jesus, the full unhindered flower and fruit of the divine in human life, we read that God is Truth and Right and Love, and that therefore, these are the forces that must and will come to the place of full dominance in all the universe. "When God hath made the pile complete," we have then good reason for our hope.

The fertile fields, the flaming worlds, the intelligence, conscience and heart of man, "were not put here for nothing." All will come to full fruition for Truth, Right and Love are divine and must prevail. When life's history is over, the kingdom

of truth and not of error, the kingdom of right and not of wrong, the kingdom of love and not of selfishness, will prevail and God's will shall be done on earth even as in heaven, in my life even as in the life of the Master, for my struggle will be over and His victory won. We then can say with Vandyke:

"Let me but live from year to year,

With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.
So let the road wind up the hill or down,
Through rough or smooth, the journey will be joy,
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be its best."

SECRET of ETERNAL YOUTH

By
Nina M. Langford



SECRET for the passing of youth is a favorite theme of the poet. Such a beautiful, entrancing thing, he thinks, should not be taken away from us just when the wonder of it is beginning to reveal itself to our opening eyes.

Surely somewhere exists a country where old age is not known, where bubbles a sparkling fountain a draught of which brings back the lustre of the eye, elasticity to the step and bloom and beauty to the faded cheek. So dreams the poet and so dream a multitude of age-worn seekers of that wondrous fountain who hope against hope that their dreams will come true. We all want to stay young; we all want to live and live and live. Are we foolish? Are we chasing a bubble which bursts as we grasp it in our eager fingers? Should we content ourselves with failing powers, loss of ambition, dullness and gradual disintegration and become sweetly resigned to the idea that we are growing old. Should we drown the dream that seems to lie at the heart of universal humanity in the cold waters of disillusionment? Or should we cherish it and claim its fulfillment?

Does eternal youth exist anywhere? Is there such a thing? We say there is. We have only to look about us on a blue and green and gold spring morning to witness the reality of the existence of perennial youth. There is no living thing more than a few score years old; everything is young— young as it was when Adam and Eve walked in the garden thousands of years ago. The grass is young, the flowers, trees, animals, human beings are all young, crowning the hoary head of an old, old planet with eternal youth. The world's Creator must have said, "The world shall never grow old," for year after year, century after century, our old world renews herself in some miraculous way, by a process of change and decay and growth, so that she is just as young as she ever was. Will she yield us up the secret, or will she keep it tantalizingly just out of our reach? Or has she whispered it already? For what is youth but growth, a state of becoming?

Youth is the bud just about to burst but never bursting. Youth is dawn, but never fulfilling itself in the perfect day. Youth is spring but not coming to the full realization of summer. Youth is beginning, always beginning, always starting, always being born anew, always becoming. We are always straining for ends, for fulfillment, for finality, for completion, for consummation, and just so far as we do, we remove from ourselves the possibility of remaining youthful, for there is no such thing in God's universe. "What about death?" do you say? There is no such thing as death in God's universe. There is only change, transformation. You cannot kill life. There is always resurrection.

Rejuvenation takes place year after year. Out of eternal death (if you will) springs eternal life. The rose dies (if you will), yields itself to the universal law of decomposition, is caught up again by the miracle of growth and blooms again, maybe a million miles away, maybe a million years away.

What matter when or where? It is held lovingly in the hand of the great Creator whose patience is something for us to gasp and wonder at. "O Creator of a world that is ever young!"

And the secret! One man said he had found it. He said the secret was to be made known publicly. He said He came that we might have this life, life, life, this eternal youth that we crave. That was two thousand years ago and still the cry is the same, for more life. Why? Because we do not follow the principles of truth

IT was the hour of dawn. The little cool breeze that always comes at that time had passed over and the trees were standing motionless and graceful in the soft gray light. Gradually, the strange shadowy objects took on distinct form and the little creatures awakened to a new day. With fluttering of wings and twittering of voices, the birds announced the fact, and the air was fresh and cool. Stronger and stronger grew the light, louder and sweeter the strains of music, and the sounds of the forest came clear and distinct. Across the sky wide bars of gold were flung and soon the sun appeared over the horizon. Under an ancient oak tree, on a bank leaning east and south, there was a stirring, and soon the united efforts of sun and earth prevailed against the snowy covering and it became soft and broken, and fell away, revealing a clump of tiny fragrant lilac white blossoms of the hepatica. There they were, the silent symbol of resurrecting life, the heralds of the spring. It was Easter morning.

which we know. We know there is no limitation to mind, to spirit—that it is always young, that it is supreme, all-powerful, omnipresent, that it is the fountain where we must take not one draught for all time, but at which we must drink continually to keep eternally young. And we do not drink. We listen to the demands of our bodies and starve our spirits and minds till they cease to grow, and then we wonder why we become old. People talk about saving their souls, as if their souls were a possession to be hung on to till the dissolution of their bodies and then, if their stand-

ing was high enough, they could go on keeping them; if not, they would be taken away from them or kept in torture. Souls are not possessions. "Man has not a soul; man is a soul. Man is not a body; man has a body." And souls are saved only by growing. They grow only by being fed. How are they fed? Let Rabindranath Tagore answer:

"The religion which comes to us only from external scriptures never becomes our own; our only tie to it is that of habit. To gain religion within is man's life-long adventure. . . . When we perceive the unity of the scheme of that creation which is going on in us, we realize our relation to the ever-unfolding universe. We realize that we are in the process of being created in the same way as are the glowing heavenly orbs which revolve in their courses—our desires, our sufferings, all finding their proper place within the whole.

"We may not know exactly what is happening. We do not know exactly even about a speck of dust. But when we feel the flow of life in us to be one with the universal life outside, then our pleasures and pains are seen strung upon one thread of joy. The facts: *I am, I move, I grow*, are seen in all their immensity in connection with the fact that everything else is there along with me, and not the tiniest atom can do without me. The relation of my soul to this beautiful morning, this vast radiance, is one of intimate kinship; and all this color, scent, and music is but the outward expression of our secret communion. This constant communion, whether realized or unrealized, keeps my mind in movement; out of this intercourse between my inner and outer worlds I gain religion, and in its light I have to test scriptures before I can make them really my own."

This "gaining of religion within" is the saving of the soul. It is not an end, but rather a beginning, a process which is "man's life-long adventure." This religion is not a form, not a rite performed, not a creed; it is a communion, a consciousness that "the flow of life within us is one with the universal life outside," it is a constant renewing from the Source, a continual feeding from the inexhaustible storehouse. It is the secret of eternal youth.

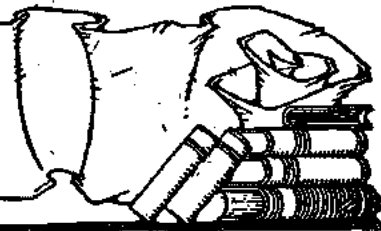
Youth is not a matter of years; many people spend the oldest period of their lives before the age of twenty. Youth is eagerness, expectancy; youth is reaching higher peaks where new vistas stretch before one; youth is looking forward; seeing things always fresh, virginally, as on the dawn of creation; youth is being alive to the growing point.

Eternal youth is a reality. We see it everywhere. We do not have to travel across the world to find the magic fountain; it follows us wherever we go, in the home, the field, the office, the workshop. And by drawing hourly vitality from it we grow into the great Mother-Father-God-Soul whose heart is love and who works in a mysterious way to perform the miracle of a world, material and spiritual, which never grows old.





EDITORIAL



The Living Christ

THERE are few of us, probably, who have not had to face not once but a thousand times, the old question which has so sorely perplexed the race, "If a man die, shall he live again?" So long as death laid his hand only upon mere acquaintances the question seemed somewhat academic, but when the ones we loved as we loved ourselves were taken, the question had a vastly different bearing. Our dear ones are gone. Where are they gone? What are they doing? It is natural that when the brother or sister or father or mother who played with us and cared for us so tenderly and so long, are taken away we should miss them, and it is natural that the heart should yearn for some assurance that we shall see them again. And to every one who mourns the loss of a dear one the Easter festival has an infinitely tender and comforting note. Death is not victor, for Christ is risen.

To those who have all their friends around them and to whom death seems far away, the Easter time may be largely a matter of flowers and song; but to those whose lonely hearts cry out continually for "the touch of a vanished hand, and the sound of a voice that is still," Easter has a message of veritable heart-healing. The flowers may be exquisite, the music may be almost heavenly, but there is something infinitely more beautiful than the flowers, infinitely more comforting than the music, a voice from the empty tomb that tells in clear and confident tones of a life beyond the grave, and the very existence of the Church of Christ is pledged to its truthfulness. The Church of Christ rests upon the one foundation, the living Christ. If Jesus be not alive, there seems no adequate reason for the Church as we have it to-day.

"But now is Christ risen from the dead and become the first fruits of them that slept," and as He has risen, so shall all our friends arise. There were few messages our old world needed more than this. The shadow of death had darkened innumerable lives, and life and immortality had not been brought to light; but Christ appeared and a new day dawned, and in its light we are joyfully walking to-day. Easter is the great Life Festival, which brings not only assurance of greater life to the living, but even of life in all its fulness to the dead.

It is true that we know but little of that future life, yet the fact that we shall live and not die is the all-important fact, and the fact that the future life is in the hands of our risen Lord is assurance sufficient that that life will be all that heart can desire. "I go to prepare a place for you," said Christ, and that is enough for us. And when we consider the exquisite beauty of this world, and become alive to its marvellous charm, it needs no very vigorous reasoning to reach the conclusion that the hand which fashioned this world so fair and grand, and which fitted it so wonderfully for our dwelling, has not lost its cunning, and the "home of the soul," wherever it is, or whatever it is, will in marvellous measure respond to the needs of the human soul in that life which we rightly call "the better life."

Sometimes venturesome spirits have undertaken to tell us what the future life has in store for us, and we think, making all proper allowance, they have all been right. They have been right in this, that each man has pictured to himself a life which he shall enjoy, and in which he shall do that which to him seems the highest and best. One thing is sure, God never meant man to settle down eternally to do something for which he has neither taste nor desire. The weary shall find rest; the tears shall be wiped away; the worker shall rejoice in congenial toil; the lonely heart shall at last find boon companions; the neglected and despised shall at

last be appreciated and crowned; for from every age and every clime men shall gather gladly, triumphantly, and with overflowing hearts to the Father's Home. This is what Easter means. This is what the risen Christ assures to all.

Some Ministerial Statistics

WE present herewith some rather striking figures in regard to the Methodist ministry in Canada which, while not intended to alarm, will at the same time provoke rather serious thought. We have taken the years 1914 and 1921, and we show our working force of ministers and probationers for these two years:

	1914	1921
Ministers on circuit including professors in colleges, evangelists, and General Conference officers	1623	1719
Superannuated and supernumerary ministers	391	420
Left without a station	72	101
Probationers on circuit	227	81
Probationers at college	521	195
Left without a station	25	20

Total of ministers and probationers 2869 2536

We have more ordained men in active work by 96, and more superannuated men by 29, but we have 146 fewer probationers on circuits and 336 fewer probationers at college. It is true, we think, that we have few, if any, circuits which are not supplied with preachers, but the fact that we have 382 fewer probationers than we had when the war broke out is one that is very significant. We do not think that just at the present moment we are feeling any serious shortage of men, but with deaths averaging 47 a year during the past seven years, and withdrawals, etc., averaging 52, a total loss of 99 per year (not wholly from the active ranks), and at the same time a loss to the active force of 38 per year through superannuation, it will be seen that our ranks must be recruited yearly by a considerable force of young men, if we are even to hold our own.

So far as we can judge, this peculiar situation is a direct outcome of the war and not a few men who would have entered our ministry in the ordinary course of events are now lying in France, or are with us in Canada physically unfit for our work. And at the same time the war disorganized our national life to such an extent that the need for expansion in our home missionary field was greatly lessened. But with the return of prosperity and with the increase of immigration which will inevitably come in the near future, we shall need a great increase of recruits for our ministry, and we are confident that those recruits will be forthcoming just as soon as the need becomes apparent.

One thing which has helped to save the situation for us has been the wide extension of the co-operative movement both in the East and the West. This movement has been so widespread and so effective that in some conferences we are told there is not now to be found one really serious case of overlapping. We are glad to record that Congregationalists, Presbyterians, and Methodists have shown a spirit of co-operation which has amazed some of us who did not realize fully just how strong the union spirit had become. But now we have succeeded in uniting our forces so wisely and so widely, that while the gospel is being preached just as fully as before yet we have been able to release a great many men for work elsewhere. This is a matter of profound gratification to all who put the affairs of the Kingdom of God first. And with organic union not far away it is a matter of congratulation that its accomplishment will cause a minimum of inconvenience to our ministers, simply because we have already done so much in abolishing overlapping.

And yet, looking forward, we cannot but realize that in the very near future we must have a great many new recruits for our ministry to carry on

successfully the work of the Church, and our ministers had better keep this matter before their young people. The Church will shortly need many young men for her work and they must come largely from our Christian homes, and they may be influenced in their decision to a very great extent by the kindly counsel of their pastor.

Equal to 3,000,000,000 Slaves

THE Smithsonian Institute in one of its latest bulletins estimates that with the machinery, steam, and electrical power in the United States that nation is turning out an equivalent of the work of 3,000,000,000 hard-working slaves, which means that every man, woman and child in the United States has the services of about 30 slaves or about 150 slaves are at work to provide for the wants of each family of five. Of course this is only the average, and some families will have more and some families fewer slaves waiting upon them, but it gives us at least some idea of human progress from the time there was nothing but hand labor to the state where we have machines for practically everything, and, where in addition we have harnessed steam, water, and electric energy to our chariot.

Long ago the nobleman in Damascus, or Babylon, or Nineveh had swift-running slaves, or horsemen, to bring him food and treasure from afar. But to-day with a few cents we purchase tea which grew in China or Ceylon, wool which grew on the backs of Australian sheep, knives which were fashioned in Birmingham, sugar which was grown in Cuba, and a thousand other things which have been brought by swift boat and train from the four quarters of the earth. And in turn our grain feeds Europe, our fish is carried across all oceans to feed men we never saw; our binders click in Russia's grain fields; our nickel is in demand in every continent; and the products of our dairies help to pay the men of Birmingham for their cutlery.

It is not so very long ago that we were told that the earth had already reached the point where an increase of population meant starvation, but we understand pretty clearly now that this point is still some distance in advance of us. Science has taught us some marvellous lessons as to the fertility of nature, and the inventive genius of man has continued by the invention of machinery to multiply human effectiveness very many times.

And this has increased our national wealth in a ratio hitherto undreamed of. Every year is adding to that wealth, and things which our fathers called luxuries are now regarded as necessities. Not so long ago only the well-to-do could own a piano, but now we have them sometimes in a shack, while phonographs are a common article of household furniture, and automobiles which a few years ago were a sign of wealth are now more common than horses in many cities of Canada. And Henry Ford is now experimenting with a mixture of glue, cotton, and formaldehyde out of which, if successful, he hopes to stamp flivvers as easily as the cook does doughnuts.

We are inclined to grumble at times because we have not more comforts, but we are apt to forget that nowadays the poor man has comforts and luxuries which even the kings did not possess in the years that are gone. And telephones, electric lights and flying machines, and the yet more marvellous discoveries which lie just around the corner, are all helping to make life broader and fuller for all and not alone for the favored few. Let us thank God for the real gains which the race has made, and let us not forget that so long as man develops so long will this progress continue. But if man ceases to grow his very luxuries will destroy him. But if he remembers his Creator and grows in grace as he does in knowledge and prosperity he may look forward confidently to a yet more golden age.

Contention in the Church

THE Church has many foes, but her worst enemies are sometimes found within her own borders. There are few churches which have not suffered from local quarrels, sometimes exceedingly silly, which have divided the church into two warring factions, paralyzed its beneficent activities, and sometimes caused its permanent collapse. These things should not be, and yet they are, and we should have vastly more of them if it were not for the wisdom and tact of faithful pastors who check the deadly fire before it has gotten out of control.

Thirty years ago two women in the leading families of a certain church had a fuss over a yellow pullet that was worth about twenty cents. They divided their families, and then divided the church. They kept the feud alive as long as they lived, but both are now lying in the churchyard and over each grave is a monument inscribed, "At Rest." But the church has no Sunday school, no leader, and no steward, and for thirty years it has been spiritually dead. And all over a yellow pullet!

Fred B. Smith tells of a Western United States church which was disrupted by a quarrel between two deacons who traded steers. A dispute arose over the age of one of the steers, and the man who bought him accused the man who sold him of sand-papering off more than half the wrinkles on his horns. The fuss spread until the church divided, and half went down the road and built another church, and twenty years after the old squabble one church is still known as the "Smooth Horns" and the other as the "Wrinkled Horns."

These are extreme cases, and yet in only too many localities the church has been cursed by a church quarrel which has lasted for years, and which in some cases persists even after the original disputants have been gathered to their fathers. And as we have met such communities occasionally and studied such individuals, it has been impressed upon us that these people really love a fight. They are never at peace unless they are at war. And yet perhaps we should not be too hard on them. We were reading the other day of Valhalla, the abode of the blest to which our Saxon forefathers all expected to go. And in Valhalla, we are told, the inhabitants eat and drink and fight. There was no psalm-singing crowd, and their only diversions seemed to be eating and fighting. Is it any wonder if at times the spirit of our forefathers breaks out in us, and we find our chief joy in fighting?

And yet, natural as this may be, it is essentially unchristian. "Ye know not what manner of spirit ye are of." The Christian must learn to forego his own will and to follow Christ, and this will soon put an end to any church squabble. The way to get even with a mean man is not to be meaner than he, but to show him what generosity is. The way to deal with an angry man is not to return railing for railing, but to give him a chance to cool off. The way to deal with a stubborn man is not by showing greater stubbornness, but by showing greater Christlikeness. The true solution for any church quarrel lies in a greater baptism of the Spirit of Christ.

But one great difficulty lies in the fact that often the fighter has persuaded himself that he is really fighting the Lord's battle, and his opponent represents the great Adversary, and this fight must go on to the bitter end. And everyone who comes preaching reconciliation or who suggests a compromise is promptly ticketed as an emissary of Satan and as such he is to be resisted to the uttermost. We have known cases where wife, and friends, and the minister in charge have again and again sought to heal the breach, but in vain; and in the end they were forced to acknowledge that they could do nothing because of the invincible stubbornness of the man who all the while professed to be a follower of the lowly Jesus. Sometimes it has seemed to us that in such cases the Church would be justified in insisting that the man must either agree to a reconciliation with his neighbor or else cease to be a member of the Church. It is probable that in many cases the man would withdraw from the Church rather than be reconciled to his neighbor, but it is probable that even this would be better than to allow a church feud to smoulder for a generation or more. If there must be a pitched battle, sometimes it is better to go at it at once and have it over. Occasionally we have known such feuds healed by a genuine revival of religion, and assuredly a revival does much to establish its genuineness when it heals long-standing feuds.



EDITORIAL IN BRIEF



A METHODIST widow, too frail to get to church, wrote recently, "I am just the mother left behind. I can do but little now." Yet she has four sons, two of whom are preachers, one a lawyer, and the fourth, head of a university. Only a poor frail woman, yet surely this one mother has done her full share to help this world. The mothers are often in the background, but there is no work in the world quite so important and blessed as theirs.

IN the Methodist Episcopal Church, South, there are 6,379 pastors in charge, including supplies. Of these, 1860 receive annually less than \$1,000; 1,935 receive between \$1,000 and \$1,500; 1,328 receive between \$1,500 and \$2,000; 647 receive between \$2,000 and \$2,500; 207 receive between \$2,500 and \$3,000; 287 receive between \$3,000 and \$4,000; 101 receive \$4,000 and over. This means that 1,242 men, or less than 1 out of 5 of the 6,379 ministers receive over \$2,000 a year.

A CHICKEN thief was caught in the very act of stealing chickens from a Methodist preacher. The thief did not want to go to jail and so he and the parson compromised by agreeing that the thief was to attend church every Sunday night for twelve months. And now the people wonder why this man has so suddenly developed the habit of church-going. We wonder if he will ever wish he had gone to jail!

THE Catholic Citizen recently devoted an entire column to the justifying of the axiom, "Outside the Church there is no salvation," and it concludes with the following words:—"We see, therefore, that the plain teaching of the Catholic Church is 'He who is outside the one visible Church of Christ by his own fault cannot be saved.' Thus, a man convinced that the Catholic Church is the one kingdom of God established on earth for the salvation of men, and yet refusing to belong to her communion because it means loss of social or political position, of money, of friends, rebels wilfully against his conscience, gravely insults Christ, and is guilty of grievous sin. Again, a man who gravely doubts about his belief and refuses to study the Catholic claim, sins against the light." But this can just as truly be said about the Methodist Church, and any other; and it simply amounts to this that a man is responsible for following what light he has, and God accepts such a man no matter in what Church he may be located, or even if he is outside of all.

WE read the other day of a western preacher whose people had had six crop failures, and for three weeks at a time there was nothing in his pantry but salt and potatoes and bread, and yet when offered the chance to move he refused, declaring that he would stay with his people in this time of their greatest need. And in such a time a preacher gets closer to his people than he ever could in more prosperous times. Blessed is the preacher who is no "quitter."

PATRIARCH MELETIOS, of Constantinople, is the new head of the orthodox Greek Church, and his influence is on the side of that section of his Church which seeks a closer union with the English and American Churches rather than the Roman Church. It almost looks at present as though this movement would result in some tangible and permanent realignment of these churches in the direction of closer fellowship and co-operation.

THE American Issue says that Ireland's drink bill last year amounted to £43,000,000, the highest ever recorded for the Emerald Isle, and yet with all this liquor freely offered no less than 947 illicit stills were captured by the police. Evidently the bootlegger thrives in other than prohibition countries.

SOME of our wet friends have great, if not choice, vocabularies. Rev. Dr. W. F. McGinnis, president of the International Catholic Society of Truth, New York, recently gave an interview to the Quebec Telegraph, and in it he imparted the

startling information that "Americans are becoming a race of liars, hypocrites, perjurers, and cowards." And the reason lies in the Volstead law. Someone suggests that the Reverend Doctor, if he feels so badly, should adopt the advice of U.S. Attorney General Dougherty, who said, "Those who do not believe in our government and the enforcement of our laws should go to a country which gives them their peculiar liberty."

THE executive council of the American Federation of Labor would like to modify the Volstead law to permit the sale of beer and wine. Mr. Gompers and the others who control this Federation have always managed to line it up for the liquor traffic, although a number of the unions are avowedly dry. In 1919, Mr. Gompers contended to a Congressional Committee that labor would revolt if beer were prohibited, but so far labor shows no sign of such a revolt. Mr. Gompers has not changed from dry to wet, for he has always been wet. We are sorry that this is the case, but that it is the case is clear enough. But despite this the laboring men of the United States are by no means all wet, as the State votes show.

OUR Saskatchewan letter for this week reports the somewhat serious illness of the Rev. Dr. W. W. Andrews, of Regina. We know this news will bring a very great sense of sorrow to very many of the readers of this paper, both East and West, who honor Dr. Andrews very highly and love him greatly for his work's sake. We know that there will be many prayers uplifted that some healing ministry may be granted unto him.

THERE is a story of St. Goar, the patron saint of a Rhenish village, who in the long ago was the village boatman. Most of his passengers were heathen and he tried very hard to make Christians out of them. One day he met an extra obstinate pagan who refused to become a Christian. St. Goar talked to him long but without avail, and then he picked him up and tossed him into the river, so baptizing him into the Christian faith. And then for fear he might recant, he rowed away and left him to drown. And when the poor fellow went down for the last time, St. Goar made the sign of the Cross, and said, "Well, that poor heathen has gone to heaven anyway." And tradition has it that the next day the drowned man's ghost met St. Goar and thanked him for the deed. And this conception of Christianity has its survival even to-day.

THE Outlook declares that "Americans need an army of evangelists of the gospel of quietness." We are a noisy race upon this continent, and we hurry, and hustle, and fume, and fret, and talk, and babble, until our faces are furrowed, our brains are weary, and our nervous systems in chronic collapse. And much of the fuss is absolutely useless. Suppose we slow down a little, and take life more easily, and rest awhile! In the end we may increase our effectiveness fifty per cent., decrease our nerve fag, and lengthen our lives by twenty years. Put on the soft pedal once in awhile!

OUR friends the "wets" are often strong on bluff. Mr. W. E. Johnson (Pussyfoot) was in Chicago one day not long ago and a very enthusiastic reporter of the Chicago Herald-Examiner was dilating upon the horrible conditions in the city. He declared that there were one thousand blind tigers in the city selling to everyone who asked for liquor, and he actually offered to show Mr. Johnson a lot of these places. Mr. Johnson agreed, and they sallied forth in a taxicab and during two hours' search they found only one place where they could buy a drink, and the reporter took that. And when men tell you of the bootleggers that infest every street in Toronto, and the young folks that drink everywhere they go, just ask them to show you, and you will find the same story.

In the Land of Out-of-Doors

"Nature ever yields rewards
To him who seeks and loves her best"

Making Friends with the Wild Flowers

By Betty B. Hall

THERE is real joy in the making of a flower friend. But to be friends with the flowers we must know their names. We may not be able to botanize them expertly, but we should at least be able to call them by some dear familiar name, a name which will always stand to us for that particular flower. One does not usually become intimate or friendly with a person whom they cannot call by name. On the other hand, the names of our friends, after a time, take on a significance, a personality all their own. Someone says Dorothy or Margaret, and at once our thoughts revert to characteristics or reminiscences of the friend we love. We think, perhaps, of blue eyes, hair softly waving over a white forehead, a fascinating dimple; of all those abstract qualities which scarcely can be chronicled but which cast a glow about the heart; of memories of happy times together.

So may it be with the flowers. "Those little blue thingum-me-bobs" hazards the one who scorns a more definite form of nomenclature; and the impression is vague indeed—but hepaticas! With the word there comes a picture. A maple wood in early spring, sap-buckets a-swing, dead leaves sodden with the weight of winter's snow and early spring rains, spears of grass pushing their way up through the brown. Here and there under the trees patches of color, deep blue, delicate mauve, pale pink; a little brown-eyed maid, mad with the joy at finding the first of spring's loveliest blossoms. "There are many things left for May," says John Burroughs, "but nothing fairer, if as fair, as the first flower, the hepatica. I find I have never admired this little firstling half enough. When at the maturity of its charms it is certainly the gem of the woods. What an individuality it has. No two clusters alike; all shades and sizes. A solitary blue-purple one, fully expanded and rising over the brown leaves, or the green moss, its cluster of minute anthers showing like a group of pale stars on its little firmament is enough to arrest and hold the dullest eye."

Trilliums! says someone, and the thought leaps out to an expanse of rolling meadow land; beyond it a clump of woods—"lead and I follow"—and down in the hollow a perfect riot of bloom, trilliums or wake-robin, as they are often called, magnificently large, and both white and pink.

Marshmarigolds! and there comes the remembrance of that lovely spot, "Mary's Pride," as it is quaintly named, the motor stopping at the gate, a letting down of bars and a careful replacement till one passes that way again. A woodland path opens out on a little stretch of meadow surrounded by trees, and beyond this, brown and crystal-clear, the streamlet winding in and out among the grasses is bordered with a hedge-like growth of shining green-leaved, gold-flowered marshmarigolds, the "winking Mary-

buds" of which the musician sings in Cymbeline. Later we shall pick wild strawberries on the patch of open meadow upon which the bright spring sun is now shining.

Dog-tooth violets! And we recall that in early May every mossy knoll and hummock of our favorite maple



"Across the lake a magnificent hanging glacier rises, austere and cold, for thousands of feet in height."

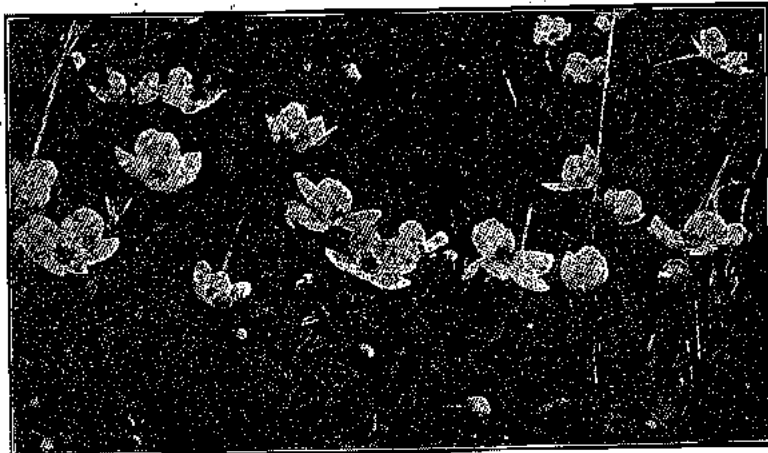
wood is covered with the shining green of mottled brown leaves, while from slender stalks rise innumerable adder's tongue, that sway in every passing breeze.

There is a peculiar satisfaction in recognizing a familiar flower face, perhaps a thousand miles or more from home. To become acquainted first with the columbine as it grows

of the mighty Mt. Robson, at our feet an exquisite turquoise lake, its placid surface dotted here and there with miniature icebergs. Across the lake a magnificent hanging glacier rises austere and cold for thousands of feet in height. Even as we pass along the trail, masses of ice break away and fall crashing into the lake. On one side a wilderness of ice, on the other, forest aisles clad with waving, graceful stalks crowned with those ethereally lovely flowers, which in this region of striking contrasts, shade from palest pink to deepest rose.

A spray of dogwood or bunchberry, and a delicate spear of blue-eyed grass come pressed in the folds of a letter from British Columbia. "A couple of souvenirs enclosed out of pity for a poor Easterner," writes the friend who sends them, "and perhaps they can carry you back in memory to the province where they grew, till you can see the bare summits and the nodding wind-flowers dancing in the breeze." Just a week later, driving along a lovely woodland road in Quebec, we are charmed to find replicas of both dogwood and blue-eyed grass growing side by side close to the roadway. Later, on the Quebec hills, we exclaim with rapture at the bright patches of hawkweed like brilliant Oriental rugs flung on June's green hillsides, and refuse to allow a previous knowledge of the hatred with which this weed is regarded by a certain thrifty Ontario farmer, to interfere with our enthusiasm for its marvellous coloring.

As this is being written reference is made to the little "Flower Guide" which for some years past has been a valued possession. It is a sort of abridged diary of happy memories, for there are pencilled records of dates and places inserted on almost every page. The dates range from March to October, and the places can be lo-



Hepatica—The Harbinger of Spring.

in isolated clusters in Ontario, and then to meet it in glorious profusion amidst the mountain territory of British Columbia is a sensation full of charm to the wild-flower lover. Passing through the Valley of a Thousand Falls, we come at last to the base

cated within five of the Canadian provinces—British Columbia, Alberta, Manitoba, Ontario and Quebec. Fifty-seven varieties in one Alpine meadow—"almost within the radius of an alpenstock" says the annotation—is the record of one day's find in the

farthest-west province. Twenty-five identified flowers in the course of a morning's walk over the Quebec hills, make up another list, while here and there throughout the book are intimations of rambles afoot, motor trips with generous and Nature-loving friends, railway journeys and river trips in various parts of good old Ontario, all of them recalled by the name of some favorite of the field or forest or roadside.

A familiarity with the wild flowers is perhaps more easily acquired by the country-born, but is not necessarily denied the city dweller.

A suburban ramble in May or June offers infinite possibilities.

Unfortunately, the growing interest in our Canadian wild-flowers, fostered by nature study in the public schools, and the popularity of the "hike," increases the possibility of their extinction. Who has not followed the trail of a spring outing party by the withered and dragged little spring flowers left in their wake? There are, of course, many hardy and handsome flowers of the field which defy destruction and may, with impunity, be picked in armfuls. Such flowers (some call them weeds) as the sturdy ox-eye daisies, gay brown-eyed Susans, Joe Pye weed—tall and vigorous—Queen Anne's lace, delicate and beautiful beyond compare, asters purple and white, and the goldenrods and milkweeds of autumn. The daintiest and frailest of our spring flowers, those which grow in more secluded places such as shaded hillsides, sheltered ravines, or among the moss-grown roots of fallen trees, should be protected. If one cannot be entirely satisfied to see their loveliness in its native environment, the greatest care should be taken, in picking them, not to tear their tender roots. Flowers like the hepatica, the blood-root, the spring beauty, and many others of their delicate beauty are better left where they grow. It is a vicarious sacrifice which we Ontarians owe to the next generation of flower-lovers in a province from which our forest beauties are all too rapidly disappearing.

At a dinner party the little son of the host and hostess was allowed to come down to dessert. Having had what his mother considered a sufficiency of fruit, he was told he must not have any more, when, to the surprise of every one of the guests, he exclaimed:

"If you don't give me some more I'll tell!"

A fresh supply was at once given to him, and as soon as it was finished he repeated his threat; whereupon he was suddenly and swiftly removed from the room, but he had just time to convulse the company by exclaiming:

"My new trousers are made out of ma's old bedroom curtains."—*Exchange.*

Personal

The many friends of Rev. Robert and Mrs. Longley and family, of 261 Carlton St., Toronto, home on furlough from West China, will regret very much to learn of the death of the eldest son and brother in the Sick Children's Hospital, on March 25th, after a few days' illness from spinal meningitis. The funeral service was held in Wesley Methodist Church on March 27th. The GUARDIAN joins with their many friends in messages of sympathy to the bereaved.

The Enchanted Orphan

An Easter Story

By MABEL L. STUART

MEG deposited the tea-tray on the little wicker table and retreated in triumph. This time she had spilled only about a spoonful of cream in the process. Her sunny head and beaming smile seemed to leave a tangible brightness in the sitting-room and the three Misses Grace smiled in unison as the door closed behind her.

"I think we have secured a treasure at last," declared Miss Olivia, her bright black eyes shining through their horn-rimmed glasses. "I felt, as you did, that we ran a terrible risk in taking a girl from the orphan asylum, but Meg is an exceptional child and so bright at her lessons too."

"Yes, indeed," replied her replica and echo, Miss Joan. "We were really at our wits' end. What we have suffered these two years from inefficient help would fill a volume. And Meg is so contented and so willing, and she doesn't want to wear silk stockings and pumps in January and pneumonia and give endless trouble."

"Of course she isn't very thorough in the corners or behind the clock or under the ornaments," put in the third and last Miss Grace, "but she makes up in energy and force. She has dusted the handles off two of my vases already."

"Don't be too critical, my dear," advised Miss Olivia, who was never quite sure whether Miss Marian were in earnest or not. "You can't expect everything from a girl of twelve and her wages are not extravagant. Now, I've been wondering what to give her at Easter—a blue serge dress trimmed with red? She has such red hair, but she does love red and pink, and so long as she is happy why should we care?"

"We can see her though she can't see herself," protested Miss Marian. "But now I must be off or I'll be late for the Theory class."

The "Three Grace Girls" were well known in the busy little city of Humford. They lived in a rambling, old-fashioned house on the outskirts, with a garden and orchard and even an acre of maple bush on their estate. They had plenty of money without being "disgracefully rich," as Marian put it, and were deeply interested in charitable and philanthropic work.

But their good fortune had been of recent date. Their girlhood and youth had been a hard, uphill fight. With an invalid mother and a dreamy, artistic father, they had found themselves thrown on their own resources at an early age. They had educated themselves; Olivia was a high school teacher, and Marian, who was especially talented in music, had almost starved herself to procure a thorough musical education and was now the most popular teacher at the conservatory. Miss Joan, the delicate one, had looked after the household as long as their parents had lived, but had finally broken down when the long, nerve-racking strain was over, and had become somewhat of an invalid herself.

Humford knew their history well, for several generations of Graces had lived in the big stone house in Sandham Square, with fortunes gradually

dwindling until the big house had been exchanged for a very humble cottage. And Humford had been genuinely glad when eccentric old Miss Mayhew, a sister of Mrs. Grace, had bequeathed her estate and fortune to Olivia and her sisters, share and share alike, with the provision that if any one of them should marry, her share should revert to the other two. But Humford thought there was little danger of that.

Miss Olivia had given up her long career of school-teaching without a murmur. Thenceforward she dispensed charity and hospitality at Maple Banks in a manner that must have astonished the quaint old house, so long accustomed to the regime of a somewhat miserly mistress. Handsome gowns and freedom from worry worked marvels for Miss Olivia. In the first six months, people said, she dropped ten of her fifty-eight years. But this she considered ridiculous flattery.

Even Miss Joan brightened up as much as chronic rheumatism would allow and sometimes discarded her

sitting-room with almost childlike enjoyment.

"It is all very well to give nice things to each other," mused Miss Olivia. "I think Easter means just as much to us, in a way, as Christmas, for one without the other would mean nothing. And it is certainly a real thanksgiving season for us, so we must combine all three. But we mustn't be selfish about it. We should give Meg some really nice things too. I will give her the blue dress and her Easter hat. What about you, Joan?"

Joan looked thoughtful. "She saw me tying up Marian's wrist-watch this morning and I explained about our Easter gifts. She was so delighted with the watch that I thought I would give her a little silver one with a leather strap. The poor mite has nothing—not a cent, in the world except what she earns here, and she is a good child, if rather strenuous. Are you going to have the Petries and the Olivers and the Bennetts in for dinner on Easter Monday?"

Miss Olivia started. "Yes, er—what is that queer noise? Don't you hear it, Joan?"

"Why, yes, that's Meg crying," asserted Miss Joan. "She doesn't often do it, but when she does it is thorough. She doesn't suffer in silence."

"I must see what is the matter at once," cried Miss Olivia, rising hastily. "The neighbors will think we're abusing her."

"In a few moments the mournful

think we can be ready by Monday afternoon with Marian's help."

"My eye, Miss Olivia," cried Meg on Saturday night, staring in appreciative wonder at the rows of toothsome dainties on the pantry shelves, "I never dreamed the Petries and the Olivers and the Bennetts were such hearty eaters. Where'll they ever put it!"

"But remember the size of Mr. Bennett," laughed Miss Marian, adding a plate of cocoanut kisses to the over-crowded top row. "And Mr. Oliver and Mr. Petrie, I feel sure, will never allow themselves to be outdone in showing appreciation of our cooking."

Meg shook her head doubtfully. "I don't believe the giant Goliath could have put all that away, still, I've seen what a small orphan can do. I can hardly wait till Monday, I'm that excited."

By four o'clock on Monday afternoon Meg was clad in gala attire—her new blue dress trimmed with red and a bright pink bow on her golden-red curls.

"Hideous, but happy," murmured Miss Marian, whose artistic sense was deeply offended. "People will think we are insane to let her wear such a frightful combination."

"Now do let the child be absolutely happy this one day," implored Miss Joan. "We're going to make it a perfect day—but the end is not yet," she added with a groan.

"Meg," called Miss Olivia briskly, "if you are all dressed you might run down to Mrs. Grant's and get the cream. Mrs. Sudds will be here in a few minutes and she will whip it when she comes. It is such a relief to be able to leave everything in the kitchen to Mrs. Sudds. She is so perfectly reliable. Hurry, Meg, like a good child."

It was twenty minutes later when Meg returned to the kitchen and deposited the cream in care of the widely-smiling Mrs. Sudds. "Miss Olivia wants ye in the drawing-room, dearie. Run along now quick," advised the ample person with the air of one who keeps a secret rigidly but at tremendous cost.

Meg ran along, and burst into the fire-lit drawing-room in her unquenchable, coltish fashion. In the doorway she stood transfixed, for, stretched across the room were two neat rows of twenty-five orphans each, while in a big arm-chair by the fire sat the matron, beaming with delight upon the original cause of her large family's mammoth tea-party. Fifty pairs of eyes brimming with absolute bliss and fifty smiles stretched to their utmost limit greeted the astounded Meg; then an uproar of greeting burst forth which drowned the matron's feeble protest in a sea of sound.

"Four to eight," sighed Miss Joan, passing her hand slowly across her eyes, "but perhaps it won't be like this all the time."

"Aren't they darling," laughed Mrs. Petrie, who with Mrs. Oliver and Mrs. Bennett, had been invited to assist. "I would almost like to adopt that little one with the big black eyes and straight black hair like a Jap doll."

"And why not?" queried her plain-spoken sister, Mrs. Oliver, who had seven of her own. "Why not a human child instead of Angora cats and spoiled Poms?"

"I'll talk it over with Tom this very night," answered Mrs. Petrie,

(Continued)

Hale and Hearty at Eighty-one

The following newsy item is taken from the London *Free Press*, and refers specially to one very well known to many readers of this paper:

"Many friends of Rev. A. G. Harris will be pleased to know that he has been spending the winter with his sister in Vancouver, B.C. Mr. Harris, who is 81 years of age, and who was superannuated by the London Methodist Conference some two or three years ago, had preached for over 50 years in and around London, finally making Askin Street Church, South London, his church home. Word received from Vancouver this week told of the reverend gentleman occupying the pulpit of Park Drive Methodist Church there a week ago Sunday evening, preaching for Rev. H. S. Osborne, who goes to Timothy Eaton Methodist Church, Toronto, in July. Rev. Mr. Crosskey, the evangelist, has been holding special services in Vancouver recently at Mr. Osborne's church and has been drawing large congregations. It is the intention of Mr. Harris to come east this summer. British Columbia climate seems to agree with him, for he has added 25 pounds to his avoirdupois and looks hale and hearty."

wheeled-chair for days at a time. Unexpected vistas of joy opened up before her when Marian, the reckless one of the family, learned to drive a car, although she gripped Olivia in ecstasies of terror when her sister exceeded fifteen miles an hour.

Marian still kept her position at the conservatory. Her heart was in her work. She hated the housekeeping and gardening that her sisters enjoyed, and loved the daily contact with the busy world.

It was just two years ago this Easter-tide that the Misses Grace had entered upon their inheritance. Easter, therefore, was a season of special thanksgiving in the family and of giving and receiving gifts. When Marian had departed for her theory class the two elder sisters continued the discussion of the gift question. They had each other's presents carefully stowed away in fascinating, ribboned boxes—a gold wrist-watch for Marian, who had never known such luxury, long kid gloves and a gold mesh bag for Olivia, and fine china tea-cups for Joan, who poured afternoon tea in her sunny

wailing ceased and Miss Olivia returned looking a little grim. "My dear, she was crying copiously into the strawberry jam, and why, do you suppose? Because she has only one dollar left of her month's wages and she wants to give Easter gifts, like we give each other, to all the orphans at the Home. They are her sister orphans, she says. There are fifty and she can't give them much more than a postage stamp in her financial condition."

"And we are giving things to people who have plenty already," exclaimed Miss Joan. "It makes me ashamed—we who know so well what it means to be actually in want. Why couldn't we all agree to return the gifts we have for each other and use the money to get some little thing for—the fifty orphans, for instance? What we have spent on those gifts, together with the cost of an elaborate dinner for three exceedingly well-fed families should amount to a nice little sum."

"I have a plan," said her sister, puckering her brows. "When Marian comes in we can talk it over. Um, this is Thursday. It will mean a tremendous amount of work but I

Our Manitoba Letter

GUARDIAN STAFF CORRESPONDENCE

Red Letters at Portage

MONDAY, March 13th, marked the culmination of a quarter century effort on the part of the Portage La Prairie congregation to pay off its debt and "burn the mortgage." Special services on Sunday, when Rev. J. W. Churchill, a former pastor, was preacher, and on Monday when the Ladies' Aid provided a splendid supper, lent impressiveness to the occasion. The history of this church, which extends back to pioneer days, is chequered and interesting. The following facts were supplied by our veteran brother, Rev. J. H. Ruttan. The first Methodist services in the place were conducted by Rev. George Young, during the time of the first Red rebellion. The first minister to settle there was Rev. Michael Fawcett, 1872. He ministered to a few families, who farmed on the "plains." The first S. S. Superintendent was Thomas Logan. Rev. Matthew Robinson, who was associated with Dr. Young, also preached in Portage. The first Methodist church was built in 1874 on the "Sleugh Road" on what is now "Rushbrook's garden." The first parsonage was built in 1873, and the parlor was used for a preaching place. Rev. Wm. Halstead succeeded Mr. Fawcett in 1876. Then came Rev. W. J. Hewitt in 1879. The second church was built south of the present City Hall, where the Presbyterian Church now stands. A third church was built on Saskatchewan Avenue, with stores below and hall above for meetings. Rev. James Wordsworth came in 1882, followed by Rev. W. L. Rutledge, in 1885, Rev. J. M. Harrison in 1887. During the latter's pastorate a church was built (on the present site; I think,) and it was burned December, 1890. That was the fourth. The burning was not total. The remnant was later removed and serves the present generation as an ice-house! Rev. George Daniels followed in 1890, and under his pastorate the fifth and present church building was begun. The cornerstone was laid in the early summer of 1891. The dedicatory services were conducted by Rev. Dr. Lane, of Morden. Financial depression set in during the early nineties, and there were hard times for churches. Rev. A. W. Ross was pastor from 1893-1896. Rev. G. W. Dean, 1896-1899. Mr. Dean arranged with several young men to carry life insurance in favor of the Church, maturing in twenty-five years. The time is up: we understand that all concerned lived out the time specified in policies, which added to the profits. In the course of the years, the debt increased, reaching at one time \$22,000, partly due to enlarging and providing a better equipment. Great credit is given Rev. J. W. Churchill for initiating a campaign of debt-raising, which culminated in the happy event of this week. The pastoral line is as follows: Revs. J. Semmens, 1899; F. B. Stacey, 1900; W. L. Armstrong, 1903; A. E. Smith, 1906; W. E. W. Seller, 1909; M. C. Platt, 1912; J. W. Churchill, 1916; R. A. Scarlett, 1919. Mr. Scarlett's pastorate has been very successful and much credit is coming to him for his fine *esprit de corps* among the Portage Methodists

at the present time. They were never in a better position than now to render their community a truly Christian service.

The Monday evening function was attended by about 300 people, some old members being present from the surrounding district. The Ladies' Aid, with their capable president, Mrs. H. Frotz, did a fine job of catering, free for all. The city clergymen and their wives were invited guests. The toast list was long and widely representative. E. A. MacPherson, K.O., acted as toastmaster. Letters were read from a number of former pastors and absent members. H. Sparling proposed the toast to "Old Timers," which brought replies from C. E. Ward, E. J. Sparling, A. E. Dykeman, Rev. Mr. Ruttan, E. L. Burns, Joseph Woodman and H. O. Sutton. Mr. Scarlett proposed the toast to the sister churches, and Rev. Dr. Scott, Presbyterian minister, replied on their behalf. R. H. Horne proposed the toast to the Official Board. Replies were made by T. H. Lamont, treas-



Methodist Church and Parsonage, Port Arthur

urer (a faithful and wise steward), Mrs. N. J. Hall, George Carter, and H. G. Prior. Dr. Clark and Miss Finn looked after the toast to the Ladies' Aid. Musical selections were given by Mrs. O. A. Ditchfield and a double quartette. The "poor" mortgage was held in its dying moments by Mrs. C. E. Grobb, supported by Mrs. J. T. Smith, while Mrs. Ingham applied the match that produced the welcome blaze. The singing of the doxology marked the exultation of the large audience.

Trustees, at time of placing the mortgage:—Richard Roe, Thos. Logan, J. C. Gallagher, Geo. Sparling, Sr., W. A. Prest, J. E. Roe, C. E. Ward, C. J. Woodside, T. C. Silverthorne, W. P. Rundle, D. S. Lyon, H. Leppard, W. C. Graham, J. B. Sharp, A. W. Bailey, H. Lowrey.

Present Trustees—D. S. Lyon, C. E. Ward, C. E. Grobb, T. J. Hall, J. H. Metcalf, J. F. Walker, T. H. Lamont, Geo. Carter, Jos. Woodman, J. A. Dunkin, D. A. Gibson, A. E. Batters, Dr. W. H. Clark.

Red Letter Day at the Lakes

Trinity Church, Port Arthur, celebrated its jubilee on March 5th and 6th. Through the courtesy and interest of W. A. McCallum, secretary of the Trustee Board, a good account of the church and its jubilee services have come to hand. The historical sketch is taken from the *News Chronicle*, as follows:

"Prince Arthur's Landing, a village on Thunder Bay, north shore of Lake Superior, District of Algoma, Ontario, 1872-1875, William Halstead, minister in charge."

The following statement is taken from the *Encyclopædia of Methodism in Canada*.

First Church in 1872

Rev. William Halstead and the residents of the village worked so vigorously that during the first year of his pastorate a modest but comfortable frame church building was erected. It was used for worship by the Presbyterians as well as the Methodists, the basement being occupied as the public school. Many people still living here remember this basement.

The new church was named "Providence Church," and remained under that appellation for a number of years. While the building was being excavated for, two unexpected visitors, Rev. Dr. Punschoon, and Rev. Dr. Sutherland, two of the leading Methodist divines in Canada, arrived. The boat on which they came up Lake Superior encountered such a severe storm that the deck cargo was lost and the fires extinguished by the heavy seas. Those on board reached the leeward side of an island, and all went ashore and cut fuel, by this means being enabled to reach the head of the lakes. The ministers extended a thank-offering in aid of the new building, if it were named Providence Church. This request was acceded to. The first trustee board consisted of two members, the late J. H. Woodside and R. E. Mitchell, J.P., the latter still continuing to hold the office.

The original church remained in use till 1905, in which year a new church was erected on the same site, which had originally been a free grant from the Ontario government. James Meek, J. T. Emmerson, J. G. Ashforth and R. Vigers were the building committee of the new church, which was called "Trinity Methodist Church."

At the present time the various departments of the Church are well-officed and are doing effective work, under the leadership of Rev. W. S. Reid, who has been pastor for the last two years.

Pastorates of Fifty Years

The following is a list of the pastors who have held office during the past half century: 1872-75, Rev. Wm. Halstead; 1875-1878, Rev. Wm. Hicks; 1878-1881, Rev. J. W. Cathcart; 1881-1884, Rev. O. R. Lambly; 1884-1885, Rev. J. A. Chapman; 1885-1888, Rev. Robert Cade; 1888-1889, Rev. J. A. McClung; 1889-1892, Rev. A. W. Ross; 1892-1896, Rev. John Maclean; 1896-1900, Rev. J. W. Saunby; 1900-1904, Rev. F. A. August; 1905-1908, Rev. J. C. Walker; 1908-1912, Rev. J. W. Churchill; 1912-1916, Rev. G. K. B. Adams; 1916-1920, Rev. C. W. Brown; 1920, Rev. W. S. Reid.

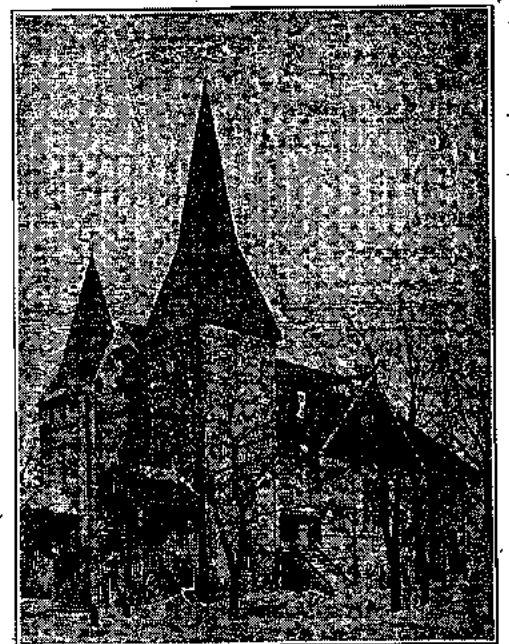
The Anniversary Supper on Monday, despite stormy weather, was largely attended. Like the one at Portage there was "no charge." Greetings from the following pastors were read:—Rev. C. W. Brown, Saskatoon; Rev. G. K. B. Adams, Paris, Ont.; Rev. J. W. Churchill, Brandon; Rev. Jno. W. Saunby, Victoria; and Rev. John Maclean of Winnipeg. Rev. S. Cleave, a frequent visitor at the Lakes, also sent greetings. All the other pastors are deceased as far as known. Mayor Matthews was chairman for the evening. One of the most unique incidents of the gather-

ing apparently was the speech of Mr. R. E. Mitchell for fifty years continuously one of the Trustees. The press states that he "poured forth a store of memories which were all the more interesting because his voice is so seldom heard." He referred to the ministry of Rev. Wm. Halstead, and his able helpmate, of Amos Wright, M.P., of Dr. Clarke, who selected the lot on which the church is built, of the first school building, of Dr. McKerracher, the first Presbyterian minister, etc. Applause followed his address. At this point, Miss Helen Woodside, grandniece of J. H. Woodside, came forward with a "cushion" of choice flowers. Rev. Mr. Reid said, "These flowers are from your fellow trustees, with kindest memories for your devotion and service during the years that are past. We believe not in flowers at the end, but in flowers during the lifetime. God bless you and keep you, so that you may be spared to serve many more years in His Church." The veteran trustee was too much overcome to reply. Then W. S. Beaver, choirmaster in 1875, stepped forward and in steady tenor voice started "Blest be the tie that binds." Musical reminiscences were the chief theme of W. S. Beaver's remarks. He spoke of his associates in the choir in the early days, of Amos Wright, J. H. Woodside, John Hancock, James Meek, Mrs. R. Nichols, John Andrew, Sr., and many other pioneers. He referred to the musical qualities of a former pastor, Rev. O. R. Lambly, of Dr. Cade, who during one service asked for and obtained an encore to the "Hallelujah Chorus." He spoke also of old time names such as Griffin, Hesson, Rapsey, Stait, Williams, Dingman, Barrie.

W. C. Dobie, with memory as evergreen to-day as it was forty-nine years ago, spoke without a note and enthralled his hearers with his wonderful memory and accurate marshalling of facts of the happenings of the long ago. "When I came here," he said, "there were no houses and no churches. I counted twenty-nine tents in which whiskey was sold."

Splendid musical selections were interspersed. Congratulations all! The next half century, with faithful leadership and co-operation, should outshine the glories of the past.

(Continued on page 22)



METHODIST CHURCH, PORTAGE LA PRAIRIE, MANITOBA

Built in 1891

Rev. R. A. Scarlett, Present Pastor

Our Readers' Forum

Should Italians in Canada Forget their Language?

To the Editor of Christian Guardian.

Dear Sir,—In the March number of *The Palm Branch* I read the following statement:

"Italians. Can we make Christian Canadians of them? The report for Claremont St., Toronto, says: One of our oldest boys who has been here eight years, was asked to lead in prayer in Italian. He replied, 'I can't, because I always think and pray in English.' However, he did it in the end."

After reading those words, I frankly asked myself if we should not be sorry for that boy who, as a consequence of attending an Italian Mission in Canada for eight years, finds himself unable to think and to speak in Italian.

Will he not miss in his life that Italian spirit, which brightly radiated from sunny Italy when all the other nations were in darkness; that spirit which made Italy great in war and in peace, in art, literature, science, as in industry and commerce? Will he not miss that marvelous spirit which gave to the world men such as Dante, Michelangelo, Pico della Mirandola, Bruno, Volta, Raffaello, Rossini, Verdi, Mazzini, Garibaldi, and many and many others, great in any branch of human knowledge; that spirit, which in our own times gave to the world, among others, men as Guglielmo Marconi?

That Italian boy, having forgotten his Italian to such extent that he is not able to think in that language, will he not miss in his life that sweet perfume of poetry and sentiment which emanates from the divine language of Dante, and the stupendous Italian literature?

I will say: Yes! But this is not all. He can be a good Canadian citizen, but will be a stranger among his own people and in his own home.

Here comes to me a very important question. Supposing the parents of that boy were not Christian and not able to understand English, in what way will he be able to speak to them about Jesus and His Gospel? In what way will he be able to pray with them, if not in a language which they do understand? In what way can he help his countrymen, who came to Canada as adults and will never be in a position to understand the Gospel message in any other language than their own, to accept Jesus and His salvation?

Perhaps someone will say that the evangelization among the old Italian generation is not as important as among the younger; but I know that for Christ an old soul is as precious as a young one.

In the answer to these questions lies the solution of one of the problems of the Italian evangelization in Canada:—Should the Italians in Canada forget their language? After fourteen years of missionary work in Montreal among my countrymen, I felt with all my heart that they should not.

Many good English people think that, to be a good Canadian citizen, an Italian should forget everything about his mother-country, also his language; but for me they are mistaken. When you are a good Italian citizen and have real love for the land of your birth or origin, you will

be also a good Canadian citizen and you will love your adopted country. I have found this to be true among the members of my congregation and their children. In my own day-school, through which have passed hundreds of Italian children from five to eighteen years of age, I always tried to do my best to keep alive the love for their mother-land. I taught them not only the Italian language, but also the history of our great men and national deeds, side by side with the teaching of the English language and glories; and I feel that the children of our Mission of Montreal love Canada as heartily as they do Italy, and as their parents do.

I think that in our Italian missions in Canada we should do our best to teach their own language to our children with the English; our services and Sunday schools, for young and old people, should be, generally speaking, in Italian: we should not be afraid to keep alive the spark of the Italian spirit in our missions. By doing so, my experience in Montreal teaches me, we will have good Christian Italians, who will be also good Canadian citizens.

We had and have, connected with our mission here, many Italian McGill students, who have been taught in our mission to feel in this way, and they are proud to be Italians as well as Canadians and to be able to speak well in both languages, and, some of them to be able to preach in Italian as in English.

I think that for the evangelization of the Italians in Canada this is the best policy; anyway, I know that God blessed it in this mission of Montreal.

In His service,

Yours sincerely,

L. LATTONI, Minister.

Quoting Scripture Correctly

To Editor of the Christian Guardian:

Dear Sir,—In reading the article "The Necessity for Imagination," by L. E. G. in your issue of Feb. 22nd, I was much surprised at the supposed verbatim quotation of Ephesians 3rd and 20th.

It is unfortunate that such a great and glorious declaration, forceful and encouraging to the Ephesian Christians should be thus mutilated.

As it stands in that wonderful chapter, the climax of a peroration, worthy the great and mighty Paul, it has elegance, forcefulness and inspiration, but, as quoted in the article referred to, is without point and almost meaningless.

The "imagination" must not be depended on too much in quoting Scripture. It will often lead us astray.

Yours sincerely,

E. C.

Toronto.

Personal

Rev. Paul Pergau, B.A., who, has been ill all winter at his home in Lennoxville, Que., has been removed to Montreal for special treatment.

Rev. Wm. Philp B.A., of Morewood, Ont., who had to have a leg amputated some weeks ago, is slowly recovering. Rev. A. O. Watts is supplying his work.

Rev. John K. Matthews, of Lanark, has had a nervous breakdown and will be unable to take his work for some time.

Memorial Stained Glass Windows

It is the work already produced—the numberless Subject Windows in finest "Antique" Glasses that we have placed in Churches from Coast to Coast—the excellence of design and craftsmanship, the permanent beauty that the years have proved—which have brought repeated orders from nearly every Church where once a McCausland Window has been erected.

Booklets and Information
upon request.

Robert McCausland
Limited

141-143 Spadina Avenue, Toronto.



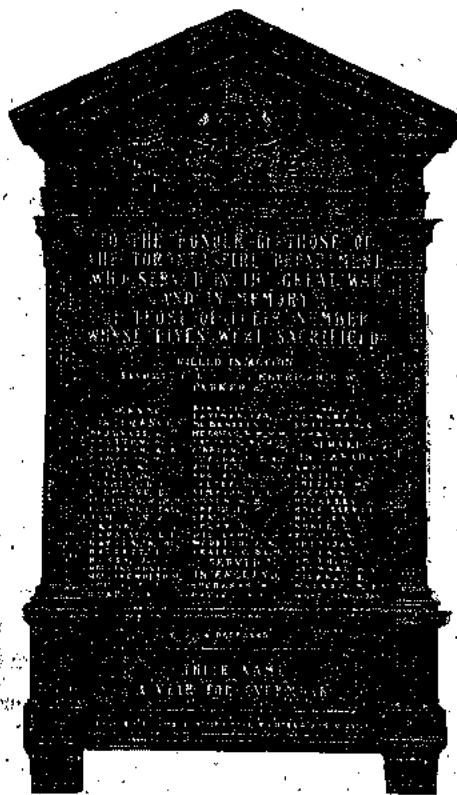
Cast Bronze

MEMORIAL TABLETS

HONOUR ROLLS

STATUARY

Write us for
Designs and
Prices



CANADIAN WM. A. ROGERS LIMITED

Silversmiths and Bronze Founders

570 KING STREET WEST

TORONTO



Easter

By A. TEGNIER.

HERE is no occasion perhaps more universally celebrated than Easter, except Christmas. In every country, Easter, that once was accompanied by a series of rejoicings and ceremonies similar to those of Christmas, marks the real arrival of spring—of that which was dead. Centuries before the birth of Christ the peoples of the East were observing the festival of Easter. The name itself is derived from Eostra, the goddess of spring and the dawn—the mother of all created things—and the Christian Church, while investing the festival with its present significance, retained the ancient name.

For a long time it was a much-disputed question among the early Church as to the proper time for the celebration of Easter. The Eastern part of the Church considered it a continuation of the Feast of the Passover, with which it almost coincides, and the Western Church celebrated it the Sunday following, and considered it as the commemoration of the resurrection of Christ. So much controversy led to a discussion and settlement of the matter in favor of the Western Church, by the Council of Nice in 325. Since, however, Easter is a movable feast, this did not determine the exact time for its celebration. Later, then, it was agreed that the date should be the Sunday after the paschal full moon; if the full moon is on a Sunday, the following Sunday is Easter Sunday.

Among the ancients, the celebration lasted eight days, then the time was reduced to three days, and finally to two. During this time, the rite of baptism was administered, the courts of justice were closed, alms were freely distributed to the poor and the needy, and slaves were set free; and as the austerities of the Lenten season were over, the people gave themselves over to merrymaking. In addition to the popular sports and dances characterizing the feast, were the 'miracle,' 'mystery,' and 'morality' plays, and entertainments in which even the clergy joined sometimes, reciting from the pulpit old stories and legends appealing to the risibilities of their congregations. Against this last degradation of Easter, the Reformers of the sixteenth century protested successfully.

The use of the Easter or Pasch-

egg, now dying out in England, dates from a period as remote as the pagan festival to Eostra. The symbol of fecundity, it prevailed also among the Jews, Egyptians, and Hindus. Indeed, the practice of presenting eggs at Easter was originally Magian or Persian, and bore allusion to the egg for which Ormuzd and Ahriman were to contend until the end of all things. There is a tradition, too, that the world was created at Easter-tide.

Now is the Time of Year

Now is the time of year
When all the flutes begin,
The redwing bold and clear,
The rainbird far and thin.

In all the waking lands
There's not a wilding thing
But knows and understands
The burden of the spring.

Now every voice alive
By rocky wood and stream
Is lifted to revive
The ecstasy, the dream.

For Nature, never old,
But busy as of yore,
From sun and rain and mould
Is making spring once more.

She sounds her magic note
By river-marge and hill,
And every woodland throat
Re-echoes with a thrill.

O mother of our days,
Hearing thy music call,
Teach us to know thy ways
And fear no more at all.

—Bliss Carman, "Later Poems."

In former times the consecration of the Pasch Egg was to the Christian commemorative of the resurrection of Christ and significant of a future life. In the "Ritual" of Pope Paul V. it runs:—"Bless, Lord, we beseech Thee, this Thy creature of egg, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, on account of the Resurrection of our Lord." To-day there are a few survivals in the Roman Catholic Church of Easter ceremonies going back into the Dark Ages: instance,

that at Seville Cathedral, where on Easter morning a solemn dance is performed at high mass. Again, in St. Peter's, Rome, the fire under the portico is blessed.

England has been said to be the ancient home of national customs, but, certainly, as regards Easter, England is taking after the rest of the British Empire. In the home isles, Easter is now but a general holiday, with, in many of the churches, town and rural, a short service in the morning. Only in few, very few, localities do the countryfolk light the Easter bonfire as of yore. Though, throughout the eastern counties folk still insist on having Easter pudding, flavored with tansy,

or, as the herb is called here and there, ginger, and also a dish of bacon and greens to show in accordance with tradition that they are not Jews. Young folks may not rise at dawn to watch the sun rise, like their forbears, but they are as enthusiastic as ever in rolling colored eggs down some slope, and consuming many of them.

Throughout the Churches, though, the significance of Easter is being recognised more widely. The writer can remember when in England and Scotland to hold an Easter service was thought to indicate strong leanings toward the Papacy. To-day, it is not so. The Christian world does progress.

We Go A-Visiting

By BERTHA E. GREEN

Cats and Kittens

I DON'T know why it should be," said my outdoor companion, "and I don't suppose I will ever understand why the cat family is the biggest one in the world. Dogs don't count, but there are cats everywhere, so many different kinds of them, too."

"But only one Kelly," said I, stroking the orange coat of the family cat that lay purring on my knee.

"Miss Kelly is very fine in her way, and I admire her, especially for her table-manners, but there are other cats quite as interesting though we know less about them."

"If you feel like a tramp to the woods," said my companion, "I will take you to the scene of one of our former 'little visits,' where, I promise you, there will be found someone you have never seen before." I knew that this meant a little journey to the home of either Old Judge Fuzzer the bobcat, or Tom-Tom the lynx, and after we were well on our way, I decided that Tom-Tom was the cat we were going to visit.

It was a stiff climb, for we went beyond that part of the ridge with the dense swamp on the north side of it, up and on to the highest point of the hump of the ridge. We had journeyed here before, but never in quest of Tom-Tom the lynx, and what we were to find this morning I could not even guess. My companion had cautioned me to be silent, with both tongue and feet, as we made our difficult way over the rocks until we were at almost the peak of the ridge, where at our right the ground shelved steeply in rough, irregular ledges.

Leaning over a breastwork of boulders, we looked down to a broad ledge some fifty feet below us, and there I saw a rare, and as entertaining a sight as any I have ever seen when we have gone a-visiting. It was not Tom-Tom, the Tawny One, whom I expected to see standing on the

ledge, "monarch of all he surveyed." It was none other than Mistress Tawny lying at full length on the broad rock-shelf in the full glare of the morning sun. She was but little smaller than Master Tom-Tom himself, but she lacked the cold fierceness that marks the male lynx at all times.

No doubt Mistress Tom-Tom was fierce enough, and could look it too, at times, but just now she was watching the playful antics of her three roly-poly kittens. They were as clumsy as puppies, and their play was rough, for they used both teeth and claws, when in their make-believe fights one of them would lose his temper.

We could hear them plainly, for they were noisy little fellows. They were careless, too, but always the sharp voice of the mother brought them back to her, or if it did not, they were cuffed to a place of safety. We watched the big cat and her kittens for well on to half an hour, and would have watched longer but for a startling interruption. A harsh, screaming call broke the stillness, and Mistress Tawny and her little family ran quickly to shelter back amongst the rocks. On a higher ledge, but farther away from us, stood Tom-Tom, his eyes glaring, and his ruff bristling around his neck and face.

It was quite plain that we had been discovered and that our presence was by no means approved of. Our retreat was a hurried one, made with as little noise as possible, although my companion told me afterwards that he felt satisfied Tom-Tom would be content if we departed. Still, I know we were both glad when we were over the second ridge toward home, but it was not until we were beyond the main woods that I began really to enjoy the experience.

We came home through the orchard, up along the side fence where our two quince trees grow. My outdoor companion halted beside the

EVANGELISM AND SOCIAL SERVICE—THE METHODIST CHURCH.

TO THE SUPERINTENDENT OF DEACONESS WORK.

It would be difficult to estimate the value of Deaconess workers in Social Service activities. Their earnest devotion, special training, and personal interest in their work always secure the success of any enterprise committed to them. We earnestly hope the Church will always encourage young women to devote their lives to the work of Christ, and continue to obtain the adequate training for Deaconess work which contributes so greatly to their usefulness.

T. ALBERT MOORE, General Secretary.

smaller quince tree, and pointing toward its branches, he said, "Cat and kittens."

Immediately I thought that Kelly had got out of the house and was out on a bird hunt. But I could see no crouching, orange-furred cat in the tree. On one of the branches I noticed a bird's nest, rather coarsely built of small twigs and straw, a shallow nest, but little more than a platform slightly hollowed. I had no more than caught sight of the nest, when a dark grey, black-capped bird flew to the branch and perched on the edge of the nest.

"Cat and kittens," said my companion again. Then I understood, and laughed.

It was a catbird that had made a nest up in our quince tree, and although I could not see them, I knew that in the nest were four fledglings, "the little kittens."

I made up my mind to keep an eye on the "cat and kittens," in the quince tree, and we walked slowly toward the house. We have a honeysuckle growing up one wall and my companion began to look among the leaves very carefully. "Here's a kitten," said he, pointing to a large, fat caterpillar with a forked tail.

"Where is the cat?" I asked, laughing.

"You won't see her in the daytime," said my companion, "for you must know this caterpillar is of the family of the 'puss and the kittens' moth."

I went into my room, and there upon my bed was Mistress Kelly, curled up sound asleep.

Copyrighted by Bertha E. Green.

Lay Associations, Presidents and Secretaries.

Toronto Conference.—President, G. H. Clark, Orillia, Ont.; Secretary, F. A. Magee, 21 Albertus Ave., Toronto.

London Conference.—President, T. B. Shillington, Blenheim, Ont.; Secretary, M. H. Moorehouse, 39 Grand Ave., London, Ont.

Hamilton Conference.—President, J. M. Denyes, Milton, Ont.; Secretary, A. Scruton, Brantford, Ont.

Bay of Quinte Conference.—President, J. M. Greene, Peterboro, Ont.; Secretary, M. Bogart, Napanee, Ont.

Montreal Conference.—President, J. G. Winter, Ormstown, P.Q.; Secretary, H. W. Mix, 229 Carling Ave., Ottawa.

Nova Scotia Conference.—President, H. C. Burchell, Windsor, N.S.; Secretary, R. S. Theakton, Hantsport, N.S.

New Brunswick and Prince Edward Island Conference.—President, J. King Kelly, K.C., St. John, N.B.; Secretary J. A. Lindsay, Woodstock, N.B.

Manitoba Conference.—President, F. A. E. Hamilton, cor. Dagmar and Bannatyne Sts., Winnipeg, Man.; Secretary, Arni Anderson, 800 Electric Railway Chambers, Winnipeg, Man.

Saskatchewan Conference.—President, A. M. Fraser, 2326 Quebec St., Regina, Sask.; Secretary, W. J. Young, 605 Albert Ave., Saskatoon, Sask.

Alberta Conference.—President, C. W. Leonard, 10,206-103rd St., Edmonton, Alta.; Secretary, A. M. Vail, 10,206-103rd St., Edmonton, Alta.

British Columbia Conference.—President, Geo. Dearing, 2928 Ontario St., Vancouver B.C.; Secretary, Geo. E. Kyle, 328-14th St., North Vancouver, B.C.



This
**New Book
of Hand Knit
Styles**
25¢

Here's a book that is full of the very newest and most stunning styles in hand-knit garments—all especially designed by our own designers in accordance with the latest tendencies of Fashion, and introducing many novel effects by the use of novelty yarns.

Made
in
Canada

With every style you get complete, detailed instructions for knitting—the exact number and kind of stitches, the precise kind and color of yarn to use—all stated in clear, concise language, so that you are bound to be successful if you follow the instructions. If you want Dame Fashion's "last word" in knit styles you need this Monarch Book No. 8.

All the yarns recommended for the styles in this book are the famous, high-quality, Canadian-made,

MONARCH-YARNS

Besides our well-known Monarch Floss, Down, Dove and Butterfly Yarns, this book illustrates some beautiful new yarns we have recently developed, including Monarch Starlite, Kurly, Silver-twist, Fairy, Alpaka, and Art Silk. These new yarns produce the most pleasing effects and are the same reliable quality as our older established yarns.

Just fill in the coupon, enclose it with 25 cents in stamps, or Postal Note, and mail it to us, and we will send you this big new style book by return mail.

Mail Us This Coupon



THE MONARCH KNITTING CO. LIMITED
DUNNVILLE, ST. CATHARINES AND ST. THOMAS, ONT.
Also Manufacturers of
Monarch-Knit Hosiery, Sweater Coats, Etc.

The Monarch Knitting Co., Limited,
Dunnville, Ont.

I enclose 25 cents, for which please send me
"Hand Knitting" (Monarch Style Book No. 8).

Name

Street or R.R.

P.O. Prov.

Christian Guardian

\$4,000,000 GONE

Church Fires are disastrous. In Canada and the United States in 1920 Church Fires destroyed property valued at about \$4,000,000

The main known causes were approximately:

HEATING PLANT 25% LIGHTNING 17% ELECTRICAL WIRING, ETC. 12½% CHIMNEY and FLUES 8%

No type of building and no season of the year was exempt from severe losses.

THE MORAL—ADEQUATE INSURANCE.

Write or wire when Insuring or Renewing

S. W. DEAN, Secretary

THE METHODIST CHURCH INSURANCE COMMISSION

409 WESLEY BUILDING,

TORONTO.

NOTE—We have just paid a loss of \$12,500 to the Missionary Society for their building destroyed at Bellevue, Alberta. Rev. Thos. Powell says, "Think this is a good settlement. Thank you for your help."

Youth and Service

Epworth League Topics

Senior Topic for April 16th, 1922

Citizens of Two Worlds

THE belief in a hereafter has been one of the remarkable intuitions of the human race. The hope of an eternal life can be traced in the records of the earliest races, and has persisted and developed with the developing intelligence of the various civilizations. The songs of the nations ancient and modern, are full of this hope. That death is not the end is a solace and also a challenge. When life goes hard with the righteous and immediate rewards are few or lacking utterly his faith in an eternity of just reward is his strength and courage.

If this remarkable and universal faith be well founded, we are literally citizens of two worlds. We live in time, but time is only that part of eternity which we spend on this planet and in this phase of our spiritual life. "Eternity has generally been considered as divisible into two parts; which have been termed eternity *a parte ante*, and eternity *a parte post*—this is in plain English, that eternity which is past and that eternity which is to come." Time is the little space between these two eternities in which man lives that life we know and is a citizen of this world.

"Lo on a narrow neck of land,
Midst two unfounded seas I stand."

What do we bring into this life from the eternity which is past? Surely something, though we are not conscious of it. What relation has this life and our manner of living it, to the eternity which is to come? Something within every one of us most eagerly asserts that the relation is definite and continuous. Much of our life to-day loses its meaning and its challenge if we be not citizens of this future life, carrying our moral responsibilities over into that great world of the eternity that is to be.

Some who think only superficially of this great possibility in human existence, and who find themselves tied up in sinful living, sometimes seek to find a kind of comfort in scraps of philosophy which seem to deny any future life. One day a man pointed to a pigeon and said to his friend—"I wish I were like that bird yonder. Some day a boy with a gun will pass this way and that bird will be gone, and have no future to face." Poor fellow, he dreaded the future life in which he could not help but believe, and he envied the bird whose destiny he fancied was oblivion. To live in dread of the life to come is surely an unwise and totally unnecessary condition of mind. How different the attitude of Abraham Davenport when the "Dark day" descended upon America, and thousands believed the end of the world had come. Davenport was in the Legislature of Connecticut which

was meeting at that hour. The day suddenly turned into night; a sort of lurid darkness settled upon the city and the senate chamber. Someone moved that they adjourn when Davenport replied, and Whittier has put his reply into verse—

"This well may be
The Day of Judgment which the world await;

But be it so or not, I only know
My present duty, and my Lord's command

To occupy till He come. So at the post

Where He hath set me in His providence,

I choose, for one, to meet Him face to face—

No faithless servant frightened from my task,

But ready when the Lord of the harvest calls;

And therefore, with all reverence, I would say,

Let God do His work, we will see to ours.

Bring in the candles," and they brought them in.

The soul that is fulfilling its destiny as a citizen of this life, need not be anxious about the life which is to come."

The scriptures are shot through with definite references to this faith so common to the races of men. We cannot escape the logic that connects this life with the life to come; our time here fits us for the life we will live there, and so we can take Romans 12: 1-2 as our important passage. Then will Peter 1: 3-5 be so real to us that the future life will be a challenge and a promise always, never a cloud and a fear.

Could we but climb where Moses stood,

And view the landscape o'er,

Not Jordan's stream, nor death's cold flood,

Should fright us from the shore.

Lessons from the First Easter

Junior Topic for April 16

John 20: 1-23

This is a great passage of Scripture which we have to study to-day. Four things will stand out prominently for our Juniors.

- 1.—It was the first day of the week.
- 2.—A great race.
- 3.—Supposing.
- 4.—Hallelujah—a new life.

(1) Back in the Commandments we were taught that "The seventh day is the Sabbath of the Lord thy God." We generally think of Saturday as the seventh day of the week, but in all Christendom we now keep Sunday the first day of the week. The Resurrection of Jesus marked such a great event, and meant so much to the world that we now set apart Sunday for the worship of God who hath done great things for us.

(2) There was a great race that morning between Peter and John to get to the tomb of Jesus to see for themselves what great things had happened. Tell how John ran away from Peter; how he waited at the door of the tomb until Peter came up; how Peter went in, and afterwards John went in to see the place where Jesus lay.

(3) When we get into church this morning, and see the altar all decked with flowers, let us have a game of "suppose." On that wonderful morning, after Mary had been talking with the angels, she saw a man and she "supposed" he was a gardener, but it was really Jesus. Let us suppose to-day that the minister in the pulpit is not the minister at all; let us suppose it were Jesus himself, and we shall listen to the sermon and all the time we will be getting a message from Jesus.

(4) "Hallelujah" means, "Praise be to Jehovah our God." Each time we sing it, or hear the choir sing it, we will be so happy we will be saying to ourselves all the time "Praise, praise, praise." Then the minister may tell us all about the new life. The things that have been looking dead all winter will be coming to life again. I have a rough dead-looking bulb. It is a tulip bulb, and if I plant it it will probably answer to the call of the sunshine and moisture and come to life—first a little shoot coming through the ground, then the plant and then the flower. People die too, and to us they look quite dead, perhaps just as dead looking as the bulb does, but they will answer to God's call and spring to life again. When the new plant and the new flower come up from the tulip bulb, we forget the bulb that we planted, and in the new life into which we shall grow it will be so much better than the body which we thought dead, that we may forget about the bodies which look dead to us. The First Easter is a celebration of the new life, and we shall have a happy celebration to-day, for "Jesus lives."

"Easter comes, children all,
And with lilies white and tall,
Carols sweet, and chiming bells.
To each heart this lesson tells:
That our lives must always grow
Strong in hope and pure like snow.
Easter comes, the glad bright day!
What else do the lilies say!
Like our fragrance rich and sweet
Let your love each other greet.
What in love grows toward the sky
God will love, nor let it die."

—Picture Story Paper.
CHAS. R. CONQUERGOOD.

London Conference Items Looking Toward General Conference

It is surely a satisfactory sign of the times that several Districts of the Conference have held special meetings of the District to consider memorials to General Conference. It has come to be generally recognized that the Annual Meeting in May is so crowded with routine business that the consideration of proposed amendments or

changes of the discipline gets but scant or unsatisfactory attention. Chatham District has already reported their February meeting. London District had a special meeting for this purpose in Dundas St. Centre Methodist Church on February 16th. There was a good representation from all parts of the District, showing a general interest in General Conference matters.

There were several resolutions passed indicating changes of words or phrases in the reading of the discipline. Some of these suggested changes aimed to correct the present discipline. One suggested change of a word is significant. In par. 187, sec. 11, it is proposed to substitute "can" for "will." That appears to be an attempt to make the keeping of membership rolls more correct by doing away with the too easy transfer of members from one church to another. Another resolution apparently aimed at the stimulation of Epworth League work, by making the financial district meeting responsible for the arrangements for a District League Conference where no District League organization exists.

One resolution which is rather radical as far as the Methodist Church is concerned—and yet it has been in the minds of many for years—was regarding General Conference representation.

The resolution is as follows:—

"That a more equitable representation be recommended: (1) that one half the delegation allotted to an Annual Conference in the ranks of the minority be selected according to seniority of years in the ministry of those who have never been elected to General Conference, and that a ballot cast by the Secretary of Conference will constitute them delegates to the next ensuing General Conference, (2) the balance to be elected from the floor of the Conference."

Surely such a plan has much to commend it. It is a fact that many ministers never get elected to General Conference. While this plan does not ensure that all would be elected at some time, yet it does look as if it would help to make the election work out in a more democratic fashion. Many years ago one minister of considerable ability in telling how good his brethren had been to him, mentioned the fact that he had been elected to every General Conference for the last twenty-five or thirty years. He was not elected after that speech, and such is the democratic spirit of our times that it is doubtful if such a record can be made by another.

Here is another resolution which may not find favor everywhere, but is surely worth considering.

"That the heads of Departments be members of the General Conference by virtue of their office."

There was also some discussion about an Annual Conference Budget system. There seems to be a growing body of opinion in favor of some kind of budget system.

W. R. O.

At the Capital

By CANDIDUS

THE hand of Fielding the economical, is plainly marked in the estimates which have come down in Parliament. When the Finance Minister was in the treasury before the war, he earned the name of keeping a close watch on spendings, and he does not appear to have lost the knack.

It looks like a good job. Last year Sir Henry Drayton used the paring knife very freely, and it seemed in advance as if there might not be much else to cut off. Nevertheless, Mr. Fielding has found it in his heart to carve off an additional 138 million dollars. Of course, this may not turn out to be saving by the end of the session. The comparison made is between main estimates this year and the sum total of main and supplementary for last year; and this year's supplementary figures may cut into the saving somewhat. Still, making full allowance for this, the showing is very satisfactory.

It is worth while noting where the bulk of the savings comes in. The biggest item is the current account of the Government railways, where the reduction is over 77 million dollars—of which more anon. In second rank comes the group of expenditures connected with the war—including interest on the debt, pensions, Soldier Settlement Board and Department of Soldiers' Civil Re-establishment—in this case the decrease is 29 million dollars. Then there are savings of 10 million dollars on capital account (including railways), two and a half millions on the Federal Housing Scheme, and some 19 million dollars on the general departmental expenditures of the Government.

In regard to the Housing scheme a word of explanation is necessary. The reduction in the amount voted does not mean that the scheme is being pared down. The original plan provided for the grant of twenty-five millions to the provinces. Of this amount there was still available at the end of the last fiscal year (March 1921) a little less than ten and a half millions. The then Government added enough to bring the amount up to an even twelve millions. Without action by the present Government, this whole vote would have lapsed at the end of last month. The item in the estimates, however, keeps the whole scheme alive. It would appear that the present Government is merely carrying out the plans laid down; it is neither adding to them nor curtailing them.

There has been a good deal of speculation as to the huge cut in the railway estimates. Opponents of government ownership are puzzled, and its friends are perhaps in danger of being over-optimistic. Indeed, the greatest part of the saving here has nothing to do with the controversy on that issue. Last year the Government endeavored to make a cleanup of all the floating liabilities of the Grand Trunk. The estimates contained a grant to the company to pay off these floating charges, running up over sixty millions, and they were consolidated into a debt from the company to the Government. Naturally this cleanup having been done once, does not need to be done again; and

this explains the biggest part of the reduction in the railway estimates.

But there is, in addition, an encouraging feature for the friends of government ownership. The Government lines during 1921 did make a materially better showing than in 1920; and no doubt the Minister of Railways has taken this into consideration in framing his estimates for the coming year. There was indeed an improvement of twenty-one and a half millions of dollars in the operations of the Government roads as between these two years.

The Grand Trunk was the only member of the Government group which earned a surplus on operations in 1921; this surplus showed an increase of a little less than half a million dollars. The Grand Trunk Pacific reduced its deficit by six millions. The Canadian Government Railways, so called,—that is, the National Transcontinental and the Intercolonial and branches—cut theirs by five millions. And the Canadian Northern lines showed a reduction in their operating deficit of ten millions. The finances of the Government roads—and particularly of the Grand Trunk—are still so complicated that it is too early to say what the net result of the year will be. But, though the figures are still on the wrong side of the balance sheet, these big cuts in the deficits are certainly encouraging.

While talking of railways, it may be as well to call to mind the grievance of the Maritime Provinces in connection with the management of the Intercolonial. Already this has come before the House, and the Maritime point of view has been made clearer than it was at the time the deputation was up here in January. Summing up the speeches which have been made upon this subject, there seem to be three definite grievances on the part of the people down by the sea. They are:

- (1) That the freight rates have been so revised that they impose an almost prohibitive tax upon trade between the Maritimes and the rest of Canada.
- (2) That the management of the National Railways at Toronto does not consult the convenience of the Maritime people in the matter of train service.
- (3) That the Maritime Provinces are neglected in purchases of coal and other materials for the National Railways.

The first of these grievances is the biggest, and it ought certainly to receive early attention. It is a question that should be handled by the Railway Commission. Until recent years freight rates on the Intercolonial were kept low with an avowed purpose of encouraging trade between the eastern provinces of the Dominion. This is the correct policy, and it should not be departed from, even for the purpose of revenue. The Intercolonial was built to encourage trade; if it does not do so, it will be failing in its main purpose.

This first grievance is a question of principle and policy. The other two are rather matters of convenience and of degree, and can be judged only in the working out. The train service in the Maritime Provinces should be adequate; but in

(Continued on page 20)



THERE was a Wise Man in the East whose constant prayer was that he might see to-day with the eyes of to-morrow.

For the want of "the eyes of to-morrow" many a man has lost all the property he has accumulated or inherited.

You can safeguard your property and protect it against the uncertainties of the future by a plan known as "The Voluntary Trust" now adopted by many foresighted people.

Full particulars of this plan, its adaptability and operation, are set out in a booklet we have just published entitled "Voluntary Trusts and Their Uses."

We shall be glad to send you a copy of this booklet on request.

THE TORONTO GENERAL TRUSTS CORPORATION

Head Office, 83 Bay St., Toronto—Ottawa Office, Cor. Elgin and Sparks Sts.



No 21 Assembly Seat
5 ply Veneer any finish.

THE
Stratford Mfg. Co., Limited.

Manufacturers of

Folding Chairs for Sunday schools, Choirs, Assembly Halls, Kindergartens; Folding Tables for Classes & Kindergartens.

Write for Catalogues and mention if interested in any other lines of Church Furniture.

STRATFORD ONTARIO.



Folding Kindergarten chair.

Summer Term at Alma College

For the Summer Term at Alma College a special course has been arranged which would be of real value to any young woman who has not been able to continue her education all the year. The course will include English, Household Science, Bible, Physical Culture, and either Music or Expression.

The cost of the term need not be more than \$100.

College re-opens after Easter, on Monday, April 20th.

For further information address the Principal,
P. S. Dobson, M. A. Alma College, St. Thomas.

Concert Artists

Henri Lassere

Swiss Cellist
Concerts, Church programmes, At Homes, etc.
716 EMPIRE BLDG., 54 Wellington St. W., Toronto
Phones, A-1412, 2959, or Hillcrest 3390

JULES BRAZIL

The Entertainer
41 Gormley Ave. - Toronto

PEARL NEWTON

ELOCUTIONIST
CHURCH PROGRAMMES Specially Featured
Professional Graduate of Owen A. Smith
Long Distance Phone Gerr. 372
65 FERRIER AVE. TORONTO

"BEN HUR"

DRAMATIC RECITAL
GEORGE E. MORLEY, B.A.
Phone Kenwood 3386
387 DAVENPORT RD. TORONTO

ETHEL J. GRAINGER

CONTRALTO
3037A Dundas St. Toronto
Phone Jct. 264

THE MARR ENTERTAINERS

All one family—At one family price
The Best Variety Program for Concert or Garden Party—Terms and prices on application.
35 Boston Ave. Toronto
Telephone Gerrard 3635

EMMA THOMPSON

Humorous and Dramatic Reader
TERMS MODERATE
Address 249 Seaton St., Toronto.
Tel. Main 7560 W.

CHOIR GOWNS

Prices are from \$4.85 up

Now is the time to
order for Easter

Easy terms of payment
arranged.

HARCOURT & SON

103 KING ST. W. TORONTO.

CHURCH DECORATION

We are prepared to meet church committees by appointment in any part of Canada, and to submit sketches and estimates for the suggested decoration of their churches.

THE THORNTON-SMITH CO.

Church Decorators
342 Yonge St. Toronto

Book Steward's Corner

Conducted by LORNE A. PIERCE, Literary Critic and Adviser
Book Service from the Pulpit

Books! Books! Books!
And we thank Thee, God,
For the gift of them,
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach;
For the maze of them
And the blaze of them;
For the ways they open to us
And the rays that they shoot through us!
Books! Books! Books!
And we thank Thee, God,
For the light in them
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the song in them
And the song in them;
For the throngs of folks they bring to us
And the songs of hope they sing to us!
Books! Books! Books!
And we thank Thee, God,
For the deep in them
For the rhythmic swing
And sweep of them;
For the croon in them
And the boom in them;
For the prayers they pray
And the doubts they slay;
For the, do in them
And the true in them;
For the blue skies they bring to us
And the new stars that they strew to us.

THE preacher to-day must be a man of books, of many, many books, and of the Book of books. There never was a time when people read so eagerly. It has become a sort of mania. Go out on the cars and men are buried in their papers. Go down in the morning to work and young and old are absorbed in books and papers. It is the same at night. The libraries are full of reading people. All races, languages, people, experiences, all the interesting thoughts of all the world are sifted by our news service and our book service, and are eagerly consumed every day. We are impatient lest any item of importance escape us. We are cosmopolitan in our interest, and the world is our field.

One of the greatest developments of the decade has been the book review page. It has grown in size and importance until no magazine and no paper of any standing is without its carefully edited literary columns.

Another portent of supreme interest is the great interest that the people are taking in study. True, we have serious cause for alarm over the gum-chewing, movie-going, put-it-all-on-your-back young fry who sneer at the experience of their elders, and shock society with their irreverence, coarseness with all that sort of thing. But taking it on the whole there were never so many in the schools, never so many taking home study courses and night classes and private tuition just to fit themselves for something better. There is a great, deep-seated passion to know, a conviction born of experience, that the world goes to the man or woman who knows. And there are crowds of people going to our churches, and crowds more not going.

Surely here is an opportunity of the greatest importance to the preacher. We would like to take this occasion which is being celebrated throughout America this week, and which is known as Religious Book Week, to press home to the preacher his unexampled facilities for leading the minds of his people into the kingdom of wide horizons and high-vaulted skies. We know of preachers who are constantly intro-

ducing to their congregations great authors and great books. We know that they are contributing to those people something inexpressibly precious. They are enhancing the culture of their people; they are making their people at home in the greatest company known among men. They are conducting them through the ages in a chariot of light. People love books; they love the man who loves books; they respect the preacher who warms the spirit, and who, at the same time, seizes the mind and guides it to the gate of heaven, and intrigues the imagination to "its own inaccessible home."

Too many preachers have used this method to make it necessary to stop and explain. Kelman, Hutton, Ellis, Davies and a host of others who occupy metropolitan pulpits, have filled their churches with their book sermons. To have introduced your people to a good book a week, or twelve a year, is an achievement of the first importance. Imagine the homiletic importance of books such as Tolstoy's "Resurrection" or "Anna Karenina"; Massfield's "Everlasting Mercy"; George Eliot's "Romola"; Dostoyevsky's "Crime and Punishment"; Bojer's "The Power of Life" or Kidd's "The Science of Power"; Barton's "Four Hitherto Unpublished Gospels"; White's "In the Heart of a Fool"; Shorthouse's "John Inglesant"; Drinkwater's "Abraham Lincoln" or Lord Charnwood's "Abraham Lincoln"; Brook's "The Ordeal of Mark Twain"; Babson's "The Fundamentals of Prosperity"; Wells' "Outlines"; Hutton's "The Proposal of Jesus" etc.

You have no doubt followed the little insertions in the GUARDIAN entitled "Tell Them to Read," in which some of the outstanding preachers of America have been telling us what books have been most formative in their thinking and preaching. The services of this department are available at any time to assist you in making selections for your own reading and the reading of your friends. We gladly offer to assist you in making a careful choice of those recent books which will have the greatest value to you in your book service from the pulpit.

A Slight Correction

To Editor of Christian Guardian.
Dear Sir—I have just been reading in the GUARDIAN of March 15th, the letter of appreciation from Miss Jefferis, of Oakville, in which she expresses her gratitude for the purse of gold presented "by the ministers of Toronto." As a matter of fact, the gift was not from the ministers of Toronto, since only two ministers had anything at all to do with it. In presenting the purse on the event of the centennial celebration, I merely remarked "from a few of Mr. Jefferis' friends," and I suppose it was quite natural that Miss Jefferis should assume that the gift was from the ministers.

The money was almost entirely contributed by laymen and women who were only too glad in this way to do honor to our aged veteran.

R. J. D. SIMPSON.



FREE TEST

of Your

LITERARY ABILITY

Send for our "Free Test" and find whether you have the ability to become a successful writer.

THIS TEST WILL REMOVE ALL DOUBT AND WILL COST YOU NOTHING

"SUCCESSFUL AUTHORSHIP" is the title of a fascinating and helpful handbook. We will send this free with the test. Mail this Ad to-day.

Name.....
Address.....

Shaw Correspondence School
44 Bloor St. W. Dept. C. G. Toronto

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Stenched Ears, Thickened Drums, Raging and Ringing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums
"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.
Wilson Ear Drum Co., Incorporated
675 Inter-Southern Bldg. LOUISVILLE, KY

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH CHIME AND PEAL
BELLS
Memorials a Specialty



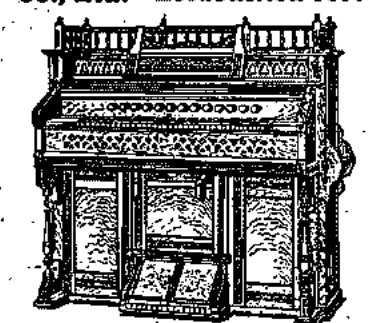
CANADIAN READING FOR YOUR BOY

Canada is flooded with American magazines
80% of the boys' books in many of our bookstores are American.

Will American reading give your lad Canadian ideals? A you satisfied to have his understanding of the Great War coloured by American stories? The new CANADIAN BOY Magazine will give your lad just the kind of reading he wants, and the good Canadian company-in-reading that you wish him to have.

Send for sample copy or subscribe direct. Only \$1.00 a year.
Address—
Q. M. Dept. CANADIAN BOY,
18 Rideau St. OTTAWA.

Ye Olde Firme Heintzman & Co., Ltd.—Established 1850



ESTEY ORGAN \$58.00

Estey, five octave organ, dark walnut case, chapel model, has six sets of reeds and thirteen stops, grand organ and knee swell. Quite suitable for a small church or Sunday school. Estey organs are well and favorably known to musicians all over the world. Extra value \$58

When writing mention
Christian Guardian
HEINTZMAN & Co., Ltd.
193-197 Yonge St., Toronto

Mr. Black's Bible Class

Practical Old World Lessons

WE continue to-day our study in the life of Joash, the good king. One of the first lessons that comes to us is that environment is a mighty factor in the training and development of people. Had Joash been brought up in the home of Athaliah, the daughter of Jezebel, what would have been the possibilities of his becoming the man of character and achievement that he did become? Of course there is a possibility of putting too much stress upon the influence of environment, and there have been many wonderful illustrations of individuals rising above their conditions and surroundings, but in general, it must be admitted that one of the great factors in the life of men and women is the people and conditions of life in the midst of which they live. One of the greatest blessings in the life of Joash was that a rather strange Providence led to his being brought up in the temple rather than in the royal palace.

Joash, brought up in the temple and in an atmosphere of reverence and respect for sacred things showed the influence of his training throughout all his years. We would not expect it to be any other way. The thing was very nearly inevitable. And cannot we say that the thing is still very nearly inevitable? There is a law in this matter that operates with very wonderful regularity. There may be an occasional exception, and yet it is an interesting study to try to account for the exceptions. Sometimes things are not quite what they seem, and occasionally there is a sinister influence at work in conditions that from the outside look quite ideal. Not many men ever escape the influence of their early training and surroundings, though the mere outside cannot always accurately gauge what that influence is.

Joash, brought up in the temple, learned to love the temple and to desire almost above everything else that it should be given its true place in the life of the nation and of the people. It is a great thing, is it not, when familiarity with an individual or an institution only increases our respect and admiration for either him or it. It is not always so, is it? But it ought always to be so in the case of an individual Christian man or woman, and it ought always to be so in the case of an institution as good as the Christian Church. And it is a very serious matter indeed for any one to be responsible for the disappointing of that reasonable expectation that looks for attractive goodness

where it ought to be found. If young people do not grow up with a love for their home, or for their elders, or for the Church, it is a very risky thing to say that all the blame should be laid at the door of those same young people.

Joash desired greatly to help the institution that had so greatly helped him. He was quick and keen to acknowledge his obligation and instant and ready to attempt to pay back what he owed. He felt that he never could do enough for the institution that had done so much for him.

Perhaps the Christian Church has not been all that it might have been, and perhaps some of us have had some reason to be disappointed in it, but after all, has it not done a very great deal for every one of us, if we would only search the whole ground over? The answer comes to such a question as that as we try to think of what the community and the nation might be if there had been no Church with its enlightening and uplifting influence. It is not easy to draw a picture of what it would be like, but does it not come to us at once that the change to such conditions would be a very serious and tragic one.

Joash seeks to help the temple and its worship and service in a most practical sort of way. He didn't merely pray for the Church and for its services and attend them himself, but he realized the obligations of a practical kind that the institution placed him under, and he tried to meet those obligations in an honest and straightforward way. He wasn't one of the group that persists even till to-day whose members are too pious to look upon the Church as a business institution, among other things, that needs to be looked after in a thorough-going business way.

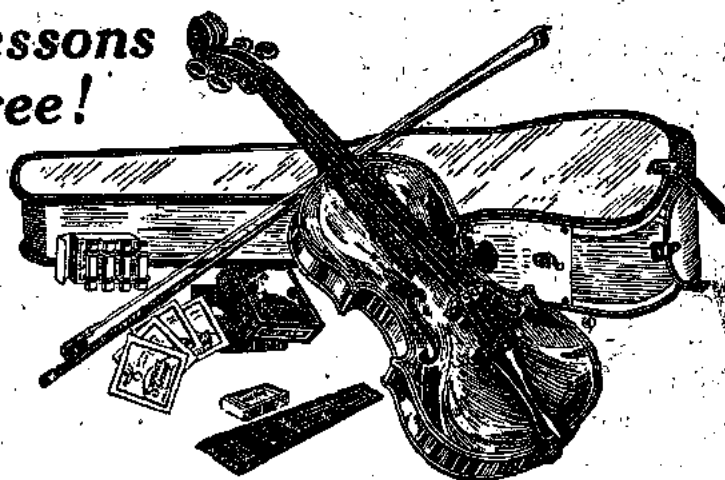
A Christian Pioneer

In the death of Mrs. David Lusk, which occurred on Sunday morning, Feb. 19th, 1922, Grace Church, Saskatoon, lost one of its oldest and most highly respected members. Mrs. Lusk, with her husband, who predeceased her in July 1920, came to the Northwest in the spring of 1889. They at once became actively identified with the Saskatoon mission which had been organized in 1886, and was the only Methodist mission between Qu'Appelle and Prince Albert. To the devotion and perseverance of the pioneer settlers, who, through years of struggle and disappointment were true to the cause of God, the community and Church of to-day owe a debt of deep gratitude. Among these Mr. and Mrs. Lusk had honorable place. Their lives were marked by unswerving faithfulness and unselfish kindness. In the early days of the settlement to many homes invaded by sickness or sorrow they ministered sympathy and practical aid. They loved the Bible and "the means of grace," and sought in all things to adorn "the doctrine of God our Saviour." Many friends in Saskatoon and others in Meaford and Newmarket, Ont., will long cherish loving memories of this godly couple.

International Sunday School Lesson for April 16.—"The Love of Joash for God's House"—2 Kings 12: 7-15. *Golden Text*—Psalm 122: 1. *Home Readings*—Apr. 10. M. 2 Kings 11: 21-12: 8. *The Boy King and God's House.* Apr. 11. T. 2 Kings 12: 9-16. *Giving and Working for God's House.* Apr. 12. W. 2 Chron. 24: 1-14. *The Story Retold.* Apr. 13. T. 1 Sam. 3: 1-10. *Another Boy in God's House.* Apr. 14. F. 2 Sam. 7: 1-13. *David's Love for God's House.* Apr. 15. S. 1 Kings 6: 1-14. *Solomon Builds God's House.* Apr. 16. S. Psalm 84: 1-12. *Longing for God's House.*

A Complete \$20 Violin Outfit for \$10.95

Lessons Free!



Learn to Play at Home in Your Spare Time

The regular price of this splendid violin outfit is \$20. For introductory purposes only, we offer it to you complete for \$10.95. Outfit includes a well made, fine toned, beautifully finished violin; bow; combination tuning pitch pipe, one pipe for each string; rosin; extra set of strings; a neat, strong case, and the new Harris System of Lessons. Outfit will be sent anywhere in Canada, express prepaid, upon receipt of price, \$10.95.

Trial Offer

Because we know the exceptional value offered this complete violin outfit and lessons are sold to you entirely upon approval. If you do not find them all, and more than you expect, return them within ten days, and your money will be promptly refunded.

Take advantage of this opportunity to learn the violin—the King of Musical Instruments—at little cost. Remember, our present price is introductory only. Act at once. Clip and mail the coupon to-day!

Simple Melodies in Ten Weeks

The new Harris lessons will enable any youth or adult, with reasonable application, to play simple melodies within ten weeks. Through print and picture they make every step so clear that you cannot possibly go wrong.

You do not pay for these lessons, they are given free with our \$20 violin outfit which you can now obtain for \$10.95.

THE WILLIAMS & SONS CO.
R.J.S. WILLIAMS LIMITED
145 Yonge St., Toronto, Ont.

Gentlemen:—
Please send me, express prepaid, your complete \$20.00 violin outfit and free complete course of violin lessons for which I enclose \$10.95—your special introductory price. If I find these unsatisfactory and return them within ten days you agree to refund my money in full.

Name.....
Address.....



St. Andrew's College

Toronto Canada
A Residential and Day School FOR BOYS
UPPER SCHOOL, LOWER SCHOOL
Bore prepared for Universities, Royal Military College and Business.
Reopens after Easter, April 19, 1922.
REV. D. BRUCE MACDONALD, M.A., LL.D.
Headmaster
Calendar Sent on Application

NO READY MONEY NEEDED

TO SECURE

VICTOR SAFETY CINEMA

FOR YOUR CHURCH.

Our new selling plan makes it possible to get one of these famous moving picture machines without waiting to raise the money to pay for it. In fact it helps you to get funds.

Write for full information and have a Victor Cinema within a week.

The Victor Safety Cinema is endorsed by Provincial Governments and Underwriters for use without a licensed operator or enclosing booth.

PATHESCOPE OF CANADA, LIMITED
156 King Street, W. Toronto

300 Candle Power

Best Perfect Reading Lamp Known
Safe — Durable — Clean

USED by thousands and without question the finest lamp for home use ever invented. Makes and burns its own gas from common motor gasoline and lights with ordinary matches. No alcohol torch needed.



Coleman Quick-Lite

Gives a brilliant white light of 300 candle power. Small lamps are not so powerful. No wick. No chimney. No oily or sooty cleaning necessary. Handsome design. Made of brass, heavily nickel-plated. Will last a lifetime. Take this advertisement to your dealer. He will gladly get a Quick-Lite for you on approval. Free Book sent on request. Write to Coleman Lamp Co., Ltd. 1607 Coleman Bldg. TORONTO CANADA

Subscription List Now Open

SPRING FESTIVAL

Toronto Oratorio Society
(230 Voices)
DR. EDWARD BROOME, Conductor
Associated with
The Cleveland Orchestra
NICHOLAI SOKOLOFF, Conductor
and
ALICE GENTLE, Soprano
of Metropolitan, Chicago and Scotti Opera Companies.

THREE CONCERTS

In Massey Hall
APRIL 24th and 25th
Orchestral Matinee Tuesday, April 25th.
Seats \$2.50, \$2.00, \$1.50, \$1.00
Subscription lists with members of the Choir and at Massey Hall. Subscriptions may be mailed direct to A. F. Gay, Massey Hall.
LISTS CLOSE APRIL 11TH.

About Saskatchewan

GUARDIAN STAFF CORRESPONDENCE

AT a recent meeting of the Presbytery of Regina the new scheme for the calling and settlement of Presbyterian ministers was explained and expounded. This scheme was adopted by the Synod of Saskatchewan meeting at Moose Jaw in November last. In these days, when Methodist and Presbyterian interests in the prairie provinces are so interlocked, surely no apology is needed for describing in this letter a departure on the part of our Presbyterian friends so radical and far-reaching.

One of the advocates of this new scheme, the Rev. D. M. Buchanan, of Tugaskie, described the need for a better plan of handling vacant Presbyterian charges in the west. The frequency of vacancies, the length of distances ministers had to travel "to candidate" and the necessity of prompt settlement of union charges—all testified to the need. It is also no secret that Presbyterian ministers are becoming increasingly restive under the "preaching competition" so prevalent in the past. This is now felt to be degrading to the dignity of the Gospel, though dear to certain classes of the laity as a democratic form of selection. But when, as has happened, a congregation has heard as many as six or eight men and then has been no nearer a selection than at first, the weaknesses of such democratic selection may be reckoned obvious. Certain important churches, notably St. Andrew's, Moose Jaw, have recently called men without preliminary hearing and others have heard a man with or without a call in view and selected him without hearing others in competition. These changes have paved the way for the larger change indicated in this new settlement scheme.

The new Saskatchewan scheme means the appointment of five members for the Province as "An Advisory Committee on the Supply and Settlement of Vacant Charges," whose duty it shall be to "supply needed information to the presbyteries within the bounds of the Synod (Conference) in regard to ministers available for a call and to deal with matters referred to it pertaining to the calling and settlement of ministers." Two out of five of these members shall be elders, so our Presbyterian friends settle at the outset the question of laymen and the Stationing Committee!

To back up the work of these five Synodical members there shall be a committee of three in each Presbytery (District Meeting), one of whom must be an elder. Congregations in the Presbytery, falling vacant, come under the care of that smaller committee. The Synodical committee stands ready to help the Presbytery committee with advice as to men available and so on. The vacant charges have the right to state their wishes to the committee and any minister or congregation desiring a change may approach the committee for help, which committee is then empowered to investigate and act. In order to "avoid all competitive preaching before the congregation" the committee appoints only one man at a time to appear before a congregation and asks the judgment of the congregation on its willingness to call

this man before sending another. Each man, as he is rejected, falls out of candidacy, so he cannot be kept waiting for weeks or months worrying about his fate.

This new scheme has naturally aroused much interest in the province and beyond it, and is bound to modify Presbyterian procedure on this important matter. We think it is largely agreed that it is an improvement on previous procedure, though details are criticized. It is, as yet, only in the experimental stage and will be tested in working. Methodists, who are inclined sometimes to criticize their own stationing committee, will watch the development with sympathetic interest.

Illness of Dr. Andrews

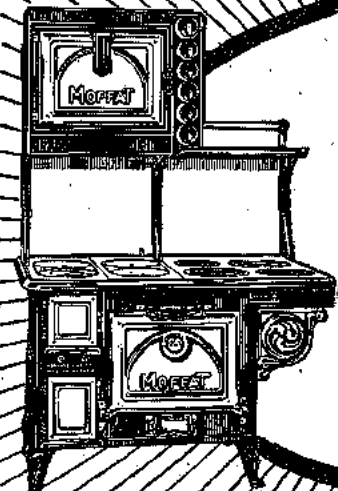
Ministers and laymen throughout the province have heard with profound sorrow of the serious illness of Rev. Dr. W. W. Andrews, former principal of Regina College and a leader in all good works in our Conference and the province generally. Dr. Andrews had been ailing for some time, but his trouble has recently been diagnosed as cancer of the stomach. What that may mean we all know. On the other hand, mistakes are often made and we all hope the worthy doctor may yet have some years of life before him to do some things he wishes to accomplish. Dr. Andrews is one of those serviceable men the world of to-day needs—men with broad minds, lofty ideals, wide vision and the passion to serve. His fine spirit on many difficult occasions has endeared him to Saskatchewan ministers of all shades of thought. We will all give him our kindly thought and a place in our prayers in his trial.

Men and Affairs

February in Saskatchewan was a most trying month for church work. Men on rural circuits who kept up country appointments all through and had congregations worth while were fortunate. The mean temperature, according to *Saskatoon Star*, was 8 degrees below zero, a mighty mean temperature at that, as the newspaper remarked. The men who faithfully drive 30 miles or so each Sunday on such days as we had in February deserve well of the Church. The correspondent, whose own drive is now much less, has often thought that. Until recently, he knew all about its trials.

Grenfell Methodist Church had a most successful song service on Sunday, Feb. 26th. An ambitious musical programme, including selections from some of the great oratorios, was given by the choir. Among the soloists were Mr. and Mrs. Royston, Mr. E. T. Claxton and Miss V. Black. Rev. Warren Rothwell, the minister, preached. The choir is to be congratulated on its enterprise in giving such fine music to the fortunate congregation.

Rev. J. Holmes Toole, M.A., gave the annual College Anniversary sermon at Metropolitan Church, Regina, recently. The students of Regina College attended in a body and heard an appropriate and inspiring sermon from the President of the Conference. Dr. E. W. Stapleford and the professors of Regina College also took part in the service.



Moffat's Combination

Here is the last word in combination—coal and electric—ranges. We build nothing else but ranges and water heaters and our lines are the models from which others try to build. Write for booklet to Moffats, Limited, Weston, Ontario.

MOFFATS ELECTRIC RANGES

BETTER CHURCH BULLETINS

mean better attendance

SETTING up a church announcement is but a matter of a few moments with a Form-A-Sign Bulletin. And the result is incomparably superior—a clear visible sign that has the proper strength, dignity and refinement.

The frame is of metal, black enamelled. A glass door keeps the sign clean and weathertight.

Individual metal letters—clean sharp white letters on black background—are set up on bars in any arrangement desired.

Isn't this the sign your church needs? The low cost makes it no problem at all for any individual member, class, or society or the congregation as a whole to provide one.



FORM-A-SIGN

Bulletins are:

Permanent	Weatherproof
Dignified	Quickly Changed

Armstrong Bros. & Frank - Midland, Ont.

A Summer Cruise around the Mediterranean

By Specially Chartered
Cunard-Anchor New Steamship

"TUSCANIA"

Leaving New York, July 6, 1922

Full Particulars on Request

Thos. Cook & Son

Bank of Hamilton Building

65 Yonge St. Toronto
Telephone, Main 3023-4

40th WITHROW TOUR

Oldest and highest grade Canadian Tours.
JUNE 27—EMPRESS of SCOTLAND—
De LUXE TOUR.
JUNE 30—MONTCALM—Popular Tour
Send for BOOKLET. Phone Hillcrest 6196.
F. WITHROW, B.A.
20 Wychwood Park Toronto

SHOE COMFORT

Let your next pair of shoes be a DR. A. REED
CUSHION SOLE. They make walking easy
H. & C. BLACHFORD, LTD., 286 Yonge St.

CLIFTON SPRINGS SANITARIUM TRAINING SCHOOL FOR NURSES

27th year CLIFTON SPRINGS, N. Y.

Offers a three years' course of General Hospital Training with affiliation with the New York Nursery and Child's Hospital, New York City, for Pediatrics and Obstetrics. The course includes besides general Medical and Surgical training, hydrotherapy, electrotherapy, massage, occupational therapy, laboratory technique, special dietetic instruction in the modern study and treatment of nutritional disorders, and doctor's office work.

Next class admitted September 1st.

The School Prospectus will be mailed on application addressed to the Superintendent.

NEW VICTOR MODEL LANTERN

EQUIPPED with the latest type 600 watt monoplan electric lamp, this lantern is perfectly safe to operate on any 110 volt. current without extra wiring. Fitted with high grade Precision objective, it will give a splendid picture well illuminated and clearly defined all over.

Price \$65.00

We claim that this is the best value for the money on the market to-day

We have the most varied stock of Lantern Slides on rental ever carried in Canada.

Description Circular on Application

Art Photography Department

THE METHODIST BOOK AND PUBLISHING HOUSE

TORONTO - - - - - ONTARIO

Rev. John Lewis, of Wesley Church, Regina, and Mrs. Lewis are leaving soon for a trip to England. Prior to their departure they have been the recipients of several gifts. Mrs. Lewis was presented with a wrist watch by the ladies of Wesley Church congregation and Mr. Lewis, past-master of the Pioneer Orange Lodge of Regina, was given an address and a travelling bag by the lodge. The correspondent wishes them a safe journey, a pleasant holiday and everything.

Rev. J. Smith-Windsor, of Indian Head, recently addressed the local boys on the subject, "The Ministry as a Vocation." We wonder how much we ministers do commend the ministry to our young folk as a sphere of usefulness?

The report of the Saskatchewan Religious Education Council shows a record of good work. Rev. C. W. De Mille is the general secretary for the present year. Rev. J. W. Little, the Presbyterian field secretary, has removed to Winnipeg to assume work there for his church. Rev. P. C. Reed has been added to the staff as the Baptist representative. Mr. H. S. Dimock has moved his office as Boys' Work secretary to the same office. Miss Jessie Maxwell, who does excellent work in the girls' section, stays on the job. Institutes and conventions have been held during the year. The attendance at eighty-three institutes and seventeen district conventions is said to have totalled over 5,000. The provincial convention, advertised for Moose Jaw this month, has been postponed until the fall. The emphasizing of extension work has resulted in eighty-two new schools being established and many lapsed ones were revived. The value of all is beyond compute.

We are conscious of the fact that there are many shy and shrinking men in the Conference whose work, whilst it may deserve it, never gets mention. Don't blame the correspondent. He searches all the city dailies and any country ones he sees, for items about the work, but must necessarily depend mainly upon the ministers themselves. He knows absolutely no favor or partiality and will gladly report any news that is news from any quarter whatsoever. If you know of any man doing good work meriting mention, or succeeding in any unusual method of church work or any usual method being used with unusual success, drop us the particulars. We always like to receive from one minister good news about another's work, but do not get as much of that as we would like. Also, if anything in your own work would help another, let us hear about it. We have always tried to make this letter practically useful and suggestive. We thank correspondents who do help with news—the letter is not always what we could wish. It is the best we can make with the material at our command. We confess we are not always impressed with the kind of news that is sheer "boost". If some smile at that sometimes, remember you might smile more if you saw some letters whose contents do not appear in print just as they are written. The upshot of all this is, will you help us to find out men who are doing worth-while work and blush to make it known themselves. Thanks!

H. D. R.

Craik, Sask., March 14.

A Remarkable Table of Dividends

NEXT to growing the grain, flour milling is the most natural of all Canadian industries. Yet strangely enough this industry has not had the growth in Canada that its merits deserve, or that the amazing profits in it should have stimulated. For example: The following is a table of the Dividends paid by the various Canadian Milling Companies in the past few years. These Dividends in most cases were only paid after setting aside substantial reserves out of earnings.

RECORDS OF DIVIDENDS

(Taken from the Annual Financial Review, 1921 Edition)

The Ogilvie Flour Mills Company, Limited
Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividends.....	10 1/4% and 15%
1918 Cash Dividends.....	12% and 15%
1919 Cash Dividends.....	12% and 15%
1920 Cash Dividends.....	12% and 10%

Lake of the Woods Milling Company, Limited
Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividend.....	8%
1918 Cash Dividend.....	10 1/4% and 2 Bonuses of 2 1/2% each
1919 Cash Dividend.....	12%
1920 Cash Dividend.....	12% and 25% Bonus

Maple Leaf Milling Company, Limited
Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1917 Cash Dividends.....	10% and 11 1/4%
1918 Cash Dividends.....	10% and 14%
1919 Cash Dividends.....	12%
1920 Cash Dividends.....	12%
1921 Cash Dividends.....	12%

The Maple Leaf Common Shares above referred to were given as a bonus with the Preferred Shares when they were placed on the market. The present market value of the Common Stock is \$115 per share.

Western Canada Flour Mills Co., Limited

Common Stock Dividend

1918 Cash Dividends....	8% and 2% and 10% in Victory Bonds
1919 Cash Dividends....	8% and 2% and 10% in Victory Bonds
1920 Cash Dividends....	8% and 2% and 15% in Stock

International Milling Company, Limited
Preferred Shares 7% per annum regularly paid.

Common Stock Dividend

1914 Cash Dividend....	28% Stock Dividend 40%
1915 Cash Dividend....	30% Stock Dividend 20%
1916 Cash Dividend....	31% of which \$40,000 was invested in Common Stock
1917 Cash Dividend....	47% of which \$250,000 was invested in Common Stock
1918 Cash Dividend....	40% of which \$275,000 was invested in Common Stock
1919 Cash Dividend....	16%
1920 Cash Dividend....	16% and 30% Common Stock.

We are offering for immediate subscription the 3% Sinking Fund Cumulative Preference Shares of the Copeland Flour Mills, Limited, at 100, carrying a bonus of 30% in Common Stock.


We believe that these Common Shares should, in course of time, earn dividends equal to the Common Shares of the Maple Leaf or any other Canadian Milling Company—a portion of the Maple Leaf Shares were originally given as a bonus.

One-half of this issue has already been sold.

Indications are that it will be quickly over-subscribed.

We recommend, therefore, that you make immediate application for shares or for a complete prospectus.

BANKERS BOND COMPANY
44 King St. West LIMITED TORONTO



4%

interest

paid on
deposits

One dollar opens an
account—subject to
cheque withdrawal

**CENTRAL
CANADA
LOAN AND SAVINGS
COMPANY**
King & Victoria Sts. Toronto
EST 1884

**ELLIOTT
Business College**

YONGE AND CHARLES STS., TORONTO

Is strictly first-class in all departments and unexcelled in the Dominion. Students assisted to obtain employment. Enter any time. Write for handsome Catalogue.

W. J. Elliott Principal

**WESTERN
ASSURANCE COMPANY**

Incorporated 1851
Fire, Marine, Automobile, Explosion,
Riots, Civil Commotions and Strikes.
HEAD OFFICE: TORONTO
Assets over - - \$7,900,000.00
Losses paid since organization
of Company, over \$81,300,000.00
W. B. MEIKLE, President and General Manager

The Two Supreme Reasons

Advocates of life insurance have advanced all manner of arguments in its favor, but after all the "Two Supreme Reasons" are—and ever will be—the wife and child. If there is more than one child in the household each little brother or sister constitutes one more "reason" for adequate insurance.

Doubtless you carry insurance, but is your household sufficiently protected?

Let us send you our booklet, "Guaranteed Annuities—the Greatest Thing in the World of Insurance."

**The MUTUAL LIFE
of Canada**
WATERLOO, ONTARIO

Liquor Prescriptions

By HUGH DOBSON

THE Saskatchewan Liquor Commission, working under the Saskatchewan Temperance Act of 1920, has a splendid showing to its credit in the control of the medical use of alcoholic liquors and the abatement of the "prescription evil." This is all the more commendable because it has been secured with a minimum of friction and a high degree of co-operation on the part of druggists and of the medical fraternity. Not the least of the elements of success in the achievement has been the publicity given to what was happening, and the publication monthly of the records of the month. This has stopped the tendency to vague rumor and exaggeration, characteristic of the people these days, when facts are not forthcoming.

The Commission was inaugurated on December 15th, 1920. During the six weeks prior to December 15th, 1920, 39,378 prescriptions were written; following December 15th, 1920, 13,866 prescriptions were written; from December 15th, 1921, to Jan. 31st, 1922, 12,199 prescriptions were written.

Before the 1920 Act went into effect the quantity prescribable was unlimited. Since December 15th, 1920, the law fixes a definite limit. It will be seen that the number has been lowered in a year to less than one-third. A careful study of the record of amounts prescribed shows that the quantity has been cut down to less than quarter what it was a year ago.

A record of the total number of prescriptions issued for the province will be interesting. There are slightly over six hundred doctors in the province.

January	1921	11,588
February	"	6,902
March	"	10,579
April	"	11,827
May	"	10,652
June	"	9,026
July	"	8,998
August	"	9,080
September	"	9,907
October	"	11,072
November	"	9,601
December	"	10,146
January	1922	7,126

The amount of liquor prescribed monthly for the whole province and used for compounding purposes, for medicinal purposes, for sacramental uses, for manufactures and for educational institutions, all together averages about one gallon of spirits, one quart of wine, and one gallon and a half of malt liquors for every one thousand of population; in other words about seven quarts of liquor for every one thousand people once a month for all purposes for which the sale of liquor or its importation is legitimate.

During the month of January, 1922, none of the six hundred physicians wrote more than one hundred prescriptions and four hundred and twenty-eight wrote less than twenty-five for the month. Regina medical fraternity has the best score. The sixty physicians of Regina average less than six prescriptions per month, while some months they have averaged less than five each per month. Twenty physicians of Regina, among whom are some of our most noted men with the largest practices, never issue a prescription of liquor for in-

ternal use. Apparently there is real headway being made along these lines.

Appropos of this question, the *Journal of the American Medical Association* during 1921 has been making some careful enquiry as to the recognized therapeutic value of alcoholic liquors. A majority of the physicians of nineteen states did not regard beer, wine, whiskey, nor brandy as necessary therapeutic agents in the practice of medicine. About four-fifths of the physicians declared there were no instances in their practices where suffering or death had resulted from enforcement of prohibition laws.

TELL THE PEOPLE

and watch for the monthly published reports of the Commission. Clip them out and file for reference.

At the Capital

(Continued from page 15)

order to do this it should not be necessary to wreck the consolidation of the Government railways. A fair proportion of the supplies of the National Railways should be purchased down by the sea; but all the principles of economy should not be thrown to the winds in doing so. These are problems to be worked out in practice; and there should be fair play for all parts of the Dominion.

The process of lopping away the platform of the Government has already been begun. The particular plank which has disappeared is that of the cash bonus for the returned soldiers. There is nothing very sad-debating or surprising in this disappearance. What the Grits are to blame for is, not dropping the plank overboard, but putting it into the platform in the first place.

It would be very bad public policy at the present time to carry out this particular pledge and to pile cash bonuses of hundreds of millions upon the already too heavy financial burdens of the people. The Premier did, however, deserve some castigation on the subject. He has been rather too light in his treatment of pre-election pledges and pre-election literature this session. His advice to the leader of the Opposition—that he should not take too seriously much of the campaign literature that was issued on any side—is rather cynical for a new Premier.

The lopping off of the cash bonus plank was accompanied by a debate which was quite tiresome. As a mere matter of party tactics it may be questionable whether it is wise to advertise the fact that your opponents have a majority of 120. But leaving that to one side, it is hardly doubtful that the debate was very much waste of time. The best speech made in it was that of Mr. E. J. Sexsmith, of Lennox and Addington, Progressive. He asked two brief questions designed to bring out the fact that the issue of the cash bonus was not raised at all by the Opposition; and then he sat down with the remark: "Then we have lost three hours and a half."

—Miss Partington—"Do you know those two lovely poems—what is the name of 'em?—oh! Shelley's 'Skylark' and Celia Thaxter's 'Little Sandpaper and P'—Exchange.

Victory Bonds

ALL MATURITIES IN BLOCKS
OR SMALL AMOUNTS BOUGHT
AND SOLD

Our Victory Loan Departments and various Offices are prepared to give investors prompt service.

A. E. AMES & CO.

Union Bank Building - - Toronto
Transportation Building Montreal
74 Broadway - - New York
Harris Trust Building - - Chicago
Belmont House - - Victoria, B. C.

Members Toronto and Montreal
Stock Exchanges

Investment Securities Established 1889

 **ASSETS OVER
\$95,000,000**
Eagle Star and
British Dominions Insurance Co., Limited
Of London, England
Head Office for Canada: TORONTO
J. A. RIDDELL, Manager
E. C. G. JOHNSON, Asst. Manager
Classes of Insurance Written: Fire
Marine, Automobile and Rail.
AGENTS WANTED

BERKINSHAW & COLLIER

Tailors Established 1885
Suits, Overcoats, Trousers, etc.
Reasonable Prices
316 YONGE STREET - TORONTO

Man's Greatest Ally

is a good Insurance Policy. It removes the haunting fear of failure to provide against death or old age. For a comparatively small sum it gives instant right to a much greater sum if death should intervene. It increases in value every day reaching a guaranteed, irreducible amount, if he lives beyond its term of years. In the meantime its loaning value provides a ready source to meet emergencies.

There are Great-West Policies to meet many varied needs.

**THE GREAT-WEST
LIFE ASSURANCE CO.**
DEPT. "B"
Head Office - - Winnipeg

Hamilton Conference Partial Agenda

The twenty-eighth session of the Hamilton Conference of the Methodist Church will be held in St. Paul Street Church, St. Catharines. Rev. R. D. Hamilton, Burlington, President; Rev. Robert Keefer, Hamilton, Secretary.

The Stationing Committee will meet in Welland Avenue Church, Monday, May 29th, at 2 p.m.

The Statistical Secretaries will meet on Tuesday, May 30th, at 2 p.m., in the primary room of the conference church.

The Conference Treasurers will meet the Financial Secretaries on Wednesday, May 31st, at 11 a.m., in the board room of the conference church.

The Committee on Probationers' Record of Standing will meet on Tuesday, May 30th, at 5 p.m., in the Stationing Committee-room.

The Commission on Circuit Boundaries and Co-operation will meet on Wednesday, May 31st, at 7 p.m., in No. 5 class-room of the conference church.

The Religious Education Committee will meet on Tuesday, May 30th, at 2 p.m., in No. 8 class-room of the conference church.

The devotional exercises will be conducted by the President and the musical director, Rev. S. Edwards.

LAY DELEGATES' ASSOCIATION.

All sessions, excepting the banquet, will be held in Welland Avenue Church.

Wednesday, May 31st.

2 p.m.—Devotional exercises, conducted by the President, Inspector Denyes, of Milton.

2.30 p.m.—Address by Rev. C. F. Logan, B.A., "The value of the Commonplace."

3 p.m.—Report of Evangelistic Committee, Mr. J. J. Prichard, Harrison.

4 p.m.—In Memoriam, Past President George Wedlake. Address by Mr. J. W. Shipperson, Brantford.

4.15 p.m.—General Business. Missionary Session.

8 p.m.—Devotional exercises, conducted by the Missionary Committee.

8.15 p.m.—Address by R. W. Treleven, Esq.

8.45 p.m.—Address by Rev. A. T. Wilkinson, B.A., missionary on furlough from Japan.

Thursday, June 1st.

9 a.m.—Devotional exercises, Mr. John Taylor.

9.30 a.m.—Address by Inspector Denyes.

10 a.m.—Report of Resolution Committee, and General Conference Legislation Committee, by E. H. Cleaver, K.C.

5.30 p.m.—Annual banquet in the Armories. Address by Rev. George E. Gullen, B.A., B.D., pastor of West Grand Boulevard Methodist Episcopal Church, Detroit, Mich. Subject: "The Promise of Tomorrow."

MINISTERIAL SESSION

Wednesday, May 31st.

2 p.m.—Roll call and Conference business.

4 p.m.—Jubilee addresses by Revs. J. T. Smith, Joseph Philip, M.A., B.D., Thos. R. Fydel, Thos. Grandy, Charles R. Morrow, Thos. Gee.

Thursday, June 1st.

8.45 a.m.—Worship.

9 a.m.—Annual Meeting of Theological Union. Lecture by Rev. D. E. Martin, Ph.D., on "The Book of Job."

GENERAL SESSION

Thursday, June 1st.

2 p.m.—Roll call, elections, Conference business, Greetings from the city and the Ministerial Association.

8 p.m.—Missionary Anniversary. Addresses by Rev. M. P. Smith, B.A., of West China, and Rev. C. E. Manning, General Secretary of Home Missions.

Friday, June 2nd.

9 a.m.—Worship. Address by Bishop Quayle, of the Methodist Episcopal Church, Chicago, Ill. Conference business.

2 p.m.—Reports from Departmental representatives.

8 p.m.—Election of General Conference delegates.

8 p.m.—Reception of Probationers into full connection; Resolution moved by the Secretary of Conference. Address by Bishop Quayle.

Saturday, June 3rd.

9 a.m.—Worship. Address by Bishop Quayle.

8 p.m.—The Stationing Committee will meet to receive delegations.

8 p.m.—Bishop Quayle will lecture on "Hamlet."

Sunday, June 4th.

St. Paul Street Methodist Church. 9.30 a.m.—Conference Love Feast, led by Rev. Geo. Clark, Ph.D.

11 a.m.—Ordination sermon by Bishop Quayle, followed by the ordination service, conducted by the President.

3 p.m.—Sunday-school addresses by Rev. J. W. Baird, B.A., and Mr. Fred. W. Thompson.

4 p.m.—Evangelism and Social Service. Address by Rev. T. Albert Moore, D.D.

7 p.m.—Rev. James E. Hughson, D.D., followed by the Sacrament of the Lord's Supper.

Welland Avenue Methodist Church. 11 a.m.—Rev. W. H. Harvey, B.A.

8 p.m.—Rev. Wray R. Davidson, B.A.; Mr. H. P. Moore.

7 p.m.—Rev. W. E. Prescott, B.A. Memorial Methodist Church. 11 a.m.—Rev. H. Mousliger.

8 p.m.—Mr. C. R. Bilger, Rev. I. M. Meyer.

7 p.m.—Rev. H. A. Graham, B.A.

Therold Methodist Church. 11 a.m.—Rev. Alfred E. Marshall, B.A.

7 p.m.—Rev. S. L. Wallis, Barton. Merrittton Methodist Church. 11 a.m.—Rev. Arthur N. Cooper, B.A.

3 p.m.—Rev. F. J. Fydel, B.A. 7 p.m.—Rev. Asher F. Latter. Grantham Methodist Church. 2.30 p.m.—Rev. Henry Brand.

Knox Presbyterian Church. 11 a.m.—Rev. Richard D. Peever, D.D.

7 p.m.—Rev. G. K. Bradshaw, B.A. First Presbyterian Church. 11 a.m.—Rev. Henry Irvine.

Haynes Avenue Presbyterian Church. 7 p.m.—Rev. Thos. H. Bole, B.A.

Merrittton Presbyterian Church. 7 p.m.—Rev. Robert H. Rogers.

Monday, June 5th. 8.45 a.m.—Worship. Conference business.

2.30 p.m.—Representatives from the Women's, Missionary and Deaconess Societies.

4 p.m.—Memorial Service. 8 p.m.—Religious Education Anniversary.

Rev. T. B. Edmunds, President of Conference Epworth League, Chairman. Addresses by Rev. Archer Wallace, B.A., assistant editor of Sunday-school publications, and Rev. George A. King, B.A.

Tuesday, June 6th. 8.45 a.m.—Worship. Conference business.

Arrangements have been made with the Canadian Passenger Association for reduced railway fares. All delegates and visitors to Conference are requested to purchase a single ticket to St. Catharines, and procure from the railway agent at the starting point a standard certificate, which will be validated at Conference by a special agent, and entitle the purchaser to return for one-half of the regular fare. Twenty-five cents will be charged by the agent for validating the certificate. One hundred and fifty must present standard certificates in order to obtain this reduced fare. No certificate will be accepted from points where the regular round trip first-class adult fare is less than seventy-five cents. Tickets and certificates may be issued from May 25th, good to return up to and including June 8th.

All ministers, probationers and lay delegates will be provided with billets on the Harvard plan—bed and breakfast—by making application to Rev. H. L. Merner, 15 Wiley St., St. Catharines.

The Late Mrs. Higgs

Lizzie Estella Higgs, wife of Rev. Wm. Higgs, of Madoc, was born at Frankford, April 16, 1871, died February 21, 1922. She was the daughter of Thomas and Mary Foster, inheriting from them a rich legacy of spiritual influence. She joined the church at twelve years of age, and from that hour her beautiful Christian character began to manifest itself. She became a worker in the Sunday school and Epworth League and for eight years was organist at Frankford Church. After her marriage she and her husband labored together on various circuits in the Bay of Quinte Conference, and on every circuit the people loved her because of her uniform cheerfulness, tact, depth of sympathy, devotion to her work and eager interest in every good cause in the church and community. She has been a capable and unselfish helpmate to her husband, in every good work. Her home was a centre of gracious hospitality. The men of the ministry especially felt the warmth of her welcome. Five children were born in the home, four of whom survive, upon whom she lavished, while living, all the attention and care of a loving mother's heart. Their welfare was her first and last thought. In the providence of God, Mrs. Higgs was called to be made perfect through suffering, and after five months of pain and distress entered into rest.

Her funeral was largely attended in the village of Frankford by the friends of early days, many of the ministers of the Conference and representatives of various circuits where she had lived.

The President of Conference, Wesley Elliott, conducted the service. Feeling and fitting addresses were delivered by Revs. H. B. Kenny, A. H. Foster and the President. Each spoke of the noble Christian character and unselfish life of the deceased, spent for the church, the community and the home.

PURITY

"SALADA"

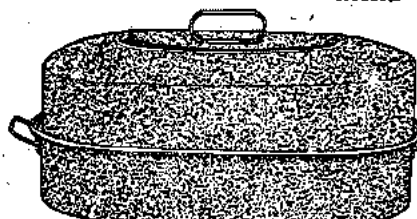
Is the Essence of all That is Best
in Tea

"To Taste is to Believe"

8377

McClary's

*enameled
cooking
utensils*



Roaster

"The
Clean
Ware"

"Made by McClary's in London town,
The big stove firm of much renown."

Lasting—because they are
not affected by heat or fruit
acids—get McClary's.

At All Good Stores

Trade Mark

McClary's

Registered

43



A Big Bar

A full-size, full-weight, solid bar
of good soap is "SURPRISE."
Best for any and all household use.

125



The Same Happy Relationship

Remember the many quiet chats you had over the dinners she used to enjoy so much! How many times have you taken her out to dinner lately? Make her eyes sparkle and her cheeks burn in the old familiar way. Give her the joy of an ever attentive husband. Live again those happy days in the same surroundings.

SPECIAL ATTENTION GIVEN TO WOMEN AND CHILDREN

THE WALKER HOUSE "The House of Plenty" **TORONTO**

still provides the delicious repast of yesterday. Geo. Wright & Co., Proprietors.

American Plan

European Plan if Desired

IS CONCENTRATED BEEF



Prosperity's Corner Stone

THE first deposit in your bank account is the corner stone of your prosperity, and by regularly and systematically adding to your savings a substantial reserve is steadily built and a future of comfort and independence assured. Lay the corner stone of your prosperity now by opening a savings account at our nearest branch.

THE DOMINION BANK

ESTABLISHED 1871

BRANCHES AND CORRESPONDENTS THROUGHOUT CANADA.

VICKERMAN'S



COCK OF THE NORTH

BLUE
SERGE

Wear and Color
Guaranteed

94 B. VICKERMAN & SONS, LTD. 94

Nisbet & Auld Ltd. - Toronto, Ont.

Don't wait for Mrs. Williams

"Mrs. Williams is going to Toronto next week," suggested Miss Forster. "She can buy those things for us while she's there."

Any suggestions like this ever made in your Ladies' Aid, or Mission Band, or League? Sometimes it's very convenient to have a member going to the city who will look after your special wants.

But you don't need to wait for a Mrs. Williams.

The Guardian's new Purchasing Service will give you quite the same convenience—better sometimes since we are already closely in touch with the best shops and because we are in Toronto all the time.

LET US HELP YOU WITH YOUR BUYING

The Christian Guardian

WESLEY BUILDINGS - TORONTO

The Enchanted Orphan

(Continued from page 9)

whose lightning decisions were the wonder of her family. "Why not indeed!"

That party of Meg's was the talk of Humford, for, after all, a small city is only a large town. It went down in the annals of the "Beechwood Home" as an event which made Cinderella's Ball seem poor and tawdry in comparison. The delightful games and the magic lantern show, the supper that beggared description, and a pie, the like of which was never seen on land or sea, from whose mysterious rim there dangled fifty-one ribbons which when pulled drew forth as many Easter gifts of various kinds to become the property of fifty-one enchanted orphans.

When the last guest had departed and Mrs. Sudds and the Misses Grace had cleared a path through the resultant confusion, the three sisters sat down in the sitting-room to draw a long breath after the most exciting experience of their lives.

"Had we better tell her now," wondered Miss Olivia, "and make it the perfect end of a perfect day?"

"I would think so," advised Miss Marian. "An overdose of joy never hurts anyone. Here she is anyway."

A small night-gowned figure had entered, ostentatiously displaying a tiny silver wrist-watch. "I just had to come in to thank you all over again, but it's too big thanks to say—I'll just have to live it."

"Never mind, my dear," said Miss Olivia, drawing the delighted child down on her knee. "But there is something really important that we want to tell you. We are losing our sister, Miss Marian."

"She's not sick," cried the startled Meg, gazing at Miss Marian's glowing face. "Ah, I know; she's going to marry the professor that came to call one evening in his bedroom slippers."

"The very man," murmured Marian. "He is badly in need of someone to look after him. But when it comes to a choice between John Greig and Aunt Mayhew's money, I prefer John, especially when it has taken him twenty years to propose. However, he has wakened up with a vengeance at last."

"And so, my dear, continued Miss Olivia, "we are going to adopt you as our little new sister, and give you the very best education and treat you as our very own."

There was silence for a moment in the softly-lighted sitting-room. Meg had run out of thanks. She hid her face on Miss Olivia's black satin shoulder and lay perfectly still. Then suddenly she sat up, her great blue eyes shining with a wonderful light.

"You said Easter meant 'Hope,' Miss Olivia? Well, all I hope is that I'll grow up to be just like you and pass my good things on to other people. And, oh, I can't believe it—I'm not an orphan any longer! I've got folks—I belong."

The Late Mrs. Riggsby

On Jan. 14th, 1922, there passed to the heavenly land, from the home of her niece, Mrs. Frank White, London, where she was most tenderly cared for during the few weeks of her last sickness, one of the sweetest spirits, in the person of Cynthia Pettit, wife of the Rev. Walter Riggsby, daughter of John and Eliza Pettit of Winona, in the township of Saltfleet, Wentworth. Born of pious

parents and nurtured in the spirit and principles of the Christian religion, she early experienced saving grace and became identified with the old Fifty Church on the Grimsby circuit, and she continued a faithful member to the end of her earthly pilgrimage. Her life in the several parsonages where Bro. Riggsby was stationed, which were Blyth, Kincardine, Parkhill and several years on Sarnia mission, was an earnest expression of loving-kindness and good work, and on all these circuits her name is greatly revered. The W.M.S. and other departments of church work received the full measure of her time and strength. In social relations she was a most sympathetic and faithful friend. An ardent lover of nature in its tenderest moods, she found much happiness in the ministry of flowers, which she exercised freely. From the beginning of her last illness she felt that she could not recover and resigned herself entirely to the will of God, and sweetly fell asleep in Jesus, and is deeply mourned by her sorrowing husband and many friends. The funeral service was conducted by Rev. Capt. Garbutt, pastor of Dundas St. Church, assisted by Revs. J. E. Hunter and Dewey. Interment was made in Mount Pleasant Cemetery, London.

Our Manitoba Letter

(Continued from page 10)

Fort William

Fort William observed its thirty-seventh anniversary on the same date as the above. The pastor, Rev. G. S. Glendinnen, exchanged pulpits with Rev. Mr. Reid for the special morning services. The following brief sketch of Fort William Methodism will be of general interest:

Thirty-six years ago services were begun in Fort William by Revs. Thompson Ferrier and J. H. Stevenson. This was in the year following the Union, by which four Methodist denominations were merged into one. The conference of 1889 appointed Rev. Joshua Dyke, B.D., here, and in December, 1890, the congregation was formally organized. In August, 1891, the first services in a new church building were held, and a month later the church was dedicated. The cost of the building was \$5,000. There were but 40 church members, and a Sunday school numbering 66. A larger structure was erected on the same site in 1900, which in its turn was found too small, and the present Wesley Church was opened for worship on February 20th, 1910, during the pastorate of Rev. Hiram Hull.

The anniversary concert was held Tuesday, March 7th. The offerings for the occasion were generous, and the work generally is promising. Rev. Joshua Dyke, who resides at Fort William, gave some interesting reminiscences of early days. E. R. Gavin voiced the anniversary message from the laymen. The Chairman of the District, Mr. Reid, and Rev. W. E. Egan, of Westport, conveyed greetings. The choir did fine service on Sunday under the charge of Mr. Close, the newly-appointed musical director. Many happy returns to Fort William!

Rev. F. C. Middleton and family sail from Australia April 22nd. He will be available for special supply work from May 28th till the new Conference year. His address will be Neepawa, Manitoba.

Other interesting data will have to be laid over for another "letter."

R. O. A.

High Bluff, March 18th.

N THE NORTHWAY STORE

Style, Quality
and Price
are emphasized
in these

New Suits
for Women, Misses and
Juniors
\$25 to \$35

Within this range of prices one may select with confidence from smart plain or braided tailored models; three-piece and jumper suits, and youthful box suits, loose or narrowly belted, fashioned of splendid quality Navy or Black Tricotine, Gabardine or Serge, or stylish Sports Suits of Homespun or Tweed in a variety of desirable colors. Notched, rolling and high-fastening collars, fitted and flaring sleeves, and fashionable plain-tailored skirts are featured. Sizes range from 14 to 44. Because of the splendid assortments, we advise selecting now.

Prompt and Free Delivery to
All Canadian Points.

JOHN NORTHWAY & SON Limited
240 Yonge St., Toronto.

Mission Room Receipts to Mar. 27th, 1922

General Fund

Toronto Conference	
Previously acknowledged	\$72,998 09
King	140 00
Wharfedale	75 00
South River	50 00
Huntville	65 00
Bradford	225 00
Emsdale	88 25
Centennial, Toronto	250 00
Beech Ave., Toronto	820 00
Howard Park Ave., Toronto	500 00
Aurora	150 00
Huttonville	48 00
Bathurst St., Toronto	500 00
Honeywood	20 00
Dunchurch	235 00
Tottenham	46 00
Porquis Junction	50 00
Richmond Hill	75 00
Mono Road	100 00
South Porcupine	66 90
	\$76,473 24

London Conference	
Previously acknowledged	\$36,838 18
Fordwich	111 00
Mt. Brydges	200 00
Highgate	100 00
Thamesville	406 80
Croton	70 00
Thorndale	78 00
Mitchell	100 00
Gorrie	220 00
Leamington	700 00
Dawn Mills	200 00
Dover	25 00
North St., Goderich	325 00
Lucan	130 00
Forest	125 00
Worwick	105 00
St. Clair	40 00
Sparks	61 00
	\$39,832 98

Hamilton Conference	
Previously acknowledged	\$51,865 48
Milton	200 00
Sheffield	23 00
Port Elgin	25 00
Copetown	58 00
Lynschoch	30 00
Hornby	208 00
Acton	125 00
Ingersoll	375 00
Glanford	30 00
	\$52,937 48

Bay of Quinte Conference	
Previously acknowledged	\$25,041 60
St. James, Peterboro	100 00
Wilfrid	60 00
Oakwood	130 00
Mark St., Peterboro	150 00
Havelock	100 00
Fenelon Falls	103 00
Trinity, Napanee	200 00
Frankford	45 80
Bethany	100 00
Warsaw	25 00
	\$20,056 40

Montreal Conference	
Previously acknowledged	\$34,262 52
Hudson, Que.	72 35
Newington, Ont.	50 00
Prescott, Ont.	271 11
McLeod St., Ottawa, Ont.	300 75
Montreal South, Que.	40 00
Rawdon, Que.	100 00
Queen St., Kingston, Ont.	300 00
Sawyerhill, Que.	75 00
Westmount, Que.	200 00
Aylmer, Que.	85 00
Wesley, Ottawa, Ont.	28 68
	\$35,785 89

Nova Scotia Conference	
Previously acknowledged	\$5,684 07
Robie St., Halifax	55 00
Riverport	187 00
Brunswick St., Halifax	218 00
Avondale	15 50
George St., Sydney	200 00
Sidney Mines	38 00
Nicholsville	62 00
Guysboro	6 00
Lawrencetown	20 00
Mill Village	25 00
Windsor	75 00
Amherst	100 00
Port Greville	45 00
	\$6,730 57

N.B. and P.E.I. Conference	
Previously acknowledged	\$7,985 58
Sackville, N.B.	55 00
St. Andrews, N.B.	30 00
Jacksonville, N.B.	17 75
Bate Verte, N.B.	50 00
Sheffield, N.B.	25 00
Pownal, P.E.I.	35 06
Hillsboro, N.B.	25 00
	\$8,223 33

Newfoundland Conference	
Previously acknowledged	\$4,787 38

Manitoba Conference	
Previously acknowledged	\$14,294 82
Togo, Sask.	50 00
Swan Lake, Man.	55 00
Kerfoot, Man.	30 00
	\$14,429 82

Saskatchewan Conference	
Previously acknowledged	\$16,441 10
Vicaroy	20 00
Limerick	40 00
Hasenmore	100 00
Caren	30 00
Grenfell	80 00
Mortlach	35 00
Rouleau	400 00
Ogema	50 00
Morse	78 00
Rocanville	35 00
Pheasant Forks	64 00
	\$17,353 10

Alberta Conference	
Previously acknowledged	\$13,680 15
Happy Valley	30 00
Victoria, Calgary	41 80
Port Saskatchewan	12 05
Bellevee	98 00
Munson	65 00
Wetaskiwin	29 75
Carstairs	28 75
	\$13,985 00

British Columbia Conference	
Previously acknowledged	\$8,209 90
Michel	153 00
North Vancouver	50 00
Ocean Falls	150 00
Keremes	50 00
Robson Memorial, Vancouver	50 00
Metropolitan, Victoria	200 00
	\$8,862 90

Appropriations for 1921-22	\$1,240,539 97
Expenditure to date	1,199,871 92
Total receipts to date	305,407 57
Same date last year	284,231 14

Methodist Ministerial Association

The next regular meeting of the Toronto Methodist Ministerial Association will be held in the Board Room, Wesley Buildings, on Monday, April 10th, at 10:30 a.m. Rev. T. W. Neal, General Secretary of The Toronto Methodist Union, will address the Association, subject, "Downtown Program for Toronto." Visitors in the city are cordially invited.

Geo. H. Purchase, Secretary.

Recent Deaths

Items under this heading will be inserted at the rate of Two Cents per word. These should reach the Guardian Office within three weeks of decease of subject of sketch. Minimum charge two dollars.

ASHPLEANT—Born in Devonshire, England, in 1850, Hubert Ashplant came to London, Canada, in 1871, and after a long and useful life passed into rest and to his reward on Dec. 20, 1921. For more than forty years he was prominently identified with the commercial, social and religious life of London. His great success in business was a striking evidence of the value of honesty and fair dealing. His invariable policy was to prove himself worthy of confidence by adopting Christian principles in the management of all business affairs. Rev. Dr. Thos. Manning, a former pastor of the deceased and who delivered an address on the occasion of his funeral said: "Mr. Ashplant's religion was of such a character that those who knew him believed in its sincerity and in the lifelong integrity of his Christian manhood." He was connected with Dundas Centre Church for many years; was one of its senior trustees, was class leader and Sunday-school teacher for a great many years. He was, too, a generous and cheerful supporter of all church and denominational funds. Every pastor of the church found a friend in him and a sympathetic counsellor, and no one more than he—and his good wife—could be more cordial in the welcome given to the many who from time to time became guests at his home. For some years he served either as controller or alderman of the city and did so with the same sense of fidelity to a sacred trust that characterized him in his business relations and in his church and home life. So that when his busy life ended those who knew him best, and among them the members of his own family, felt that for them all there was the unbroken record of an honorable and upright career. In his home there was always a place and time for the reading of the Scriptures; and often when too weary to read the daily paper he found unfailing interest in The Guardian which he had taken for nearly half a century.

The members of his family who live to honor him are his wife, Mrs. Jane Ashplant, three sons and three daughters. His body was given a place of rest in the beautiful new Mausoleum in Woodland Cemetery, the funeral service being conducted by the Rev. John Garbutt, pastor of Dundas Centre Church, assisted by Rev. Dr. Manning and the writer. S. J. Allan.

BELFRY—On March 8th from the family residence at Newmarket, Mrs. Angelina Gartley Belfry entered heaven. Converted at the early age of eleven, she joined the Wesley Church on the Innisfil circuit. In 1877 she married Jacob P. Belfry and settled in Bowmanville. From there she moved to Newmarket, then to Orillia, Brampton and again to Newmarket. From childhood she was a weekly reader of The Guardian. She was indefatigable in Christian service in the work of the Red Cross, the Ladies' Aid and especially in the Women's Missionary Society. She was one of God's saints and entered into rest in simple faith in Jesus.

Personal Service Department

Rates: Four cents a word

Miscellaneous

300 BARGAIN BULLETIN and 12 Silk pieces for 10c. Allen Novelties, St. Zacharie, Que.

60 LBS. Clover Honey \$10.00; Amber, \$8.00. Wm. A. Hartley, Beamsville, Ontario.

NURSES EARN \$15 TO \$30 weekly. Learn without leaving home. Booklet sent free. Royal College of Science, Dept. 44, Toronto.

FOR SALE—One new set, five volumes, "Dictionary of the Bible." Cost \$30.00. Will sell for \$12.00. Apply Box 333, Grenfell, Saskatchewan.

SUPPLY DURING VACATION—After most successful year of Evangelistic Work, Evangelist B. Arthur Barton would be pleased to supply for pastors during summer vacations. References: Dr. T. A. Moore, Arthur Barner. Address, 518 Wesley Building, Toronto.

SMALLEST BIBLE on earth, 10c. 3 for 25c.; 3 Art Paintings 16x20 \$1; 10 sheets DeLuxe Music \$1; Velvet Scripture Motto 10x13, 50c. also novelty catalogue. Agents wanted. A. McCreary & Co., publishers, Chatham, Ont.

SPEAKERS, LECTURERS—Special subjects considered; sermons, papers, articles, essays. Expert service. Author's Research Bureau, 500-5th Avenue, New York.

PROFESSIONAL CARDS

Legal

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

CHARLES S. JONES, Barrister, Solicitor, Notary. Money to loan. 202 Lumsden Building, 6 Adelaide St. E., Toronto. Main 3081.

Architect

BURKE, HORWOOD & WHITE, (now Horwood & White), architects, 239 Yonge St., Toronto. Adelaide 2776.

In Memoriam

WEATHERHILL—In loving memory of my dear son, William James Weatherhill, who died March 17th, 1921, in Bethany, Ontario.

Days of sadness still come o'er us,
Tears of sorrow often flow;
Memory keeps my dear son near me,
Whom God called a year ago.
There is a link death cannot sever,
Love and remembrance last for ever.
—Mother, Brothers and Sisters.

CUTICURA HEALS SCALES ON HEAD Also Eruptions on Face. Very Disfiguring.

"My trouble began with small patches of scales upon my scalp which spread and covered the top of my head. My hair became dry and lifeless and fell out. Soon the trouble appeared in circles on my face. The eruptions on my face were very disfiguring."

"A friend advised Cuticura Soap and Ointment. I sent for a free sample which helped me, so I bought more, and after using one box of Ointment, together with the Soap, I was healed." (Signed) George Brett, Jr., Pullman, Wash.

Give Cuticura Soap, Ointment and Talcum the care of your skin.

Sample each free by Mail. Address: "Cuticura," Dept. 5, P.O. Box 100, Portland, Me. Sold every where. Soap 25c. Ointment 25c. Talcum 25c. Cuticura Soap shaves without using.



To Canadian Writers

WE are interested in, and will be pleased to give examination to manuscripts on Canadian themes which seem to be suited for Book Publication or serials.

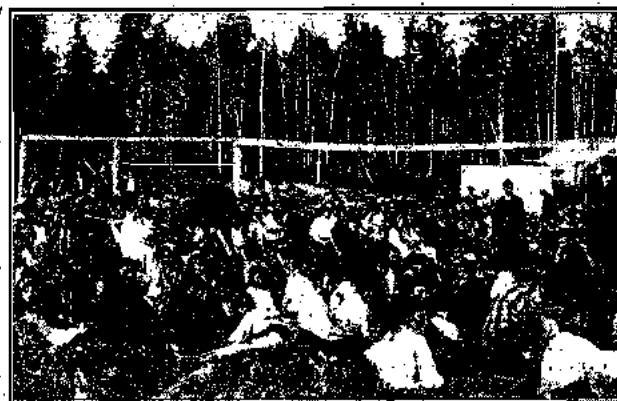
Young writers whose work gives evidence of promise will be given every possible encouragement.

The Ryerson Press
Canada's Oldest Publishers
TORONTO - ONT



Rev. Roscoe Chapin

Indian
Congregation
at
Island Lake,
Manitoba



Island Lake
is
250 miles
inland
from
Norway House



Mrs. Chapin

This Indian congregation at Island Lake has been for two years without a missionary. Local leaders "carry on" with quarterly visits from Rev. L. E. Atkinson of Oxford House. On a recent visit Mr. Atkinson held a missionary meeting. Out of their poverty the people gave in cash \$450 for missions. Millions from Methodism would scarcely match that Indian offering.

After two years at Norway House, Rev. Roscoe and Mrs. Chapin (formerly Miss Etta Flavelle) whose pictures are seen above, have volunteered for service at Island Lake. In their new home Mr. and Mrs. Chapin will be 250 miles by canoe or dog-train from the nearest white family. Their service will match the people's gift. Shall our gifts match their service?



Rev. E. R. M. Brecken, M.A., B.D.

Mr. Brecken, himself a missionary in China, and a son of one of our ministers, has given the Missionary Society \$10,000 to provide a fund for education of Chinese preachers. It will stand as a memorial to his parents "whose lives were given for the furtherance of the Kingdom."

Mission Rooms Receipts to March 27th, 1922

Conferences	Receipts to March 27th, 1922	Total receipts last year
Toronto	76,473.24	265,687.29
London	39,832.98	141,913.72
Hamilton	52,937.48	166,541.10
Bay of Quinte	26,056.40	87,916.48
Montreal	35,735.39	102,207.42
Nova Scotia	6,730.57	22,566.41
N.B. and P.E.I.	8,223.33	24,398.60
Newfoundland	4,787.36	27,775.25
Manitoba	14,429.82	60,432.38
Saskatchewan	17,353.10	67,087.05
Alberta	13,985.00	33,322.76
British Columbia	8,862.90	31,623.41



Thomas A. Pincock, M.D.

Dr. Pincock (a son of the parsonage) is one of three young doctors offering for China this year. All are veterans of the Great War. Awaiting them in China are three stations where the forced withdrawal of our mission doctors has left 3,000,000 people without any chance of medical attention.



Miss Edith Tufts

Miss Tufts gives herself. She has left an important teaching position in Ontario and accepts a much smaller salary to take charge of the school for missionaries' children at Chungking, West China.

Receipts from Conferences to March 27, 1922 \$305,407.57
Total receipts from Conferences last year \$1,031,471.87

*Last year a Deficit of \$150,000 in Missionary Funds
Another Deficit this year unless averted by increased givings*

Life and Money are presented by the men and women whose pictures appear.

Their Offerings typify that sacrifice by which alone the Missionary Society lives.

May these shining examples stimulate the generosity of every Church-member.

The end of the Church year approaches.

To every Pastor and Missionary Committee member there is made

A FINAL APPEAL FOR A FINE FINISH

The Missionary Society of the Methodist Church of Canada



Rev. W. H. Heartz, D.D.

Rev. Dr. W. H. Heartz, of Nova Scotia, senior member of the Mission Board, has given \$2,000 "to make sure that Geo. E. Rackham (another Nova Scotian) will be sent to China this year."