

The Christian Guardian

• Established 1829 •

Have Faith in Man

THIS is a time to have faith in God; but is it not also a time to have faith in man? If God is at the centre of the great movements of history in a day like this, may we not believe that He is also very near the hearts of a great multitude of men, inspiring, directing, controlling lives that do not even acknowledge His presence? We say that God is good; may we not also say that man is good, good in this way, that he cannot escape the lure and fascination of that which is good? From this point of view is it not true that he seems to be incurably good? He does the wrong thing, sometimes the fierce, wild, wicked thing, but he cannot keep on doing it forever, and even while he is doing it he is haunted by the vision of the good and the right thing that, eventually, will check and shame him. The wild, fierce passion of Europe will cease, because man has an instinct for order and justice and kindness and goodfellowship, and cannot run amuck forever. He will come back to gentler and more Christian ways, because he is a man and not a brute.

TORONTO
APRIL 23
• 1919 •

TO BE HONORED BY VICTORIA UNIVERSITY, TORONTO, WITH THE DEGREE OF DOCTOR OF DIVINITY AT THE CONVOCATION ON FRIDAY EVENING NEXT



REV. JAMES L. STEWART, B.A., B.D.,
Missionary to China.



REV. TREVOR H. DAVIES,
Pastor of Metropolitan Church, Toronto.



REV. GEORGE N. HAZEN, B.A.,
Pastor, Devine Street Church, Sarnia.

A TRIBUTE TO THE LATE REV. J. H. HAZLEWOOD, D.D.

BY REV. S. D. CHOWN, D.D.

When a man of the dimensions of Dr. Hazlewood falls much can be said upon many sides of his life. I have been asked to say something of him as a connexional officer of the Methodist Church.

On the first day of July, 1913, he went out into the broad field of the Dominion as a whole and Newfoundland, as an apostle of Evangelism and Social Service. He entered upon the work with a jubilant heart, carrying into it all the buoyancy of a sun-bright nature. He made himself particularly beloved by our young people in his association with them at summer schools

and conventions. Meeting with them in classes for study, or in the intervals lying on the grass, discussing the problems of the moral universe, he imparted life and happiness to the whole party. I feel sure in those days of glowing health he had some of the happiest experiences of his life, and rendered perhaps the most popular service of his ministry. In later years illness prevented the freest flow of his genial spirits, but it did not interfere with the interest and pungency of his fruitful pen.

When stationed at West Toronto he took a very active and influential part in the triumphant Local Option campaign, which swept the liquor traffic out of that part of the city which was formerly called Toronto Junction, and kept it out. He then established a reputation which suggested his

fitness for a wider field of temperance and moral reform effort, and opened his way to appointment as Assistant Secretary to the Rev. Dr. T. Albert Moore. Recently his contributions of temperance articles—one a week—to many papers and periodicals have been amongst the most effective means of education that we have had in Canada. His work was received with high eulogiums by the friends, and with significantly fearful criticisms by the enemies of prohibition. Had he been spared to us he would have made a further contribution of great value to the retention and establishment of prohibition as a permanent law of the Dominion.

I think it may be said, not that he excelled himself, but that at any rate he sur-
(Concluded on page 27.)

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German Crimes Against Women

LAST week Premier Clemenceau received from Mr. C. H. Farnan, of New York, a petition signed by 5,000,000 American women, asking that all officers, soldiers and civilians, belonging to the armies of the Central Powers, who had perpetrated any crime against women or girls in any Allied country should be punished, if possible, especially in patent and notorious cases. This petition will strike a sympathetic echo in every Allied and neutral country, and it should not be ignored. Crimes against soldiers should be punished where possible, but even speedier and surer justice should be meted out to the human brutes in uniform, who deliberately and systematically committed unspeakable crimes against the defenceless women of the Allied countries. And if it can be shown that such crimes were sanctioned by men high in military authority, those men should be hanged without the slightest compunction. In this sense at least the doctrine of frightfulness should be brought home to German consciences, and there should be for all time one of the sternest object lessons that even in war civilization will not permit such crimes to go unpunished. We cannot blot out the vile deeds, but we can at least bring home to the perpetrators of them the unspeakable horror of their acts.

Germany Asked to Meet Congress

THE Council of Four, on April 15th, sent a formal invitation to the German Government to send representatives to Versailles for the meeting of the Peace Congress on April 25th. This is the final act in the great peace drama. It is clear that at last the Peace Congress has reached certain definite conclusions, and that all prophecies of a complete failure of the Congress were badly inspired. Just what are the definite peace terms is, of course, unknown, but whatever they are the Allies are evidently agreed upon them. The German peace mission will number about 200 persons, and some pessimists are doubtful whether Germany will be willing to accept the Allied terms. But, unfortunately for Germany, she can do no other. There have been wild intimations that Germany was even now prepared to fight for better terms; but with the Rhine in the hands of the Allies, and Essen and the coalfields under their control, and with the German fleet wiped out of existence, such talk is mere folly. Germany cannot resist even if she would. And the only other alternative for Germany would seem to be to allow the Allies to take possession of German ports and German cities. This also seems to be an unthinkable proposition. Germany will bluster, for she is German still; but she will sign the terms of peace.

Russia a Complex Problem

MR. LLOYD GEORGE has the faculty of singularly clear and convincing speech, and his statement concerning the Russian situation is at once authoritative and informing. He says plainly that there is no Russia. There is a Bolshevik Government, but it does not control Russia, and neither do any of the rival Governments which have been set up. The Bolshevik Government has not been, and cannot be, recognized as a civilized Government; and yet Britain does not wish to interfere with Russia's internal affairs. Russia is easy to invade but hard to conquer, and so the Allies are sending munitions, but not armies. If Russia is to be redeemed it must be by her own sons, and so the Allies are supporting General Denekine, Admiral Kolchak and

General Kharhoff with munitions and food, but not with men. The Allies did approach the Soviet Government with the request that they cease fighting, but the Soviet Government replied that the Allies were merely trying to save their friends who were getting the worst of it, and they refused to listen to the request. Despite this, Mr. Lloyd George declared that British military intervention in Russia would be "the greatest act of stupidity that any Government could commit." If the Russian Bolsheviks attempt to overrun Europe the Allies will fight in sheer self-defence, but otherwise Russia will be left to settle her own problems. That this is wise seems certain, and it is to be hoped that the settlement will come sooner than seems probable at this time. Disquieting news comes from Austria just now to the effect that Vienna is in the hands of the Soldiers' Soviet, and the communization of property is now in progress. With Budapest and Vienna both in the hands of the "Reds," Bolshevism has surely effected rather a firm lodgment in Austria, and it is probable that unless something transpires soon radically changing the situation, Austria will be face to face with the same political chaos as exists in Russia.

Lloyd George and Lord Northcliffe

THERE can be no doubt that Lord Northcliffe, in essaying the role of "king-maker" in these latter days, has adventured upon a difficult task. It is unquestionable that with his numerous papers he exercises a great influence upon the British public, and during the war that influence was able even to make and unmake Cabinets, and the Hon. Lloyd George himself owed not a little to the Northcliffe influence, and he has even been accused of being the puppet of the great newspaper king. But now it is war to the knife between the two. In the speech which the Premier made last week in the House of Commons, justifying the work of the Peace Conference, a good portion of his speech had either a direct or indirect reference to Northcliffe. His reference to the *Times* as merely a "threepenny edition of the *Daily Mail*" made a great hit with the House; while his reference to Lord Northcliffe's "reliable authority" as being as "reliable as a grasshopper" will not soon be forgotten. The speech was a statesmanlike one, appealing to his audience to view the great world question which the Peace Conference is trying to settle from a point of view other than that of national hatred or a spirit of revenge. Despite all newspaper reports the Premier declared that the Great Powers, after long discussion, had arrived at "a complete understanding on all the great fundamental questions affecting peace with Germany." Referring to Lord Northcliffe again, he said: "Then, at any rate, he is the only man to make peace; the only people who get near him tell him so," and when he is not called in to settle the matter he predicts dire disaster. The Premier bitterly referred to the "diseased vanity" which, when not allowed to have its way, would proceed to sow dissension between France and Britain and America, and he declared with terrible emphasis that "not even that kind of a disease is justification for so black a crime against the world." That Northcliffe will sit quiet under such a scathing is unthinkable, and it seems probable that in future the Premier will have the whole weight of the great millionaire newspaper owner thrown against him. That Lloyd George will win out in the fight is the hope of most of those who believe in responsible government, and who resent the idea of one newspaper millionaire presuming to dictate Britain's entire foreign policy.

The Price of Butter

THE price of butter has reached 70 cents and may go higher, and the consumer is grumbling sometimes under his breath, and sometimes so that he can be heard in Ottawa. The Government, understanding that there was some dissatisfaction over the matter, sent Dr. McFall, the Cost of Living Commissioner, down to Toronto to see what the fuss was about. Dr. McFall proceeded to investigate the matter and is understood to have said that so far as he could see there was nothing wrong in the matter, that there was a world shortage of butter, and a great export demand, and that so far as he could see the only remedy in sight was to prohibit the export of butter, and this he thought would be unwise. On March 14, however, there was over 6,000,000 pounds of butter in cold storage and the increase in price of 10 cents a pound meant a profit of \$600,000, not to the farmers, but to the man who held the butter in cold storage. It is needless to say that a good many do not accept Dr. McFall's verdict, and some insist that the case might have been met by prohibiting the export of butter for at least a few weeks until the supply becomes greater.

Canada Does Not Want Titles

LAST week the Canadian House of Commons discussed the question of titles, and while neither Mr. Nickle's motion to abolish titles, nor Mr. Richardson's amendment to extinguish existing Canadian peerages, prevailed, yet the discussion made it very plain that the House has undergone no change of heart since one year ago when it was reckoned that 80 per cent. of the members favored the extinction of all titles in Canada, save possibly those granted to soldiers. Sir Thomas White did not care to have the House pronounce upon the matter just now, and so he moved that it be referred to a select committee. The matter was settled by a party vote, but nine supporters of the Government voted with the Opposition and Sir Thomas' amendment carried by a majority of only seven votes. Most of the western members had gone home or the result would have been even more unfavorable to the Government. It is clear that while the Unionists are not willing to upset the Government upon this issue, yet they are determined to keep the matter before the House, and we think they feel confident that back of them is an overwhelming majority of the electorate, regardless of party. The average Canadian has no use for a Canadian aristocracy, and there will be no regrets when the titles are gone. And, while the issue is not one of the most vital importance, we see no particular reason why the conviction of the people of Canada in this matter should not be effective.

Ontario's Public Schools

WE have just been looking through the report of the Minister of Education for Ontario, and we find some, to us, quite interesting facts. In our heading we use the term "Public Schools" but it is somewhat strange that Continuation Schools, High Schools, and Collegiate Institutes are not recognized, technically, as public schools. We have in the province 6,651 public and separate schools, with 12,762 teachers and 527,664 pupils, and the total cost for these schools is \$15,425,558. Then we have 299 continuation schools, high schools, and collegiates, with 1,292 teachers and 34,201 pupils, and these cost \$2,743,596. This means that the lower schools cost about \$30 per pupil and the higher about \$80. But if we leave out of the latter account some 5,000 continuation pupils who cost about \$73 per head, the cost of the high school and collegiate pupils runs \$106 per head. There is a little table which gives the occupation of the parents of the pupils attending high school and collegiates and it is as follows: commerce, 6,516; agriculture, 8,449; law, medicine and the church, 1,531; teaching, 511; the trades, 5,734; laboring occupations, 1,899; other classes, 4,437. It is an interesting fact also that while forty years ago there were 35 schools charging fees and 69 free, there are now 85 charging fees to 77 which are free. But one thing which attracted our attention more than all the rest was the growth of the Roman Catholic Separate Schools as compared with that of the Public Schools. In 1877 there were in the public schools, including kindergarten and night schools, 465,908 pupils. In 1917, just forty years later, there were just 458,436 pupils, or less than we had forty years ago. In 1877 there were in the Separate Schools 24,952 pupils, and in 1917 there were 70,048. In the five-year periods beginning with 1872 the pupils in the public schools

varied as follows: 1877—increase, 32,652; 1882, decrease, 20,544; 1887, increase, 17,475; 1892, decrease, 4,286; 1897, decrease, 5,297; 1902, decrease, 33,162; 1907, decrease, 6,584; 1912, increase, 33,686; 1917, increase, 37,583. The Separate Schools in all that time record steady increases for each five-year period as follows: 3,546; 1,196; 4,225; 7,093; 4,154; 4,344; 5,538; 9,795; 8,751. The western immigration no doubt accounts for the steady drain upon our public schools and the increase the past ten years is probably more than accounted for by our immigration from Britain. The startling truth seems to be that our native population is practically stationary, or worse. This is surely a lamentable fact, if it be really true.

The Khaki University

WHEN first the idea of the Khaki University was conceived it was supposed by many that the soldiers would not appreciate it, and it was feared that even if they did, such a loose-jointed, brand-new and hastily-devised scheme could not succeed in doing really good work. But Col. Tory's institution, for that is really what the Khaki University is, has fully justified its existence. There are in it now no less than 800 men, taking up junior matriculation or their first and second year university work, with able professors from Toronto, McGill, Queen's and other Canadian universities to direct their studies. We are told that they have splendid classrooms and fairly well-furnished laboratories, with a good library and plenty of textbooks. Mr. J. A. Cooper, writing upon the matter in the *Star Weekly*, is quite enthusiastic over this overseas temporary Canadian soldiers' university. One thing that surprised him was to find that the Khaki University actually had a theological faculty, of which he had never even heard until he landed at Ripon. Rev. Dr. E. I. Rexford, the well-known head of the Montreal Diocesan College, is the head of this faculty, and each Church has its own representative professors. There are at present sixty-nine divinity students taking the lectures, of whom thirty are Methodists. Mr. Cooper voices his feelings in very unambiguous terms. He says: "I am not a theologian, nor a tremendous student of religious principles, but I was elated and profoundly stimulated. That my countrymen could conceive and carry out such work in these troublous times gave me heart with regard to my country's future. I came away feeling prouder than ever that I am a Canadian, and that I can proudly share in such an achievement." Mr. Cooper is well known in Toronto as a journalist, and he was formerly commanding officer of the Buffs.

The New Department of Public Health

THE Dominion Government is to be congratulated upon its decision to establish a new Department of Public Health. The need of such a department has long been felt and its importance is undeniable. In Mr. Rowell's speech introducing the matter he pointed out that out of a total of 361,695 young men who were examined for the army only 180,440 were found physically fit, and 181,255 were rejected as unfit, and of this latter class there were many thousands whose unfitness might have been prevented if proper attention had been paid to them in early life. Mr. Rowell called attention also to the heavy mortality amongst young children, which might easily be reduced by a little better care. The following death-rate speaks for itself: The deaths amongst every 1,000 babies under one year are reported as follows: New Zealand, 50; Australia, 68; Sweden, 70; Switzerland, 91; Denmark, 95; England and Wales, 110; France, 78; Russia, 248; Saskatchewan, 91; Prince Edward Island, 93; Ontario, 107; British Columbia, 107; Manitoba, 113; Nova Scotia, 120; Quebec, 153. The table for cities is as follows: London, Eng., 89; Sherbrooke, Que., 101; Toronto, 109; Vancouver, 126; Winnipeg, 144; Quebec, 203; Montreal, 207; Ottawa, 224. To reduce this death rate is clearly possible, and it is surely the urgent duty of the Government. And in the matter of contagious disease the Dominion can very wisely supplement provincial action by its own. National efficiency depends in no small measure upon national well-being, and the proper care of mind and body, especially amongst children, but also amongst our adult workers, is of vital importance. We trust the new Department will abundantly justify its creation. Amongst other things we should like to see a vigorous campaign to secure plenty of room for healthy and clean sports. Let young and old have a better chance to play.

A CALL FOR LEADERS

WE heard a prominent minister of our Church say in a recent sermon that he feared that the people who were calling out most loudly for real leaders for our time, and regretting most dolorously their absence, were not the people who were in the best mood to be led, or who would prove the readiest to undertake and carry through aggressive and self-sacrificing enterprises, supposing someone ready to lead them should arise. And we felt that the preacher scored a point in putting the case that way. We have a notion that about fifty per cent. of this talk about the dearth of leaders, of which we hear a great deal to-day, and which has not been unknown in every age, is the purest kind of camouflage. It is more often than not the man who is doing nothing himself, and who, down in his soul, does not really wish or plan to do anything, who is shouting the loudest for a leader to come to call him out into glorious achievement. In his shouting and noise he has the more or less definite purpose of diverting attention from himself and the little he is doing.

Of course no one would be foolish enough to disparage the place and work of great leaders in the world's history, or to try to make it appear that leadership among men was not still a divine calling. It is such and will remain such, no doubt, till the end of time. Some men seem made to lead and some others seem just as truly made to follow. But our philosophy as to the place of leadership must be sane and balanced. There can be no magnifying of that place which does not leave room for and necessity for a multitude of men who are steadily doing their own jobs and doing them up to the limit of their faithfulness and ability, and are not bothering their heads very much about who is at the head of the procession that they are supposed to be in.

It may be that our own day does need leaders and need them badly; men with the vision and the instinct for just such a task. But we believe what it needs even more than it needs that, is a great crowd of men and women who have a keen conscience in regard to their own job and place and sphere in life and who will keep working away, faithfully and strenuously, at the task of making themselves and their work count for something in the life of the world. Vision and a great programme are fine, but they only become effective through men and women who do things, and mostly commonplace and ordinary things, but who do them in a fine and faithful way.

Instead of shouting so vigorously for great leaders, and sighing because they do not seem to come, it is just possible that we can use our breath and nerve force to far greater advantage and profit by applying ourselves with fresh energy and devotion to the duty that is clearly before us and the job that is given us to do.

THE DRY SALOON

THE saloon as we knew it, is largely a thing of the past upon this continent, and we trust that it will never return; but its disappearance calls for vigorous action on the part of those who were instrumental in banishing it, to provide some substitute for it which shall be free from all its objectionable features. *The Christian Advocate*, of New York, in a recent issue deals with this matter at some length and deals with it wisely and sanely.

Admitting that the saloon had back of it all the worst elements of society; admitting that in not a few cases it was the chosen rendezvous of thieves, and gamblers, and thugs; admitting that it existed partly because it made money for the brewer, the distiller, and the saloon-keeper; admitting all these things and more, it still remains true that the saloon sprang into existence, and continued in existence, because it provided some kind of a meeting place for men, and because it met in some degree the natural and inextinguishable demand for human fellowship. The beer and whiskey are gone; the gambling is under the ban; the rendezvous of thieves is not to be resurrected; but what about the men who want a meeting place where they can gather with their friends? What shall we do with them?

It is easy to say that they ought now to stay home with wife and children. But many of them have neither home, nor wife, nor children. It is true we have public libraries and reading rooms in some places, but sometimes these are not very ready to welcome the class of men to whom we refer; while, if they did, they do not provide comradeship. A reading-room is hardly a social centre.

In the army the Y.M.C.A. provided the dry canteen, and it proved a great success; and it is possible that the Y.M.C.A. will

aim to supply in part the need to which we refer. But the Y.M.C.A. would find it simply impossible to provide suitable workers to man the hosts of places necessary, even if it were not financially impossible to provide even one-tenth of the accommodation which we might reasonably expect to be needed.

As we see it, the matter in each community must be placed squarely before that community as part of its task in developing good citizens, and the churches will have to take the initiative. We do not mean that the dry saloon must be "religious," for that would condemn it at once; but it need not be irreligious, and it should be helpful in every way. Mankind is gregarious, and the churches, forgetting their "isms" and stressing their humanity and their patriotism, should aim to provide some kind of community-centre where men may meet as comrades in helpful fashion. We have driven out the saloon and we are glad of it. But we have not eradicated, nor do we desire to eradicate, the social instinct; let us cater to it wisely. In wrong hands this social instinct may again be made a potent instrument of destruction; let the Churches see to it that it gets into right hands, and is made a mighty instrument of national regeneration.

A BOY'S RELIGION

WE read last week of a good old-fashioned Sunday-school teacher who asked one of his hopefuls the following question: "Can you tell me, James," he said, "what kind of boys go to heaven?" The boy very naturally replied, "Well, teacher, what kind do you think? Dead ones!" We do not suppose the boy intended to speak disrespectfully to his teacher, although boys have a great liking for calling a spade a spade, but he did manage to crowd a good deal of boyish theology into his answer. It is only the "dead" boy that goes to heaven. The real live boy would sooner at any time play baseball.

And many a good man and many a good woman is not a little uneasy over this "lack of religion" in the boy. They seem to think that no boy has any religion worth mentioning unless he wants to go to heaven. It seems to us that there is not a little churchly hypocrisy about some of us in this matter. If we were offered the choice to-morrow of going to heaven or staying on the farm, probably 999 out of 1,000 of us would vote to stay on the farm, and the other fellow would be disappointed if the Lord took him at his word. To tell the truth, we are none of us anxious to go to heaven so long as we are able to do a good day's work on earth. And it is better so. No matter how good we may be we want to stay on earth as long as the Lord will leave us here and give us strength to be of use. And if this is true of men and women it is true in an even greater degree of healthy boys; and the man who expects a boy's religion to show in his wanting to go to heaven had better not bother much with live boys. A boy's religion is not apt to be of the "other world" type. The live boy will want to get as much out of life, and to crowd as much into it, as he possibly can, and he will not worry much over going to heaven.

And the type of religion that consists chiefly in singing, praying, and reading the Bible, does not appeal very strongly to the average boy; and, speaking reverently, we do not think that God ever meant it to do so. The contemplative, mystical type of religion has its appeal rather to men than to boys, and it is unwise to urge our boys to seek just such a kind of religion. Nature, wiser than we, is crying out in every part of that boy's being, if he be normally healthy, for a life of adventure and movement, a life of excitement and unlimited expenditure of energy, and his religion must be such as will adapt itself to this living storehouse of energy.

The religion of the boy must be a religion which will not be inconsistent with athletic sports and the most lively kind of life. It should be a religion of the out-of-doors rather than of the church, a religion of the football field rather than of the orthodox prayer meeting; a religion of good fellowship and the frankest kind of speech, a religion with a maximum of work and a minimum of rest. But some one will urge that this will mean a minimum of church going, and just here we may say frankly that if church-going means simply sermons and prayer-meetings the boy may easily get too much of them. One sermon a week, and that not too long, is probably enough for most boys; and the average prayer-meeting does not seem to attract the boy at all. Whether this is the fault of the prayer-meeting we shall not stop to inquire, but we should make a great mistake if we concluded that it meant that the boy's religion was not real or valuable.

Fortunately for us, the great Master knows more about boys than we ever did, and He does not leave them to walk their strange pathway alone. And the Father of all, who made the boys, knows all about their inner life and somehow He reveals himself to them and in them, until by and by we wonder how such a man could come from such a boy. And yet, if we had only been wiser, we should have seen all the strength and beauty of the man's character in the rather amorphous religious life of the boy. We are apt either to coddle or to scold the boy; and the boy needs neither. If we trust him, treat him fairly, and recognize that the boy is not a "little man," we should do well, and if we can reach the boy's heart and hold it, we shall have no need to fear for him either now or in days to come. One thing perhaps we should not forget, that the boy's character is being moulded not by what we say but by what we do, and not so much by what we do in church as by what we do elsewhere.

THE ONTARIO REFERENDUM BILL

THE speech of Sir William Hearst on the occasion of the third reading of the Government bill to submit to the electors of the province a referendum on the temperance issue has been accepted generally as a clear, straightforward, unequivocal and satisfactory deliverance. The Premier gave a convincing answer to those who during recent weeks have been inclined to think that he was weakening in his attitude toward the great temperance issue, and making an effort to get from under any responsibility in regard thereto by submitting the question to the people for their judgment upon it. Both the bill, and his splendid address given last week in relation to it, show clearly and beyond any question that his attitude toward the temperance issue is just as it was when he introduced the Ontario Temperance Act, and that he is ready now, as he was then, to take the risk of bitterly antagonizing the liquor interests by bringing forward the legislation that seems to him to be in the highest interests of the country. No one can have any doubt but that the Ontario Temperance Act, the Referendum Bill just passed, and the man who is most responsible for the both of them, are alike anathema to the liquor interests and the friends of the traffic of all kinds and degrees, who would be more than glad of an opportunity to wreak their vengeance in any way that lay to their hand. And this situation undoubtedly lays upon the temperance people of the province, of all shades and varieties, the responsibility of giving some slight expression of appreciation for the service which the Premier has rendered the cause in which they are so keenly interested. Sir William has incurred very bitter hostility by the course he has pursued, and it is only fair to think that on the other side his action ought to call forth the warmest kind of appreciation and gratitude.

And it will be all the easier to give him this since his last action, in the bill which passed last week submitting the liquor issue to the people, is so manifestly fair and satisfactory. When it became known definitely that the question was to be submitted to the people by a bill to be prepared during the recent sessions of the House, some pessimists among the temperance folk were sure that we would have a ballot loaded against us in one way or another. But a careful study of the question as submitted, under the guidance of the Prime Minister himself, very clearly and convincingly indicates that that is what we have not got. In fact, it would be very difficult to see how the whole matter at issue could be presented to the people in a fairer or more simple or more easily understandable way. The people of the province who favor temperance legislation from any point of view or to any extent will have the opportunity of giving expression to their convictions in a fair way, and this is all that any kind of temperance man should ask for. And it is only fair to remark that it would have been very easy to have prepared a ballot that would have fulfilled any pledges that had been made and yet that would have been very far from satisfactory.

And, of course, unlike some referendums in the political history of Canada, we are assured that the will of the people as expressed in the voting will be implemented by the Government in full and honest fashion. The temperance people can enter the campaign with the great satisfaction that it gives them the opportunity of settling this issue for all time to come. If the No's have it on the entire ballot submitted, the liquor evil in the province may not be killed absolutely, but the last action on the part of the people-looking toward its complete annihilation will have been taken. That much is sure and without any controversy.

And the decision stands on a majority vote of all citizens, which now, thank God, includes the women. What more, indeed, can we ask for than has been given us?

And this final submission of the question follows a somewhat extended experience of prohibition within the province. For that we have every reason to be grateful, and grateful in a personal way to the Premier whose positiveness and conviction made that experience possible. It is, of course, easy to point out more or less serious imperfections and irregularities in the working out of the Ontario Temperance Act, but it ought to be very much easier for the temperance people of the province to show how it has, nevertheless, proved an unparalleled boon and blessing to the province through many dark and critical months. And Sir William's decision to postpone the taking of the vote, not only until the soldiers are all home, but until they have been home for a long enough period to be able to come to some judgment for themselves as to the working of prohibition, is eminently fair and satisfactory.

And, speaking of the returning soldier, we are glad that Sir William took occasion to answer the criticism that has been made of the passing of the Ontario Temperance Act in certain quarters, supposedly in the interests of the soldier overseas. So far from the passing of that act during his absence being a curtailing of his liberty when he was not here to defend it, Sir William very convincingly pointed out that the Ontario Temperance Act enabled those who stayed at home in the province to serve the cause to which the soldier was giving his life as that cause could not possibly have been served unless a measure of prohibition had been introduced. Prohibition Ontario helped to win the war as licensed Ontario could not have done, a statement to which any common-sense and observing man would be quite willing to subscribe. And surely no case of injustice against the soldier can be made out when the matter of the final decision of the issue is purposely left over until he is here to express his convictions. And, while we do not think the average soldier has any appreciation for this would-be champion of his rights to whom the Premier made such convincing reply, we are glad that he saw, as we all ought to see, the necessity of going out of the way a little to answer in a straightforward and reasonable way any argument that may be used in an effort to stir up sectional or class feeling, and prevent an absolutely fair and unprejudiced registration of conviction touching this matter of the very gravest and most far-reaching importance.

INTERESTING LETTER BY JOHN WESLEY

WE have had advice from many different classes that preachers and churches should "keep out of politics," and we have read letters not a few in which the writer lamented much the degeneracy of the Church, which could forget to "preach the gospel" and get busy with preaching prohibition, social service and patriotism. And some good people were deceived by the very deep piety of these letter writers into thinking that maybe in these latter days we had really got a little off the track.

We were somewhat interested in this connection in reading recently a copy of a letter written by John Wesley on Oct. 1st, 1769, to Mr. Mason, Methodist Preaching House, St. Austle. The letter is now in the possession of Sir Kingsley Wood, and was read by him a short time ago at a gathering of Wesleyan Methodist Members of Parliament, in London. The letter reads:

"My Dear Brother,

"If, as I am informed, Mr. Macgregor is a lover of King George and the present Administration, I wish you would advise all our brethren that have votes to assist him in the forthcoming Election.

"Your affectionate friend and brother,

"JOHN WESLEY."

Of course what John Wesley did or did not do is no law for us to-day, but it is not without interest to us to know that 150 years ago Mr. Wesley deemed it wise definitely to advise some of his preachers how to vote. And to-day, whenever great interests are at stake and religion and patriotism call for definite pronouncements, we should be ashamed of our Church and preachers if they kept silence. We abhor mere political speeches, but when a great fight is on against the liquor traffic, or social vice, or commercial exploitation of the poor, that Church does not deserve to survive which fears to speak for the right.

Socialization vs. Democratization

By

J. H. Philp

"How will it be with kingdoms and with kings,
With those who shaped him to the thing
he is—
When this dumb terror shall reply to God
After the *silence* of the centuries."
—E. M.

MAN is predestined, we believe, to democracy. The different nations of the world have reached various points on this upward course. Some have attained a working democracy in political affairs. Others are far from this. But in no land has the issue of economic democracy been worked out as yet. An unexpected outcome of the great war has been a world-wide unrest industrially, and to-day all civilized lands are at the cross-roads economically. After centuries of "gazing on the ground" under feudal conditions in industry, "humanity, betrayed, plundered, profaned and disinherited," is getting back "the upward look."

Age-old custom and time-sanctified injustice are in such dread to-day that their protests against any change in the status quo rise up in day-of-judgment tones. Neutrality was impossible in the great war. It is impossible also here. Canada may be young, and with ample resources for years to come. It might be long before the industrial problem would be as acute here as in Europe. But this yeast is already leavening the toilers of our land. We must act. Carlyle, when he heard that the New England philosopher, Margaret Fuller, had said she accepted the universe, remarked tersely, "Gad, she's got to."

"Stolid and stunned," unlettered and untutored, except in wrongs, humanity stands at a frontier—the boundaries of experience past and present, the limits of the known. Who will voice the feelings of the multitude and lead on to that "new earth" where democracy shall obtain in industry? Here is where the lessons of history must be balanced against the speculations of men, where touch with reality must not be lost for a moment, as our "old men dream dreams, and our young men see visions." Two ways open before us. On the signboards are the names "revolution" and "evolution." Much hinges on our choice.

Fortunately our western world has seen many experiments (in the small, no doubt) where communities have sought to begin *de novo* and show how practical the dreams of idealism are or can be. They have tried the way of revolution. A complete break with the past was sought, that in the Utopia no part of the hampering past might remain. The path of history has many monuments to man's undying hopes and aspirations. Russia is another such experiment, and on a gigantic scale. If this way of revolution is not the way of democracy, then Russia is a danger and menace to the world to-day.

A Russian lady, it is said, resented the charge that the Russian people were illiterate. She declared that ten out of every hundred Russians were highly educated, and that they did the thinking for the rest. This may have seemed satisfac-

tory once, but to-day the ninety are dictators in Russia. They are trying to think for themselves, and those who "slanted back the brows" of the toilers are reaping their harvest. The Russian proletariat, now in full control, propose to "socialize" their own land. This they will do first, then they will proclaim their gospel to the regions round about, and even "to the uttermost part of the earth." We will do well if we inquire what this gospel and its method of propaganda are.

Our democracy (in political ways at least) is so far ahead of Russia that our imagination may even fail us in grasping the situation over there. One reads the Constitution of the Republic of Soviets and the Soviet decrees. Who does not wish for larger wages, to end speculation, to suppress exploitation, and to lessen snobbery? Yet conditions in Russia's past must have been awful to produce such a drastic change. To end all the evils of employment it is enacted that men cannot hire men for labor. That the fertile fields of Russia might bring forth food for the people, all land is *confiscated without compensation*, and becomes the property of the State. No man can have more of it than he personally can till. He cannot hand it on to his children. Each generation brings all to the common level.

Former owners and rulers are considered as parasites on the body of society, and are compelled in this summary way to become producers. Is this but the ideology of children, blind with primal ignorance; or is it reaction against conditions so monstrous that we cannot picture them? What outrages, oppression through taxation, land-hunger, and snobbish luxury amid penury and squalor must have preceded this revolt! What cold-blooded exploitation of human beings, and what calculating inhumanity must have preceded this change to an organization equally hard and unfeeling! The "fundamental problem" of the Russian system is to end "the exploitation of men by men, and the division of people into classes, to suppress all exploiters, and to establish a socialist society in Russia and in all lands." The sins at which this gospel points are sins, but what of the method? "Confiscation of all land and property without compensation." "A dictatorship of the workers, soldiers and peasants." This grades all work down to what the illiterate ninety per cent. deems "useful." All clergy lose the franchise. Former rulers and owners must level down to "useful work" before they can become voters. In fact, the upper ten are eliminated. The educated, liberal element of Russia, its present hope, is being ground out of existence.

This so-called socialistic State is the autocracy of the proletariat. The political standing of the citizen is based on his manner of work. The government of the country is thus in the hands of a hierarchy of industrial committees. The republic is a big union. All men must work for the

common good. No one must work for profit. Useful work, not wealth, gives a man a standing. "Useful" is not to be defined in terms of such successful meeting of demand that profit and wealth results. This is called a system "native" to the Russian. It seems rather the construction of children. It is said to be "rooted in Russian traditions." It appears to be the attempts at construction on the part of those new to such a task and absolutely unfitted for it. It is not a revolutionary change in the standard of values. It is the social child getting a chance to deal with values for the first time.

The Bolshevik attempt to reach equality of all people is an attempt to grade people horizontally rather than vertically. A dead level of uniform mediocrity will result. This sameness is called *community life*—a birth of the social sense. And this mass of uniformity, this homogeneity, is dictatorship—a gangrene of autocracy! Bolshevism, even the Soviet system, is not a new social philosophy. It is a minor's picture of a society—a castle in the air. This reincarnation of piracy, which confiscates without compensation, which cancels all loans obtained by the Czar's Government or from landowners and the bourgeoisie, is not democracy. If this be *socialization*, let us avoid such an ideal as the "Caliban of politics."

This attempt to step out of one mode of social organization into a second, without carrying over any of the first, is akin to an attempt to lift oneself from the ground by lifting on the waistband of one's trousers. Or, to use another and better illustration, it is akin to the method of the Mystics in attaining the beatific vision. They sought illumination by the way of negation, the purgative way. One must detach oneself from all that is temporal to see the eternal. Revolution in Russia is using the purgative way and getting much the same results—disappointment and illusion. Autocracy still lives, and economic oppression is rampant. Classes exist, even if there be but the demagogues and the ignorant masses. Individualism is driven out that community life may go on, and a uniformity of mediocre individuals is the result. This is revolution—*ever illusory*. It is anarchy of mind, not intelligent construction. Here is absolute power in the hands of immaturity, with all its blind, impulsive instability. Already in the factories imported and highly-paid experts are unable to organize the work for efficient production. The workers are sovereign electors and must not be dictated to. A cataclysmic change that will bring in the golden era is the dream of children. One may safely predict hunger and bankruptcy throughout Russia. A Hegelian would say that the way of revolution is the way of the abstract universal. Its spirit of immediacy is iconoclastic.

What has history to tell us about democracy? It is a *growth*, a way of experimentation, an accumulation of life. Where the child-nation will say "all men are born equal," the nation in its maturity finds an infinite variety of individual differences. A

people, lately loosed from tyranny, has not yet learned that democratic government is "government of the people by the people and for the people"—all of the people. No form of dictatorship is on the way to freedom, equality and fraternity. The instinct of ownership is primal, and private property will obtain in a democracy. How futile the method that would destroy the misused power of wealth by socializing all property!—One need not be of middle age to-day to have seen a great increase in the individual sense of stewardship. This increase (not elimination) of individuality is the work of the social sense. A democracy will still extend the rewards of society to the one of ambition and aspiration. Men often need the spur of necessity to stir them from the inertia of laziness. But society can do much to regulate the hours of work, the scale of wages, the conditions of housing, the marketing of food products, the education of the people in lines of industrial and social efficiency. This is a less spectacular way than revolution. But history shows that it arrives.

The story of attempts to make the workers' lives less dark and prosaic is interesting. But such endeavors have depended on the mood of the capitalist. They have had the further limitation of being work done for the worker without consult-

ing him, and hence of bearing the appearance of charity, not justice. Schemes of profit-sharing also show an uneasy sense that the toilers have not had a square deal and are in danger of retaliating in like manner. Their interest is gained for the business by a cash interest in it and an appearance of responsibility. These methods are working yet from the outside.

The experiments—not new in some localities in the Old Land—which are being made in England under the scheme set forth by the Whitley Commission, and during the late strike set forth in the judgment of Justice Sankey, these experiments are more fundamental. The laborer does not want to change places with the capitalist. He has a conviction, based on instinctive forces that where capital, to be made productive, needs human beings in its factories, those human beings, just because they are human beings, must have equal right with the capitalist in controlling the conditions under which they work, and must have some education on the place they fill and the function they perform in society. They, too, have a stake in the stability and progress of economic life.

The way of evolution is the way of cumulation. It garners from all the pioneer experiments of men, and what it gains it holds. As opposed to the sins of society

to-day as Russia is, democracy in evolution works against (a) the pride of wealth or snobbery, by educating the sense of stewardship to a point where conscience will check the blatant show of senseless wealth, and will lead the way to a brotherhood of soul, despite differences in external things; (b) the exploitation of men by men, by giving birth to the sense of human values which cannot rest under conditions so unjust to many. This will mean such taxation as will distribute justly the burdens of the country's needs and bring into use fully the resources of the land.

But democracy will not attempt to extirpate (1) the sense of ownership, by embarking on a system of Government ownership; (2) the talents of organization and leadership, which mean so much in the up-building of a country. Democracy sees that to-day it must educate, not a class, a minority, but all. Our school system must broaden. One of the illusions of the past is that the more useless a study for productive or economic ends the more cultural value it has. This monstrous fallacy must be driven from our present system. Instead of talking vaguely about not working for private profit, we must educate the individual in the social use and obligation of money. The fully educated individual is the truly social being.

Far Eastern Table-Talk

The Growth of Democracy in Japan

By
Kosai

THE political evolution unfolding over here is one of absorbing interest. Just thirty years ago last February, while threading one of the narrow lanes which still give to this immense metropolis the semblance of an over-grown country village, we heard the booming of the cannon which announced the promulgation of a constitution which gave to Japan a constitutional government and civil and religious liberty. This constitution made provision for two Houses of Legislature—the House of Peers, to be composed of the princes of the blood, all other princes, marquises, a certain number of representatives elected from all the other orders of nobility, one member from each of the prefectures elected from among the highest taxpayers, and a certain number nominated by the Emperor because of distinguished service rendered to the State in some of the various walks of life. These constitute an Upper House of some 374 members. The House of Representatives consists of 381 members, elected from the various cities and prefectures; but up to the present the franchise has been exceedingly limited because of a property qualification which demands the payment of a national tax of ten yen to entitle one to vote. Under this regulation only 1,460,000, or 2.6 per cent. of the population, enjoy the privileges of the franchise.

The Ministers of the Crown are appointed by the Emperor, presumably without any reference to their political affiliations or relations to majorities in the House of Representatives, and they are solely responsible to

him. In the selection of the Prime Minister the Emperor consults with the *Genro*, which consists of a small number of elder statesmen whose influence is a determining factor in the making, if not the breaking, of Cabinets. There is also a further restriction in the matter of ministerial appointments which makes for bureaucracy, namely, that the Ministers and Vice-Ministers of the Army and Navy Departments, together with the Governors-General of Korea, Formosa and Kwangtung, must be chosen from among those of the military and naval caste, while at the same time these men are eligible to fill any other of the ministerial or administrative offices.

There are also two other facts which are the outward and visible signs of the dominance of military and naval men in the affairs of Government. One of these is best illustrated by a quotation from the most recent work from the trenchant pen of Mr. Yukio Ozaki, Minister of Justice in the late Okuma Cabinet, entitled "The Voice of Japanese Democracy." "In view of the very nature of the official position, the Minister President ought not only to have knowledge of all affairs of State, but the general control as well. As a matter of fact, however, military and naval officers are authorized to approach the Emperor direct upon affairs of State, and otherwise than through the medium of the Minister President, and obtain decisions thereon. For

example, the project for a great expansion of the army and navy subsequent to the Russo-Japanese war was first resolved upon by the military and naval authorities, who then obtained approval thereof direct from the Emperor; and it was only later that the matter was referred to the Minister President. Thus, Minister President as he was in name, he had no part whatever in the decision of schemes of national defence which are intimately related to the most important affairs of State, diplomacy and finance; but had the honor (*etc*) of being notified of the result only after the question had been finally disposed of! Besides, the War and Naval Departments issue 'military ordinances,' which are administrative acts unrecognized by the Constitution (down to 1907 the matters dealt with by such ordinances were provided for by imperial ordinances). They have also a Board of Marshals and Admirals of the Fleet, and a Military Council—organizations which are all intended to afford special protection to the military power. These are only a few of the innumerable proofs evidencing the rampancy of the military clique and the inequality of the civil and military services." The other fact is the dominance of the military and naval clans of Satsuma and Choshu in giving Japan an almost continuous clan government during the past thirty years, Marquises Saionji and Okuma being the only exceptions among the Prime Ministers. This clan clique has been one of the outstanding features in the political system of Japan, and consequently the event that marks the year 1918 as an epoch-

making one in this country is the accession to power of a Government which, for the first time in the history of the country, represents the dominant party in the House of Representatives, with Mr. Hara, a commoner, as Prime Minister.

Since the establishment of constitutional government in Japan the name of the political parties is legion, and their history presents a perfect kaleidoscope of rapid rise, fall and metamorphosis, and that without much to differentiate any one particular party as the exponent of some outstanding political principle or issue, but rather as each being only the creature of some strong leader or of a peculiar political exigency. And yet through all the years, since the first Parliament assembled, a steady pressure has been exerted, and many a battle fought in favor of a Government being granted which would be in the fullest sense representative of the majority in the House of Representatives and be responsible to it in the sense that it could only remain in power so long as it retained its confidence. This story is too long to relate, and would lead us too far afield, so it must here suffice to say that in spite of clan clique and *Genro* opposition the growth of democracy is manifested in the attainment of this goal in the calling of the President of the *Seiyukwai* party, Mr. Hara, to form a Government, and in every Minister but two in the new Government being now an out-and-out member of the above party.

No sooner was this accomplished than a new political issue thrust itself forward, namely, that of universal suffrage. The word which is now most upon every lip, and is most frequently heard in debate and oration, is the English word "democracy." There is something rather remarkable about this, because there is in Japanese an exact equivalent for it in "*minshu-shugi*," which has been in more or less common use for long enough. But the way in which the great European struggle has given birth to the watchword of making the world safe for democracy, and the new emphasis that is now being given to the enfranchisement of the common people in the granting of manhood, and in some cases womanhood, suffrage, has impelled Japan to discard the use of her *minshu-shugi* and join in this world-chorus by using the English equivalent.

And this new watchword has been placed in the forefront of a very strong movement which has for its goal the obtaining of universal suffrage. Already the country has been flooded with literature and lecture meetings, with the avowed purpose of putting fire into the heather; while among the most popular speakers are several men of national reputation, and one of them no less a personage than Mr. Ozaki, whom we have already introduced to our readers in this article. A few brief extracts from an address of his, delivered in the Y.M.C.A. hall, in this city, will serve to show how truly wholesome Mr. Ozaki's influence is in shaping public opinion.

"The belligerent powers in the west have learned a great many things from the war, and the new world now forthcoming is entirely different from the world before the war, both intellectually and sentimentally. First, the European powers have at last

realized the truth that war cannot be won simply by military strength. They have realized that great standing armies are not the elements which bring victory to the nations. They have realized that a nation cannot be called really strong unless it becomes strong not only physically, but mentally and morally.

"You, young men of Japan, should first of all remember the fact that in the war Germany, which possessed a matchlessly strong army, was defeated by France, Great Britain and America, whose real strength lay, not in their armies, but in their great moral power. . . . The war has revealed the truth that a great nation is a great democratic nation. Germany and Russia were ruined, not simply because of their failure on the battle-fronts, but because mostly of their moral unpreparedness for a great emergency. Judging simply from war situations, Belgium and France, which were defeated in every battle in the earlier part of the war, should have been first ruined; but, contrary to expectations on the part of many militarists in Japan, as well as in other countries, they were able to maintain their courage and determination even at the most critical moment of the war, and finally they proved themselves victors. This fact reveals the truth that a truly democratic nation is a really strong nation, because the whole nation, in spite of the differences in age or sex, is ready for emergency in the one spirit and with the same aspiration."

Another remarkable outcome of this discussion on democracy is the emphasis laid on the fact that democracy, instead of being a foreign importation, is really indigenous in Japan. Mr. Ozaki puts it thus: "I wish that you, young men of Japan, as well as all foreigners, would fairly understand the fact that Japan was originally a democratic country. Everything that makes her appear despotic or militaristic is transplanted from Germany. In fact, Japan has been practically Germanized in the last four decades, and all that has been spoken or done by militarists in this country are just as the Germans have spoken or done."

We have also before us an article from the pen of Dr. Nitobe, of "*Bushido*" fame, and a devout follower of the Christ, in which he shows that democracy was manifest even in the early ages of the history of this land in the complete absence of royal exclusiveness and in the close association of ruler and people in all the pursuits of peace and war; that an era of exclusiveness on the part of the sovereign and of complete separation from the people was ushered in by the adoption of Chinese civilization, with all its baleful outcome in the long centuries of dual government. So that it is perfectly evident that the movement that overthrew the Shogunate and brought the Emperor out from behind that curtain of divinity and near to the people again in a constitutional form of government, was a truly democratic movement, and rather back to first principles than in the direction of foreign innovations, and the same is true of the political evolution which has brought about responsible government by political party, and is now taking a further step toward universal suffrage. Then, too, no less a personage than Marquis Okuma, in a

very outspoken manner in the daily press, puts his imprimatur on this interpretation of the constitutional history of Japan.

Among the many arguments now being advanced on behalf of the granting of universal suffrage, the following, by Dr. Yoshino, professor at the Imperial University in Tokyo, is one of the best: "Plainly speaking, suffrage is compensation given to the people in return for their burdens borne for the State. Some maintain that suffrage should be limited to those who have finished military service or those who pay a certain amount of taxes. It should be remembered, however, that the suffrage is not of such a nature as to be the subject of such limitations. The number of those who serve under the colors or those who pay taxes is necessarily limited; but, strictly speaking, it may be said that all the people bear the obligations as to military service and taxes in equal proportion, and so it would be unfair that the exercise of the suffrage should be confined to a small number of people. Even such classes of people as tramcar conductors and *riksha* men are indirectly contributing to the State in a similar way as those who actually pay the taxes. For this reason universal suffrage should be the aim and ideal of the Japanese nation. Some oppose the adoption of universal suffrage on the ground that the general standard of intelligence and political ideas among the masses is still on a low plane. It should be pointed out to these objectors, however, that when universal suffrage was first adopted in some European countries the general standard of intelligence and education among the people was lower than that of the present-day Japanese."

This universal suffrage movement came to a head a few days ago in the preparation of a monster petition and a great mass meeting held at Hibiya, the central park in the city, from whence a procession was formed which marched to the House of Representatives and presented the petition. At one time it was feared that this demonstration would get out of hand and result in rioting, and there was talk of the police authorities prohibiting the demonstration, but in the end better counsels prevailed, and when the thing actually came off it was found that the movement had not gotten as strong a hold on the popular thought and imagination as was expected. But the real reason for the apparent apathy of the general public was, it seems to us, to be found in the fact that the Hara Government anticipated this movement by the introduction of a franchise bill which, while not going all the lengths the most ardent advocates of universal suffrage would wish, yet is a very distinct advance along the road toward the goal which will certainly be reached in the not distant future.

Universal suffrage bills are not new to the Japanese Diet. Four such bills have been introduced, and one actually got along so far as to be carried by the Lower House. This was a *Seiyukwai* bill, introduced at the session of 1911, and passed unanimously; but when it reached the House of Peers it was rejected just as unanimously, and, it is said, with the most outspoken expressions of indignation and scorn.

(Concluded on page 13.)

Some Songs of Spring by Canadian Singers

"The vesper-sparrow's song, the stress
Of yearning notes that gush and stream,
The lyric joy, the tenderness,
And once again the dream, the dream."

By
C. A. C.

THE spring is always a call to revive the spirit and refresh the memory with gleanings from our own Canadian poets, many of whom have written most delightfully of this most heartening and beautiful season of the year, when "the dream, the dream" stirs in us all a consciousness of the unutterable, of being in the spell and atmosphere of something beyond ourselves.

So it is to the poets we turn to articulate for us the quickenings, the wonders, the ecstasies many of us have power only to feel—to put into word-pictures what to us is inexpressible, interwoven with those graceful, finer fancies of the mind which belong only to poets and

"make us seem
To patch up fragments of a dream,
Part of which come true, and part
Beats and trembles in the heart."

No Canadian poet has written more variously nor entrancingly of the spring-time than Bliss Carman, making it exceedingly difficult to choose one poem out of so many of equal charm. For sweet simplicity perhaps none excels this:

"Once more in misted April
The world is growing green,
Along the winding river
The plummy willows lean.

"Beyond the sweeping meadows
The looming mountains rise,
Like battlements of dreamland
Against the brooding skies.

"In every wooded valley
The buds are breaking through,
As though the heart of all things
No languor ever knew.

"The golden-wings and bluebirds
Call to their heavenly choirs.
The pines are blued and drifted
With smoke of brushwood fires.

"And in my sister's garden,
Where little breezes run,
The garden daffodillies
Are blowing in the sun."

The ministry of spring to not only delight but to loosen the bonds of the spirit, is feelingly and musically sung by Ethelwyn Wetherald:

"When spring unbound comes o'er us like
a flood,
My spirit slips its bars,
And thrills to see the trees break into bud
As skies break into stars;

"And joys that earth is green with eager
grass,
The heavens grey with rain,
And quickens when the spirit breezes pass,
And turn and pass again;

"And dreams upon frog melodies at night,
Bird ecstasies at dawn,
And wakes to find sweet April at her
height
And May still beckoning on;

"And feels its sordid work, its empty play,
Its failures and its stains
Dissolved in blossom dew, and washed
away
In delicate spring rains."

Among our younger and latest-day poets it was inevitable that war, with its sorrows and tragedies, should be interwoven with the ancient beauty and promise of spring. This pitiful contrast of deadly warfare and budding, blooming life is touchingly drawn by Norah M. Holland, who takes us to "April in England":

"April in England. Daffodils are growing
By every wayside, golden, tall and
fair;
April—and all the little winds are blowing
The scents of springtime through the
sunny air.
April in England. God, that we were
there.

"April in England. And her sons are
lying
On these red fields and dreaming of
her shore;
April—we hear the thrushes' songs reply-
ing
Each unto each, above the cannons'
roar.
April in England. Shall we see it more?

"April in England. Blood and dust and
smother,
Screaming of horses, men in agony;
April—full many of thy sons, O mother,
Never again those dewy dawns shall see.
April in England. God, keep England
free."

Arthur S. Bourinot, who served in the R.A.F. with distinction, mused sadly on the horrors of war that had such power to "still the heart" and "blind the eye" to all natural and spontaneous joy in the return of spring.

"How well I know that in the months to be
Pale Prosperine will blow the buds to
fire.
And frost-bound hills will don their new
attire;
Along the lanes the poet's eye will see
A dash of blue where swift the bluebirds
flee,
And all the world will rouse at love's
desire,
And winter at her bidding will retire,
But all this beauty will be lost to me.

"Sweet April and the red-lipped, dream-
eyed May
Will wander through the meadows with
the breeze,
But how can love and beauty bear the
day,
When death and sorrow reign across the
seas?
Sad thoughts will still my heart to old
delights,
And blind mine eyes to former beauteous
sights."

But it is a relief to come back from war-shadowed verse to peace and the breezy, exhilarating call of the happy outdoors as so appealingly sung by Virna Sheard in her "Wander Song."

"Don't you want to wander, when the
spring comes back—
Not to journey anywhere—only just to
go,
Following the highway or some dear re-
membered track,
Where the trees are turning golden
green, and lilacs grow?

"Don't you want to travel with the April
rain?
With the jocund western wind and the
April sun?
Maybe stop to dream awhile, or tramp
along again,
Through the silent scented darkness,
when the day is done.

"Ferns are all uncurling, wind-flowers are
aswing,
Again the grass is growing where the
dead leaves lie;
And overhead the robins are building
nests, and sing
As though for them would never come
an hour wherein to die.

"Pull down the latch-string! 'Tis April
at the door!
The little voices call you—voices that
you know—
'Follow! Follow us!' they cry, 'and see
the woods once more;
The old, sad earth is made anew, and
green branches grow!'"

Isabel Ecclestone Mackay chants thus of the new-old reawakening:

"O'er the fresh, sweet meadows where the
grass is springing,
Through the budding forests where the
birds are singing,
Up the hill and down the glade
Life is just beginning.

"See the tender saplings, shining rain-drops
shaking,
Where the wild-wood lilies from their
dreams are waking;
See the old world, young once more,
Winter's sloth forsaking.

"Down in windy valleys daisies still lie
sleeping,
Tho' in sheltered woodlands violets are
peeping;
Spring has gathered all the land
To her kindest keeping."

One regrets quoting Lampman only in the opening fragment of this article, and of being obliged for lack of space to omit altogether other Canadian poets of merit, whose spring poems have contributed not a little to our pleasure and their own fame. But one can necessarily choose but a few, and among them, for faithfulness to nature and exuberance of pure animal spirits, none appeals more irresistibly in closing than an excerpt from "The Habitant" of the late beloved Dr. Henry Drummond:

"Oh! dat was de place w'en de spring tam-
she's comin',
W'en snow go away, an' de sky is all
blue—
W'en ice lef de water, an' sun is get
hotter
An' back on de medder is sing de gou-
glou.

"W'en small sheep is firs comin' out on
de pasture,
Deir nice leetle tail stiekin' up on deir
back.
Dey ronne wit' deir moder, an' play wit'
each oder,
An' jump all de tam jus' de sam' dey
was crack.

"An' old cow also, she's glad winter is
over,
So she kick herse'f up, an' start off
on de race
Wit' de two-year-ole heifer dat's purty
soon lef' her,
W'y ev'ryting's crazee all over de
place."



THE HOME AND ITS OUTLOOK



More Than These

Life is something greater, girlie,
Than a span of grief and pain;
Something greater than the greatest
Of the joys we seek to gain.
From the world of sense and pleasure,
From the world of greed and gain.

Life is something more than living
On the shelving shores of time;
But the offspring of a moment,
Just a creature half divine;
Something more than merely toiling
On the narrow shores of time.

Life is something more than raiment,
And this tenement of clay
Knows but little of its meaning,
Passes with the passing day;
But the life that is eternal
Knoweth nothing of decay.

Life itself, child, is eternal—
From the heart of God it springs;
In our souls we feel its throbbing,
And the power that it brings
Fills the lower life with glory—
With the wealth of higher things.

L. W. A.

An Anecdote of John Wesley

When I was a lad, in the late sixties, I knew by sight George Coventry, an Englishman of high standing, dignified manner and literary tastes; he at that time was making a somewhat scanty living as Customs House broker in the old town of Cobourg, on the north shore of Lake Ontario, the town which was blessed by the presence in it of the flourishing Methodist college, Victoria University, the oldest university in the Province of Ontario.

Coventry was a member of the Church of England, but liberal in his views. He left at his death a manuscript of his reminiscences, which has come into my possession, and one incident referred to in this manuscript may prove of interest to the lovers of John Wesley and his people:

"In after years my father often narrated events that happened at that period. Not the least remarkable was the following:

"There was another quiet house not far distant from Wandsworth College, at which the celebrated John Wesley visited, and my father, being a neighbor, was sent for when John arrived on his visit, which was pretty frequent. The little coterie assembled was more like a quiet Methodist meeting than a feast, there being some twenty or thirty generally present. Among these seekers of truth was an old man who knew the Bible by heart. His name was Samuel Best, who went under the cognomen of 'Poor Help,' as an innocent-minded man. The tea and evening passed pleasantly enough, all edified with Mr. Wesley's account of his voyage across the Atlantic, when the hour of ten announced the time of his departure, he being an early man and an early riser. His coat was brought and, as was his custom,

he went around the room and shook hands with all present. On accosting 'Poor Help' he remarked, 'Why, Samuel, thee have been unusually silent this evening. I have not heard thee speak a word. There must be something remarkable on thy mind.' To which Sam replied: 'Yes, John, there is, and I cannot refrain from telling thee what it is. "Set thine house in order, for thou shalt die and not live."' My father said the affair was taken in good part, but whether or not it operated on a mind at all times inclined to be superstitious, it is a singular fact that Wesley died in less than a fortnight, March, 1791. At this period my father was a bachelor, not being then of age.

"When I paid a visit to England, in 1838, to see my father for the last time, I was one morning strolling around the Bricklayers' Arms, Kent Road, waiting for the Brighton stage, when I was arrested by a railing around an old churchyard, and, on peeping through, the first tombstone that caught my eye was the following:

Here lies
SAMUEL BEST,
Commonly called
Poor Help,
Aged 93.

This was the identical man who gave John Wesley his warning to prepare for death. There are many remarkable circumstances connected with Sam Best, which can be found in the magazines of the day, but Southey, in his life of Wesley, has not mentioned this, and perhaps never heard of it, although perfectly true.

"My father still continued to visit at this conference, where he formed an intimacy with Sam Best, who gave him several texts of Scripture applicable to his future movements in life. Strange to say, he would never show them to anyone, but he told me in after years that every one came true. He had great faith in Best's discrimination of character, and looked upon him as a prophet.

"The King went one day in disguise with Lord Sandwich and two or three other eminent men. Best looked hard at the monarch, whom he had never seen, and told him to write down in his tablet Proverbs, chapter 25, verse 5. After a little conversation the party retired. On reaching St. James the King turned to his Bible and read aloud to his courtiers: 'Take away the wicked from before the king and his throne shall be established in righteousness.' Sandwich was very angry with old Best, as well he might, but the King ever after was a friend to him and said he should never want, which was verified."

So far I have copied accurately the manuscript of Mr. Coventry. There is, however, a good deal about Mr. Best which he does not seem to have known.

This pretended prophet, Samuel Best, was born in 1738, and before he was fifty years of age he had become an inmate of the Workhouse at Shoreditch. His life before that time is rather obscure. By some he is said to have been a Spitalfields weaver, and by others a servant in different establishments in the city of London. Before he was fifty years of age he disowned his children, he discarded his original name and took that of "Poor-help" (not Poor Help, as Coventry thinks), describing, as he thought, his special mission.

He was a visionary and enthusiast, not wholly unlike his contemporary, the celebrated Richard Brothers, who came from Newfoundland. He probably was a little touched with insanity, and probably believed in his own prophetic and supernatural powers. He was in the habit of receiving his visitors, we are told, in a room adorned with fantastic emblems and devices; he would inspect the palms of their hands and from them give an outline of their past lives. He would also furnish guidance for the future in phrases of Scripture, just as he did with Coventry's father; he also believed, or at least claimed, that by licking the hands of his patients he could determine the disease with which they were afflicted.

After acquiring considerable notoriety he removed to a house in the Kingsland Road, and was consulted by many of the upper classes, whom he also visited at their own homes. He professed to eat no food but bread and cheese, and to drink only gin tinctured with rhubarb. He spent his nights, as he claimed, in communion with the celestial powers. For the last thirty years of his life he was convinced that he was to be the leader of the children of Israel to rebuild the city of Jerusalem. In that regard he imitated Richard Brothers, who, about the same time—that is, the latter part of the eighteenth century—gave himself out as a descendant of David, declaring that he was to be revealed as prince of the Hebrews and ruler of the world.

Brothers was more fortunate in some respects than Best, in that he convinced many educated Englishmen, members of Parliament among them, of the verity of his claims, while Best never had any great following. Best, however, had the security of mediocrity, for he ended his life in peace and without prosecution, dying in 1825; while poor Brothers was first charged with treasonable practice and confined as a criminal lunatic, and was subsequently removed to a private asylum.

We have at the present day some instances of the same kind of prophet. Joseph Smith was a strong example, and since his time we have had the Holy Rollers, the Holy Ghost and Company, and like bodies of visionary enthusiasts. Some of them are still with us.—Hon. W. R. Riddell, LL.D., F.R.S.C., Justice of the Supreme Court of Ontario, in "The Christian Advocate."



FOR THE BOYS AND GIRLS



A Little Girl's Ambition

Oh, I jes' think it's the cheeriest thing
 Ever a boy can do,
 Jes' to go whistling up the street—
 Really now, don't you?
 'Ere's a boy what goes 'by our house
 Almost every night
 Whistling jes' the merriest tune,
 Jes' as cheery an' bright;
 An' pa looks up from his paper,
 An' ma lays down her sock,
 To hear 'at boy go whistling by,
 Jes' about six o'clock.
 I tried to whistle one day—
 Jes' tried with all my might.
 I drew my breath in jes' as hard
 An' pucker'd my lips up tight;
 I thought I'd whistle a merry tune
 Jes' like I'd heard the boys,
 But jes' a funny squeak came out,
 The queerest little noise;
 An' mamma laughed until the tears
 Rolled right down on her cheek,
 An' pa jes' shook an' shook an' shook
 So hard he couldn't speak.
 Ma says 't girls what whistle,
 An' hens what try to crow,
 Will surely come to some bad end,
 And I suppose it's so.
 But jes' the same, when I get big
 One thing I'm goin' to do—
 I'll learn to whistle like that boy,
 Now, really, wouldn't you?

—Nellie D. Morgan.

The Gold Arrow

Lute Bradford came loping around the corner of the house to find his sister Eileen already out on the river bank, gazing blankly upstream. Their neighbors, Newman and Celia Downs, were hurrying from their house across the road to see what all that noise of rushing waters meant. The river had risen to freshet pitch during the night, and evidently the boom some miles above had broken, letting loose hundreds of logs.

"See 'em come!" panted Newman, as he rushed up. "Shooting along endways as if they'd been fired out of a gun. How'd you like to be out in the river with a boat about now?"

"Speaking of boats," shouted Lute, "mine has gone downstream, wharf and all. Where is yours?"

Newman's answer was blunt. "'Boats,' you say. There's not one left along the shore from here to Shelton Falls. Who's that fellow making a windmill of himself on the other side?"

A figure on the opposite shore had been waving its arms for some minutes at this group on the bank.

"Who should it be but Foxy Benner?" said Eileen, with a shrug. "Can't you see his red head shine against that background of bushes? What under the sun does he want? He must know we can't hear a word he says in all this uproar."

"I know!" Celia's round, good-natured face showed real interest. "It's the morning he brings his eggs over to the eight-thirty train for George Lewis to sell at the

public market in the city. This is the last day they hold it, and he'll lose his chance to dispose of his whole lot if he misses that train. He wants to know if we can help him out. Of course his boat has gone, too; the water came up so quick."

"Maybe he expects us to come after his eggs with an airplane," said Newman, rather unpleasantly. "What else does he think we can do about it?"

But Lute, who had come close to hear what Celia said, stood thinking a moment; then he went into the house and brought out a megaphone. He blared the message across the roaring river. It made the other three stare with surprise.

"Hey, Foxy," he called; "got a pulley clothes-line at your place?"

The answer was lost on the air, but Foxy hopped up and down on the shore and made signals that he had.

"Know any way to get a line over here—piece of twine, or any old thing?" was Lute's next question.

They saw the boy stand stock-still for an instant, then he waved his hand and ran into his house nearby. He was back in a few minutes and down on his knees fumbling with something he had brought out. Then he rose up, facing the other side. Next minute an arrow came whizzing across the river. Lute caught it up as it dropped, and carefully lifted the slender cord—hardly more than a thread—which trailed from it. It stretched clear across the river—not a great distance, though just now so impassable. Foxy held the other end high and let it slip through his hands as Lute began to wind. The thread was tied to a larger cord, which came over safely and brought after it a stout rope.

By this time Newman had got interested. He brought out and fastened up on a tree the fixtures which his mother used on her pulley clothes line. Evidently Foxy had a similar arrangement at the other side, for presently a smoothly running double cable spanned the roaring river at a safe distance above the water. Then the first basket of eggs came speeding across. Lute carefully took out the case in which the eggs were packed and sent back the empty basket, while Celia carried the eggs to her father, who, having found out what was going on, had harnessed his horse and was ready to carry the load to the train.

"I suppose there's a heap more of them," said Eileen, with a tone of impatience. "It's lucky the noise of the river got us all up early."

Newman replied: "Nobody's been able to find any use for that chap since he appeared at the Academy along the middle of the year. 'Most always, if a fellow can't play ball, he can shoot, or swim, or win the Marathon. Or, if he's good for nothing of that sort, he may be one of the kind that shines on the debating team."

"He works pretty hard," suggested Celia. "Taking care of a wilderness of

hens and chickens isn't play. I've found that out since I set up in the 'business."

"Well, it's useful," agreed Newman. "But that's no reason why we should all stay here forever on a river bank at this time in the morning. I'm going in for a bite to eat—"

"No, you're not!" answered Lute. "This is a job that's going to feed all of us every minute till we're through. Breakfast will wait better than the egg."

Newman stayed where he was, and lent a hand whenever he was needed. The basket could bring over only one small case at a time. It seemed as if the Benner home must be built up entirely of eggs in cases! Back and forth sped the basket. Arms ached, and everybody was growing tired with the hurry. But at last Foxy waved his hand and made a low bow, and Mr. Downs put the last case in the car and drove off to the station.

They were about to go in when they saw that the basket which Lute had sent over was coming back once more.

When they opened it they found a paper bag. There was also a card on which was written, "Thank you very much." In the bag was a downy ball on two spry little feet. There was a card in the bag. It said, "For Celia." It was a promising chick from a new flock.

"Compliments from a fellow hen-farmer," observed Lute, as he solemnly presented the bag to the round-faced girl.

Lute was interested in the arrow which brought over the thread. It was skilfully weighted and winged, and he was specially pleased because a revival in archery had come to the preparatory schools of this part of the State, after having had its season in towns farther to the north. On this very Saturday afternoon four schools were to shoot at Shelton Falls for a trophy—a gold arrow. The managers of the home "team" in this new sport, of whom Lute was one, had almost given up because the only good shot in the club had injured his wrist.

"We'd be sorry to come out of the little end of the horn in this archery business," he had said to Newman. "We've no baseball material this year, our debating club has gone to smash, and we didn't win a single event at the inter-school athletic meet. I'd feel better for months if we could carry off that gold arrow."

He thought for a moment. "Do you suppose it would do any good to ask Foxy to shoot? Looks as if he must know something about it."

"Well, he seems to know what an arrow is, and he can hit the east bank of the river all right; but then, the bank is a number of miles long, which gives a fellow a chance," drawled Newman.

"I'm going to ask him," said Lute. "He could go to Shelton Falls on the other side and come over the bridge in time for the match."

He scribbled a note and dropped it into the basket. They saw Foxy read the message. He stood thinking it over a minute. Then he belted into the house. He carried something which they could not make out. He placed it carefully in the basket and signalled. They all watched the package eagerly as Lute unwrapped the soft paper. It was a silver cup. It was ornamented with an arrow and engraved with a date, a name, and a line giving the reason of its presentation. The name was "Forrest Benner."

"Why this is the cup that was offered to the best marksman at the big archery tournament of the up-State schools last spring," said Newman with surprise. "I remember now, it was won by a fellow named Benner. And Foxy's never said a word about it."

Of course you know what happened. That is another story. With the help of Foxy the Academy won the gold arrow that afternoon, and a troop of jubilant school-mates gave the hero a great send-off as he pedalled away up the river road. He had put them on the map, they agreed.

"I tell you what," said Celia, as she looked after him. "I had a feeling all along that such a good hen-farmer must be good for something else."—*Mabel S. Merrill, in "The Christian Register."*

Catching a Goldfish

The three young Gaytons looked the least bit glum as they sat on the wide pung seat while the old horse dragged them through the mud and snow of the river road. They had travelled miles from home and fished till mid-afternoon through the ice of Jillson's brook, and were going back without having caught so much as one small shiner.

"Everybody'll laugh at us for coming home without a thing," grumbled Berry; "and out on the river this morning they were just pulling them in."

"It's no use thinking of that when we had promised beforehand not to fish on the river," said Laurel. "Daddy said it wasn't safe, and, of course, he knows."

They glanced out over the river where one or two of the little canvas houses of the smelt fishers still stood. Only the most venturesome had been out there to-day, and they had gone away early in the forenoon, for the ice was likely to break up any time under this melting spring sun. Most of the fishermen, in fact, had taken their tents ashore yesterday.

"I know what Berry's feeling so huffy about," chuckled Bob. "She wanted a smelt to carry home in that bag of hers."

The smaller girl had been carrying around with her all day an old leather handbag which she had taken a fancy to because it looked so grown-up. It seemed not very well suited to a fishing trip, since it was furnished only with a powder puff and a small mirror fastened to the lining.

Berry turned her back on Bob and gazed out over the river in dignified silence. Suddenly she gave a little cry:

"See that! the ice has started!"

Sure enough, far up river furrows of white had appeared all at once in the smooth fields of ice. As they looked there was a crack, a roar, and in a few minutes

they saw that the canvas uses opposite them were beginning to move.

"And oh, look!" shrieked Laurel, "there's somebody in this net but one."

The tent flap of the nearest house was pinned back, and in the opening they could see the round face and frightened eyes of a small boy. He was staring in bewilderment at the moving masses of ice around him. The tent in which he was stood on a solid block which had not yet broken up, but who could tell how soon it might go to pieces?

Bob reined the old horse sharply into the bushes and jumped out.

"Come on, girls," he shouted, "we must see what we can do. That's little John Simpson. He's strayed out there by himself. Mr. Simpson went off home with his catch at ten o'clock."

Just where they had stopped a long spit of land like a small peninsula reached out into the river. It was bush-grown, and high enough to make a solid barrier for the ice that was moving down upon it.

"A lot of that ice has got to jam in here against the peninsula and stop," argued Bob. "When it stops we must look sharp and get across and grab the little chap. Lucky this old pile of lumber happens to be here side of the road. First thing is to get some of the longest boards out on the peninsula."

They soon had the boards for their bridge out on the end of the spit of land. There was some danger that the tent on the ice would be carried by the end of the peninsula if the block on which it stood should swing off towards the open water at the middle of the river. They watched it breathlessly and uttered a shout of relief when it came drifting down and jammed itself in among the fragments against the spit of land. In an instant Rob was sliding his boards across the ice jam.

"There," he shouted; "how's that for a bridge? Step lively, John; you can get ashore all right if you come along."

John was dancing up and down in front of the little house on the block of ice. "I can't come," he wailed. "Daddy wouldn't like it. He—he said"—the explanations died away in a frightened roar.

"Scared out of his little wits," commented Rob. "I'll have to run over and get him. You girls, mind you stay right where you are."

He was over the bridge like a flash, but little John wriggled and roared when the big boy tried to pick him up.

"I dropped daddy's watch through the hole in the tent floor," he sobbed. "I heard him say he left it hanging on a hook in the tent, and I came out to get it 'thout sayin' anything, and I just poked it off the hook this minute—'cause I couldn't reach—and—and—it's gone!"

"Whew!" whistled Rob, "that's a scrape! But you scoot for the bank, John, and tell the girls about it. I'll fish for the watch."

With perfect faith in the big boy, John scooted, and Rob took a quiet survey of the situation. The ice jam seemed firm for the moment, and he decided it wouldn't be foolish to stay a little longer since the watch, as he knew, was a valuable one.

The smelting tents were always set up

over a hole in the ice. Lines dangling from the highest part of the canvas house fell into this hole, and the trailing hooks could be trusted to catch a few fish even when their owners were absent. Rob knelt down and peered into the black water in the opening in the ice floor. But it was dark in the tent and he could see nothing.

"If I go poking down in there, hit or miss, with a dip net," he said to himself, "I shall stir the mud up so I can never find anything. Wish I could get one little glimpse of the watch and know just where it is. The water isn't awfully deep; I guess there's a sand-bar right here."

A noise at the door made him look up sharply. Berry was coming in at the opening, with the cherished handbag hooked over her arm.

"Didn't I tell you not to come out here?" cried Rob; but the little girl broke in eagerly:

"I'll run right back, Rob; the ice is standing still now, anyway. See, here's the looking-glass out of my bag. If you get the sun on it and tip it just right you can make it light up the bottom of the hole, and then maybe you can see where the watch is."

There was so much sense in this that Rob seized the mirror without more words. Through an opening in the canvas walls a beam of the afternoon sun was slanting. He held the mirror in the beam and turned it this way and that till the reflection danced down into the hole in the ice. With this searchlight he soon discovered the watch shining on the black bed of the river. Knowing just where it was made it fairly easy to dip it up with the long-handled net from the heap of gear in the tent.

Grasping the prize in his hand, Rob raced over the board bridge a moment before a floe of ice from above came crashing down on the block where the canvas house stood.

"There, Berry, put it away in that famous bag of yours," said Rob, handing over the watch to his smaller sister. "You can't say now we're going home without getting a thing. We'll call the watch your catch, because I shouldn't have got it, most likely, if you hadn't thought of the looking-glass."

"It's some like catching a goldfish, isn't it?" Berry laughed, as she fastened her bag. "But you got the biggest haul, though, Rob. You caught little John."

Far-Eastern Table Talk

(Continued from Page 9.)

This bill of the Hara Government, referred to above, which has now become law, has lowered the franchise qualification from ten yen to three of a national tax, and has thus at a single stroke more than doubled the number of voters. It has at the same time effected a redistribution of the constituencies, in which their size is reduced and the number correspondingly increased, resulting in an increase of 83 in the number of members in the Lower House, bringing it up to a total of 464. It thus would appear that along political lines Japan is fairly safe for democracy, although, like most other countries, she is growing in grace only in spots.

Tokyo, Japan, March 15th, 1919.

Among the Books

—LAY RELIGION. By Henry T. Hodgkin, M.A., M.B., (London: Heading Bros., Limited). Price 3/6 net.

This is the first volume of a series entitled "The Christian Revolution," edited by Nathaniel Micklem, and if the volumes to follow are up to the standard of this one the series will be a most valuable one. "Lay Religion" is full of strong, clear, thought-arresting statements. The author declares that the Church "does not know her own mind, and so can give no sure lead," and he says that in the past, "the Church's failure is not that it has asked too much of men. It has thought too meanly of them." Another statement is that "if the Church were truly partner in a common struggle, a common poverty, a common shame with the masses of the people who struggle, and are poor and distressed, there would be a new-meaning in religion for countless men and women today." The book is well worth reading.

—DAWN. By Eleanor H. Porter. (Toronto: Thomas Allen). Price, \$1.50 net.

Mrs. Porter's stories have won a large circle of appreciative readers, and this new volume is sure of a welcome. The tale describes the tragedy of a young lad's life when blindness gradually settles upon him. We think, in view of the heroism we have seen in our own Canadian lads in recent years, that Mrs. Porter does not quite do justice to the heroism of young manhood, but she does point out with telling emphasis that useful toil is the best cure for a dispirited soul.

—A TEXT BOOK ON PROPHECY. By James M. Gray, D.D. (New York: Fleming H. Revell Company). \$1.25 net.

The foundation of this volume is a series of articles written by Dr. Gray for the *Christian Herald* of New York. As illustrating the line of argument made use of we might instance the chapter "Why Germany Cannot Rule the World," which aims to prove from the second chapter of the Book of Daniel that God has committed the control of the world at this particular time into the hands of particular nations, of which Germany is not one.

—"AFTER THIS;" or the Church, the Kingdom and the Glory. B. Philip Mauro. (New York: Fleming H. Revell Company). \$1.00 net.

To us this volume is prophetic interpretation gone clean crazy, and overriding every sane and reasonable law of biblical study. If such methods of interpretation are allowable a man could prove anything from Scripture that he started out to prove.

—THE SUNDAY-SCHOOL TEACHER MAGNIFIED. By J. B. Tidwell, D.D., author of "The Bible Book by Book," etc. (New York; Fleming H. Revell Company). 75c net.

It is surely a good sign that so many books are being written with the definite purpose of showing the Sunday-school worker how great his task is and how best he can perform it. This author is a firm believer in thoroughness. His book is suitable either for teacher-training classes or for individual reading.

—THE BREATH IN THE WINDS AND OTHER SERMONS. By Frederick F. Shannon, Pastor of the Reformed Church in the Heights, Brooklyn. (New York: Fleming H. Revell Company. Toronto: William Briggs). \$1.00 net.

Dr. Shannon seems to be a popular preacher for readers of sermons at least, for he has published a number of volumes of them that have had wide circulation. He is thoughtful as well as stimulating and suggestive.

—THE CHURCH AND THE GREAT WAR. By Worth M. Tippy, D.D. (New York: Fleming H. Revell Company). \$1.00 net.

Dr. Tippy seeks first of all to show us what the Church is doing in the war; second, what the Church is learning from the war, and third, what the Church should do after the war. He has, therefore, a big and a very practical theme. He has very special relation to war work in the United States, and a very high conception of the Church's opportunity and duty.

—STORIES FROM FAR AWAY. By Cora Banks Pierce and Hazel Northrop. (New York: Fleming H. Revell Company. Toronto; William Briggs). \$1.00 net.

Very interesting and well-told stories of the people of far away mission lands, stories that boys and girls cannot fail to find both readable and impressive. There are numerous illustrations and the book is very attractive in style.

—CHURCH OFFICERS. A study in Efficiency. By Frederick A. Agar. (New York: Fleming H. Revell Company). 50c net.

Mr. Agar has written several little books for the purpose of helping to make the local church efficient and up to its job. They are not elaborate or profound, but contain a good deal of sound wisdom and counsel.

—THE TRAGEDY OF QUEBEC. The Expulsion of its Protestant Farmers. By Robert Sellar. (Toronto: Frederick D. Goodchild). \$1.25 net.

This is the fourth edition of Mr. Sellar's book, which tells the tragic story of the gradual expulsion of the English-speaking Protestant farmers from certain districts in the Province of Quebec by the encroachments of the French-Canadian. Mr. Sellar sees a deliberate purpose back of this movement, and back of that purpose the Roman hierarchy. He is very strong and positive in his statements and backs them up by historical arguments and appeals to incidents touching the relationships between French-speaking and English-speaking upon this continent. There is not only no doubt that Mr. Sellar's statements as to this expulsion are not exaggerated, but that the same process is still at work, not only in Quebec, but in other parts of Canada as well, and notably in Northern Ontario. But the question is what can or ought to be done in the matter.

—THE NEW CITIZENSHIP. The Christian Facing a New World Order. By Prof. A. T. Robertson, M.A., D.D., Southern Baptist Seminary. (New York: Fleming H. Revell Company). \$1.00 net.

Citizenship never meant as much as it does to-day, and never laid upon those who possess it such varied and positive obligations. Dr. Robertson tries to set forth what is involved in being a citizen in this new day, and his picture is full of force and reality.

—THE MODERN MEANING OF CHURCH MEMBERSHIP. By John M. Versteeg. (New York: The Methodist Book Concern). 75c.

The Church is only a means to an end, but it ought to be the best means to the best end. This little book sets forth the purpose and meaning of the Church and what is implied by membership in it. It is an interesting and suggestive discussion.

—THE RELIGION OF ISRAEL. By George A. Barton, Ph.D., L.L.D., Professor of Biblical Literature and Semitic Languages, Bryn Mawr College. (Toronto: The Macmillan Company of Canada). \$2.00

Dr. Barton is known as one of the most thorough-going and careful students of the Old Testament on the continent, of the decidedly advanced school, yet in the main constructive and reverent. This new volume of his presents a very interesting and sufficiently full sketch of the unfolding of the

great religious ideas of the Hebrew people from the birth of the nation down to the birth of Christ. Each period of development is described in a most effective way, and the heroes and prophets of the story and the ideals that controlled and the problems that confronted them are set forth with vividness and reality. Some of the later chapters in the volume, such as "The Religion of the Sages," "Five Religious Tracts," "The Hopes of the Apocalypticists" and "The Jewish Dispersion," are specially interesting and valuable.

—A COMMUNITY CENTRE. What it is and How to Organize It. By Henry E. Jackson. (Toronto: The Macmillan Company of Canada). \$1.10.

Mr. Jackson is the special agent in community organization of the United States Bureau of Education, and is at present engaged in a campaign being carried on under that bureau and the Council of National Defence to organize local communities as a means of national defence and reconstruction. The motto of the campaign is "Every School-house a Community Capital and Every Community a Little Democracy." The movement is growing rapidly both in Canada and the United States, and will accomplish, we believe, incalculable results. It will, as Mr. Jackson says, "help to organize human life on sane and juster lines in the construction of a better sort of world." This little volume will give both direction and inspiration.

—THE COURSE OF CHRISTIAN HISTORY. By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Seminary. (Toronto: The Macmillan Company of Canada). \$2.15.

A history of the Christian Church throughout the world within the compass of two hundred and fifty pages must necessarily have its limitations. But of course for certain purposes and with a certain class of readers it has its great advantages. The story is very much condensed, the history, for instance, of most of the present day big denominations being brought down to a compass of three or four pages each. About all that can be given in these cases is the statement of a few bald facts. Earlier periods are given somewhat more historical treatment and are very satisfactory, though so condensed. The book is written specially for college students, and has some sixty pages of questions suggesting fuller study and investigation. The author does not seem to know that there is a Methodist Church in Canada, though he tells us that the Baptist Church in Canada is one of "the noblest and most efficient in the world."

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MR. BLACK'S BIBLE CLASS

The Dignity and Worth of Man

Whatever view we may hold as to the humanity of man, or whatever theory we may follow as to the method and manner of creation, we can have only one thought as to the divinity of man. We are shut up to this idea, that man, however he came to be what he is, is God's child. Whether we believe that he was created by a word from the mouth of God, or by long processes of evolution operating through millenniums, we have no escape from the thought that in his intellect, as well as in his moral and spiritual nature and possibility, man is made in the image and likeness of God.

It is in that thought of God and His relation to His creation that the Hebrew story of the making of man differs so fundamentally from all others. And it is at that point that the story is authoritative and unimpeachable, and will always remain up-to-date. Even twentieth-century science can say no word of contradiction against this teaching. And how much it meant in the history of Israel, this idea that God was in His creation and that the man whom He had made was in His own image and His own intellectual and spiritual son, it is impossible to estimate. Certainly, no other of the early religions ever grasped any such idea.

Of course we have to admit that the idea in all its fullness and with all its implications was not grasped and consistently held throughout all the history of Israel. Many times it seems to drop below the surface and to cease to be influential in the life and thinking of the people. But there seems to be always some background of faith in it, and especially in the later history of the nation.

But it is only when we come to Jesus that the truth as to the dignity and worth of humanity and its essential relationship to God gets full and explicit statement. And the occasion of this lesson should be made use of by us all in a somewhat careful and thorough review of the thought and teaching of Jesus touching this matter.

We cannot state His attitude too strongly and emphatically. That He had hope for the very worst of men and women is evident throughout His whole ministry. He companioned with publicans and sinners because He believed that, no matter how crusted over with evil the divine image on men's hearts might be, it was not entirely obliterated. And some of His parables taught the same truth in another way. The story of the lost coin and the lost sheep, as well as the story of the Prodigal, laid special and strong emphasis upon the value which God puts upon the human life and personality. The suggestion that the life is worth more than the whole world of material things speaks the same truth. And Jesus' attitude toward the children, and His stern judgment against the wicked purpose that would put anything in their way that would tend to mar or hurt their life, teaches the same truth of the infinite worth and divine quality of the human. All the way through Jesus' public life and ministry He magnified the inherent worth of man; even when measured by the highest of all possible standards.

We ought to stop and consider whether we have come to realize the full significance of the teaching and attitude of Jesus in this matter. As He saw it nothing counted like people. All life was to be looked at from the point of view of the human personality, the human soul. Everything else

was important only as it related to that. And such an attitude, consistently held, would surely change our ways of looking at a good many things.

But if man by nature and creation is thus the child of God, how are we to find a place for that New Testament teaching which seems to say that through obedience and faith we become the children of God? Careful study will probably show that there is nothing irreconcilable between the two points of view. Man as created in God's image has been given certain powers and possibilities. The seeds of the divine life have been planted in his nature, but the fruit thereof cannot be realized save through the acquiescence of his own will and effort. Man who is made the child of God in creation through the quality of soul and outreach of life that are given to him, becomes the child of God in character and actuality as the divine will and purpose are accepted and the divine programme and power become vital and permanent. And it is just because we are made the sons of God in creation that we are able to become the sons of God through grace.

William Black

Northern Alberta Letter

(From Our Regular Correspondent.)

There will be considerable satisfaction in the west over the appointment of Bro. Ernest Thomas to take charge of the task of lining up the forces of the Church to realize in the life of Canada the programme of the General Conference in regard to reconstruction. Next to the adoption of the programme itself, this is a move of prime importance, for how to make our resolutions activate has long been a problem in the Methodist Church. We would like to ask the other Conferences a big question along this line. When resolutions are adopted, either from the floor of the Conference or through reports of committees, what is done by the Conference to make the resolutions effective? Has any Conference discovered a way of finding out how much of their legislation or how many of their resolutions are effective?

For three years now we have had a resolution adopted by the Alberta Conference to the effect that all resolutions calling for action on the part of circuits and missions should be printed and circulated, one copy being sent to each pastor and one to each recording steward. Then, to find out how many circuits and missions responded to the Conference suggestions, the State of the Work Committee was appointed with this one task to do, to obtain reports from each field supplied during the year and report to the ensuing Conference. This has been done for three years, and even this resolution refuses to work, or those appointed to undertake the task of making it work were too busy to act. But it seems futile putting through resolution after resolution, year after year, and never know how effective these are; whether the resolutions are practical or not, whether they are helpful or not, whether they represent a waste of the time of the Conference, or have any real

significance in the programme of the Church. Three years ago the Alberta Conference put itself on record as follows: "Resolved, that we institute a Pocket Testament League in every Sunday school in the Conference." How long the committee took in discussing this, and how long the Conference spent in considering it, we do not remember; but the resolution stuck in the Journal, and in the vast majority of fields it has never been heard repeated.

Several of our circuits have arranged or are arranging meetings of the congregations to discuss the programme of the General Conference, and we have heard of several pastors taking up the programme as Sunday topics. But we need leadership to unify the action of the Church throughout the Dominion, and if we can only make these resolutions re construction work we shall be profited exceedingly.

Clive.—The work is progressing on the Clive field. Two of the Sunday schools have raised \$50 Victory Bonds for missions. Though the church has been closed most of the time since October last, thirty services altogether being dropped, the membership increases, the board has paid the salary in full and given a war bonus; and at the anniversary services, conducted by Bro. C. E. Rogers, the debt on the church property was wiped off. These items of good news show that Bro. J. G. Rogers has a thorough grip on the work. He is working along community lines, giving lantern lectures with the assistance of the University Extension Department, and also working in with the U.F.A. No wonder the board invited the brother to return. Five delegates drove fourteen miles to attend the meeting of the board, evidently believing the work of God worth while.

The visit of Bro. T. J. Johnston, M.A., D.D., to his old charge at Metropolitan, Edmonton South, was a happy event. This church was erected during the pastorate of Bro. Johnston, and he is remembered in a most kindly manner by the people. He lectured on "The Isle of Saints and the Wild Irish" on the Monday evening, and preached to large congregations on the Sunday. The visit was made the occasion of a delightful reunion. Bro. Johnston is now in charge of the Delisle Union Church, Sask., and reports conditions to be favorable to much progress. T. D. J.

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British Columbia Letter

(From Our Regular Correspondent.)

Gunner John Wilkinson, son of Rev. Robt. Wilkinson, ex-president of the British Columbia Conference, passed away last month at the home of his parents in Victoria, a victim of the terrible gas which he, with many others, suffered at Passchendaele. John enlisted in 1915, going over to England in February, 1916, and to France in July of the same year. The battery with which he was connected was sent at once to the Ypres salient, and there came under German shell fire for the first time. They were three months on the Somme front, and in the fierce fight for Vimy Ridge they lost their commander, Capt. Birch, of Victoria. Their next fighting was at Hill 70, then at Passchendaele, where Gunner Wilkinson was severely gassed, losing both sight and speech for a time. After undergoing treatment in France he was sent to England, with strong hopes of his ultimate recovery. Last spring he was sent home to Canada, and was treated at Kingston for a few months, coming to British Columbia in September, to enter the sanitarium at Kamloops. In December he had the joy of coming home in time for Christmas, and under the home treatment and nursing of his mother he seemed to make rapid progress towards recovery; but last month a relapse came, and he gave his life for his country. John was beloved by all who knew him, and his patience in suffering, his brave fight for life, and his noble sacrifice will be an inspiration to many. To his mother and father the sympathy of all true friends is extended, for once more the realization of what it cost to win the war comes home with tremendous force. While joyous welcome is being extended to the returning soldier, a thought and a tear is given for the unreturning brave who have so nobly given their lives—a sacrifice for the world.

Sunday, March 29th, the sixtieth anniversary of Queen's Avenue Methodist Church, New Westminster, was duly observed. Rev. Dr. W. F. Campbell, who is at present visiting in British Columbia, was the preacher for the day, and his sermons were listened to with pleasure and profit. There were large congregations, both morning and evening. The anniversary services were continued on April 6th, when Rev. Dr. Sipprell and Rev. Dr. White were the preachers. Special services were also arranged by the different organizations of the church during the week between the two Sundays, and these events were times of great rejoicing. Monday evening was the congregational banquet; Tuesday, young people's gathering; Wednesday, old-time prayer-meeting, at which there was a fine gathering of old-timers; Thursday, entertainment by the primary department of the Sunday school; and Friday, by the intermediate and senior departments. The pastor of the church is Rev. R. J. McIntyre, president of Confer-

ence, and under his efficient guidance the church is doing splendid work for the kingdom of God. The New Westminster church has the honor of being the first Methodist church to be dedicated in the province, being about six weeks ahead of the Pandora Avenue Church, Victoria. Rev. Edward White, father of the present Superintendent of Missions, was the first pastor, and the first sermon was preached under the shade of a great tree near where the post-office building now stands. There were about fifty men and one woman present on that occasion, and the lady, Mrs. James Kenody, is still living, and wrote some very interesting reminiscences of the early days for the local paper. The church building was dedicated on April 8th, 1860. It was an unpretentious building, twenty by thirty, but was the scene of many most interesting services. There was no belfry, so the bell was hung upon a nearby stump, and Mr. C. G. Major, who is still an active member of the church, recalls his pleasure on being asked to ring the bell to call the people to service. A new church and parsonage were built in 1873, during the pastorate of Revs. Amos Russ and James Turner, and later, while Rev. Dr. White was pastor, this was enlarged to twice its original size. In 1898 the great fire of New Westminster swept away both church and parsonage, and Rev. J. F. Betts, the pastor, had the work of commencing the building proposition all over again. The present site was acquired and the handsome church built. Later the parsonage was erected, and now New Westminster Methodists have in their present buildings one of the finest church plants in the province. The celebration of the diamond jubilee was a fitting crown to the work of the years.

Another of the pioneer churches of British Columbia has celebrated its diamond jubilee. This is Wallace Street Church, Nanaimo, and the event, which had to be postponed last fall on account of the "flu," was a most pronounced success. Services were held on Sunday, Feb. 9th and 16th, with Revs. John Robson, B.A., and Dr. Sipprell as the preachers. A jubilee dinner was held on the 17th, under the auspices of the Ladies' Aid, and was a great occasion. On the 12th the Young Ladies' Club had a bazaar and concert; on the 14th the Epworth League gave a valentine social; and on the 20th the Sunday school gave a concert. These events were exceedingly well attended. The success of the anniversary financially was complete, as the entire indebtedness of the church was wiped out by the subscriptions and collections. Like other churches in the province, the debt had been secured by life insurance policies on the lives of young men. Upon maturity these were supposed to have met all claims against the church, leaving a balance in favor of the church. But the insurance company, in every case, has found the balance in favor of itself, and the churches have had to make up extra amounts. This the Wallace Street people have done, and now rejoice in freedom from debt. Rev. Wm. Vance, the pastor, and his people are to be congratulated upon this happy event. Rev. B. C. Freeman, of Revelstoke, has received a unanimous invitation to return as pastor for the fourth year, and the invitation is coupled with an intimation of a substantial increase in salary.

A. E. R.

Southern Alberta Letter

(From Our Regular Correspondent.)

YOUNGSTOWN DISTRICT.

On April 1st and 2nd a Sunday-school Institute was held at Oyen. In spite of "flu" ten schools were represented. Mr. J. H. Alexander welcomed the delegates. In treating the various phases of Sunday-school problems the following gave papers or addresses: Rev. R. E. Finlay (chairman), C. M. Cootes, Miss Bertha Cates, Mrs. Finlay, Rev. W. Forshaw, Rev. W. F. Smith, Mr. and Mrs. Robert Smith, F. J. Whitlock and W. T. Walker. The delegates were unanimous that this institute would contribute much to the increase of Sunday-school efficiency in the district.

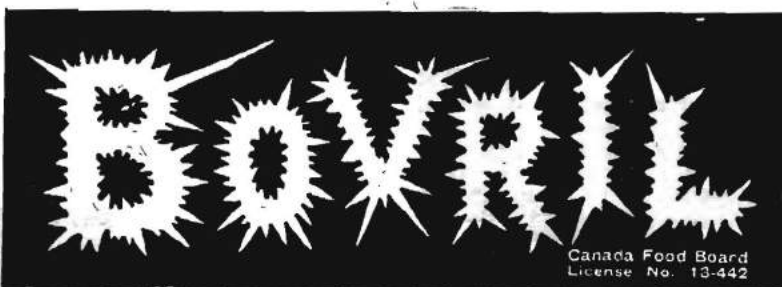
Sibbald; Rev. W. Forshaw, pastor.—This is a new mission. The church, which is called the "Interdenominational Church" of Sibbald, was built under local initiative before the arrival of the pastor. Mr. Forshaw was married in January, and the people have extended hearty welcome to the pastor and bride, the mission expecting next year to assume the status of a married man's field. Reports indicate a splendid year. Mr. Forshaw has been invited to return.

Fairacres Mission.—Rev. Wm. F. Smith has been in charge since the month of January. It had a supply in the person of Bro. Giles H. Clark until college opened. The Glenada and University appointments are especially well attended. The missionary anniversaries were conducted at three appointments by the chairman of the district on Sunday, March 23rd. The morning and afternoon appointments were well attended and the responses good. The field will raise \$125 for missions. Bro. Smith has been invited to remain for the ensuing Conference year.

Acadia Valley Mission has been unsupplied all year, except at two of the six appointments, where a local (Mennonite) preacher has, on invitation of the people, been giving service every two weeks. It is unfortunate that this large field has been left unsupplied. The chairman, Rev. R. E. Finlay, conducted missionary meetings. It is surprising how well the people here contribute to missions. Last year Bro. Barner made the appeal, and they responded by giving \$176. This year, unsupplied with service and a very favorable day (April 6th), they did generously for missions, and will raise at least \$170. The mission ought to have a talented, devoted worker among them during the coming year.

Chinook; Rev. Geo. H. Elliott.—This field has had a year of varied experiences. The church was closed for many weeks. The pastor was stricken with pneumonia, and is not yet fully recovered. He has been trying to work a large part of the Cereal mission, left unsupplied last year. The two fields can hardly be worked advantageously together. Cereal appears to be anxious to be reinstated again as the head of a mission field with a yearly supply.

Craigmyle; Rev. Ed. Longmire.—Bro. Longmire has been working under many difficulties. Owing to the influenza epidemic the church services were discontinued from Nov. 4th to Jan. 15th. Nearly all of that time the building was used as a hospital for the town and vicinity. Bro. Longmire has organized a Sunday school in a new district, north-west of the town, that promises well. The new parsonage has been finished and presents a good appearance. The work is hopeful.



Big Stone and Rainbow Missions are large areas lying south of Youngstown and Craigmyle. An area about thirty by fifty miles in extent has been left unsupplied since Bro. W. C. Smith returned to Victoria College last September. As a church we have a responsibility for that area, as it was assigned to us under co-operation. May God put it into the heart of someone to offer himself for these and similar needy fields. The people have had to bury their dead without the rites of the Church, and some were buried without any burial service.

Oyen Circuit; R. E. Finlay, pastor.—This field has been worked jointly with Spring Valley mission during the past year. This entails long drives and arduous work. Our services were cancelled only five Sundays on account of the epidemic. Pneumonia has taken a heavy toll, however, the pastor having attended twenty-five funerals. The people are very kind and thoughtful of their minister. A furnace has been installed in the parsonage at an outlay of \$325, less than \$50 of which remains unpaid. The interior of the church also has undergone repairs, with a new pulpit installed, and fifty new chairs. All improvements are paid for. The Sunday school has almost doubled during the year. The attendance has recently gone over 100. Kindergarten chairs have been secured for the primary class. Lack of room for Sunday-school work has become a problem. The missionary objective will be surpassed, having paid in and subscribed over \$400.

CHILD WELFARE.

It is a matter of public interest the measure of success that is attending the work of the Social Service League in this phase of its activity. The child welfare movement, behind which the Methodist Church is standing, along with other denominations and welfare agencies in Alberta, has been making notable progress in spite of many handicaps. A campaign of education to arouse the people and designed to reach the whole province has gotten well under way, and is being energetically promoted by the secretary, who is devoting his whole time to the work. Many and diverse methods are being employed to get the facts and needs of this movement before the people, and the vital importance of this undertaking, not only to the home and the people, but the nation, is beginning to be appreciated as it could not be until the startling facts of the case have been collected and presented.

One of the most effective methods has been the Child Welfare Institute, at which the emphasis is put on the imparting of practical knowledge on the subject to mothers and others most concerned, by means of lectures by doctors, dentists, nurses and other experts. A splendid exhibit is displayed and quantities of literature distributed. Popular lectures are also given emphasizing the absolutely vital importance to the nation of putting a stop to the unnoticed wastage of child life which has been permitted, and which is much greater than has ever been suspected. This is necessary, both to replenish the losses of man power in the war and to build up a strong and intelligent citizenship. Strong emphasis has also been placed on the necessity of the home and church getting a better grip on the moral and spiritual development of these citizens of the future. This campaign is pointing out that at present scarcely one-half of the junior population of the province has been reached at all by these spiritualizing agencies, and also the menace to the State of allowing such a large proportion of its future citizens to grow up practically untouched by these influences.

Wesley Church has been giving official and enthusiastic welcome to its returned soldiers. Brig.-General McDonald was the guest of honor. Dr. Bland has been one of our most earnest and loyal workers in matters pertaining to the soldiers.

Rev. F. J. Johnson has been invited by his Quarterly Official Board to return to Bankview. We are sorry to know that for some weeks Mr. Johnson has had nervous trouble.

We understand that High River-Nanton expect to go over the top with a contribution of one thousand dollars. Rev. W. T. Young was the anniversary preacher at Nanton. R. W. D.

Saskatchewan Letter

(From Our Regular Correspondent.)

ITEMS FROM WEYBURN DISTRICT.

The correspondent for the Weyburn district, Rev. J. E. Charles, is the most diligent and painstaking helper in the Conference. Another interesting budget comes to hand this week. Here it is for all to read:

"At the present time evangelistic services are in progress at Grace Methodist Church, Weyburn. Rev. H. H. Gilbert, the evangelist, is being assisted by Sergt. Blenkinsop, who is a returned soldier and one of our own probationers. According to the reports in the local newspapers the services are being well attended. The song services, conducted by Sergt. Blenkinsop, are a special feature of the mission. Prior to going overseas Mr. Blenkinsop was known in Weyburn as the 'fighting parson'; now I notice that he is styled the 'singing parson.' He has a well-trained baritone voice, and I understand that he has received some tempting offers from some of the larger churches in the province as baritone soloist for their choirs. At the close of the present mission in Weyburn he will accompany Rev. Mr. Gilbert to First Methodist Church, Medicine Hat, for another series of revival services.

"Cpl. S. E. Fairham, a Weyburn district probationer, returned home last week after three years' service overseas. Bro. Fairham was in the 10th Field Ambulance, and during the severe fighting last summer was mentioned in despatches by Sir Douglas Haig.

"Reports are to hand of recent anniversary services held at Griffin, conducted by Prof. Doxsee, of Regina College. I hear that Bro. Doxsee's helpful messages were very much appreciated by the friends at Griffin. His topics for the day appear to have been timely. In the morning he spoke on 'The Value of Discontent,' and in the evening on 'The Place of the Church in Rural Life.' In the evening discourse he very tactfully dealt with the question of rural amusements. Before the end of the present Conference year the people at

Griffin expect to have their church property clear of debt. This will be a creditable achievement in view of the fact that the work was badly disorganized through lack of ministerial supply a year ago. The pastor, Rev. Alec R. Robinson, has found lots of hard work awaiting him at Griffin, but in spite of 'flu' interruptions, etc., the people are rallying around him, and the prospects for the future are bright. On Sunday, April 13th, Major Lavell will unveil the honor roll at Griffin.

"This week there came to my hand a copy of the letter written by the chaplain to relatives reporting the death in action of one of our own probationers, Albert E. Stephenson. It appears that Bro. Stephenson was killed on Sunday, Sept. 29th, when storming the village of St. Olle, near Cambrai. The fatal shot was fired by a German sniper, who was located in the village church steeple. Albert was buried in the British military cemetery at St. Olle, near the church in which the sniper was located. In France he was attached to the 1st C.M.R.'s."

A COMMUNITY CHURCH.

The following interesting account of a community church in action has been received from one of our well-known ministers who is a firm believer in the value of the community church. It is published as sent, in the belief that it will prove helpful:

"The problem of the rural community work is being wisely and successfully grappled with at Speers, where Rev. R. Y. Tindale is doing some faithful constructive work. The advantage of the co-operative work is well illustrated here. The Methodist is the only church, and while other denominations are represented in the congregation and on the boards, perfect harmony prevails. A good church building, erected last year, is being made a real community social service centre. A very prominent and successful feature of the work is a men's club, with which nearly every man in the village and surrounding district is in more or less active connection. Weekly meetings are held, with debates and discussions on the live topics of the day, and other social and literary features. An orchestra, reading room, athletic equipment, etc., are provided, and the whole community life is given the vitalizing, uplifting touch of spiritual leadership and direction. The church is evangelizing the community in a very real, practical sense by lifting the level of thinking and living. All we need to make the Church a real power in our rural circuits is unification, a vision of the work of the Church as social service, and wise, whole-souled, broad-minded leadership."

PROGRESS AT REGINA COLLEGE.

The following report of progress at Regina College will be read with interest and appreciation by readers of this letter:

"President Stapleford is to be congratulated on the good work done in the college

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during the term. The winter term has been a most successful one at the college, and the work in every department is up to high-water mark. Before Christmas sickness retarded the work somewhat, but during the winter term the health of the students has been excellent. The residence, both for boys and girls, has been full to overflowing during the past term, and a large number of students had to board in homes, which were kindly opened to them. The efforts of Miss Phillips, and Prof. Ansley, the deans of residence, have been most unremitting in the oversight of the pupils.

"The academic department has had an enrolment of over 160, of whom there will be upwards of 100 writing on the departmental examinations this summer, and under the direction of Prof. Doxsee this department has kept up its high standard. Prof. Walker has had a busy winter looking after the short-term agriculture students. The greatest increase has been made in the music department, which is making great progress under the direction of Prof. Holgate. The work of Prof. Storey in religious education and with the boys has been one of the outstanding features of the winter term, and shows that there is plenty of scope for this work in the college.

"The total enrolment thus far is over 600 students in the three departments, which is considerably in advance of last year. Of the 592 students enrolled up to Feb. 15th, 210 were males, and 382 females. In the academic department there were 166 students enrolled, in music 350, in commercial 65 and in art 11. Some information regarding the resident students may be of interest. Of these 139 were Methodists, 49 Presbyterians, 19 Anglicans, 7 Lutherans, 5 Baptists, 3 Christians, 1 Hebrew, 5 non-sectarians. As to nationality they were divided as follows: Sixty-seven were born in the west, 66 in Eastern Canada, 72 in United States, 14 in England, 2 in Ireland, 1 in Scotland, 1 in Norway, 1 in France, 1 in Sweden, 1 in Russia and 1 at sea."

HAZENMORE—REV. R. B. THOMAS, PASTOR.

At the third Quarterly Official Board meeting encouraging reports were presented from the different departments of the work; the circuit finances for ministerial support and current expenses were in splendid shape; the sum of \$2,600 had been paid on the new church building; the missionary contributions are in advance of the whole amount raised last year; two war bonds were subscribed by Hazenmore and Dixie Sunday schools; thirty-four members had been received so far on profession of faith, with ten more who will be received later on, being delayed on account of sickness or absence. All but six of these are the result of the special meetings conducted last summer by Evangelist R. H. Whiteside. The other six were received as a result of work done in the usual way. In addition seven were received by letter. The pastor,

Rev. R. B. Thomas, was given an invitation to return for the third year.

ALAMEDA LAYMAN DIES.

The town of Alameda and district surrounding it have had another outbreak of "flu" quite recently. A distressing feature of this visitation has been the death of one of the prominent officials of our church there, Mr. R. I. Wood. Mr. Wood took "flu" and died on March 22nd, after a short illness. The funeral took place the following day at Alameda cemetery, amid manifestations of respect and sympathy. An impressive service was conducted by our minister, Rev. J. D. Wildfong, assisted by Rev. W. E. Bannerman, the Presbyterian minister. Mr. Wood was an active and valued member of our church at Alameda; he was a town councillor, and helpful in every good work in the neighborhood, a man who will be missed. Mr. Wood was only thirty-four years of age, and leaves a young widow, with whom there is general sympathy, and also a father and two brothers. The local paper says: "The deepest and most heartfelt sympathy of a wide district is extended to the bereaved widow and relatives." The correspondent, who had the privilege recently of meeting Mr. Wood, joins in that expression of sympathy.

BREVITIES.

A large and representative Quarterly Official Board passed a hearty vote of thanks to Bro. R. Stook, of the Tribune circuit, and invited their pastor to return for another year.

Rev. (Capt.) Adam Armstrong is now back in Canada. His present address is 423 Lipton Street, Winnipeg, and no doubt he will be pleased to hear from old friends. Welcome home!

The correspondent has received a letter mentioning the death in action of A. J. Warman, one of our Conference probationers. The one who writes is not absolutely sure, but as the name appears among the killed in *Fox Wesleyana* honor roll, and no reply has been received from letters, it is most likely correct. Bro. Warman served at Grenfell, Broadview, Mawer and Tugaske and other circuits, and did sterling work. He was a modest, serious-minded man, with more than average ability.

A scheme of co-operation has been settled at Oxbow. The Methodist and Presbyterian congregations have agreed to unite, services to be held in the Presbyterian church and the minister to live in the Methodist parsonage. The minister is to be secured from Methodist sources, and a salary of \$2,000 will be offered. Our minister there, Rev. E. A. Davis, B.A., B.D., has assisted materially in the arranging of the scheme, and it is hoped it will prove for the spiritual good of the community. A fine opportunity awaits the right man, as the terms

of agreement require that both the present Presbyterian and Methodist ministers relinquish their charges and a new man be appointed minister of the united congregations.

Rev. Gordon W. Kaiser, B.A., one of our returned men, has taken up his work on the Fern circuit with energy and determination.

A fresh outbreak of "flu" and the prolonged winter weather are hindering church work in this province. Last week it nearly thawed out, and roads were impassable. To-day (Tuesday) as I write snow is still falling, and has been since Saturday morning, so that winter is back with a vengeance—in April! That final missionary effort some of us had planned looks remote. We shall have to do the best we can in this year of all years we ever knew.

April 8th, 1919.

H. D. R.

The Conferences

BAY OF QUINTE

Millbrook; Rev. Wm. Higgs, pastor.—

The annual meeting on Tuesday evening, April 8th, of the Methodist congregations of Millbrook circuit was on occasion of unique interest. Following the reading of Psalm 103 by the pastor, and prayer by Rev. Joseph Wilkes, the work of the year was reported by those in charge of the various departments of the Church's activities. The congregational meeting of the year was of special interest, coming at the close of a very happy and successful pastorate of Rev. W. H. Higgs, and as the occasion of the announcement by the treasurer of the complete wiping out of the church debt. The choir sang the anthem that had been sung at the opening of the church 37 years ago. Miss Dean gave a very interesting historical sketch of Millbrook church, with special reference to the work of the Ladies' Aid Society, evidence of whose good work is seen in the equipment of both church and parsonage, besides paying \$1,260 off the church debt and a share of the parsonage debt. The Sunday schools, the Woman's Missionary Society, the Epworth Leagues, Senior and Junior, and other organizations all reported most encouraging conditions. The treasurer of the church, Mr. Geo. Burnham, told how the mortgage of \$6,500 had steadily lessened, \$1,900 having been paid during the present pastorate and \$800 during the present year, in spite of an annual outlay for improvements and repairs, and of greatly increased expenditure in the last four years, due to the church's hearty co-operation in patriotic and war-time interests, and also to a large increase in salaries and connexional funds. A total of \$217 has been paid to the treasurer during the past year. The great event of the evening was the burning of the mortgage. Six of the oldest ladies were invited to the platform—Mrs. Jas. Evans, Mrs. Alex. Ferguson, Mrs. Isaac Needham, Mrs. (Dr.) Burnham, Mrs. John Fallis and Miss S. Dean—all of whom had been present at the dedication of the church. Mrs. Evans, ninety-two years of age, whose husband had lit the first fire in the church, and Mrs. Ferguson, eighty-four years of age, widow of one of the signers of the original mortgage, each held a lighted candle to the document. As the flames changed the historic paper to ashes the congregation stood and sang heartily the Doxology, and six little girls stepped to the platform and presented each of the ladies with a beautiful bouquet of flowers. Capt. (Rev.) H. B. Kenny, of Cobourg, conveyed the greetings of the former pastors, recalling in his address happy events

Can Such Forgetfulness be Excused?

If a man leave no will to provide for the management and disposal of his estate, and the legal division works an injustice to some member of his family, can the excuse of "forgetfulness" lessen that man's responsibility? Lest you forget, we are constantly reminding you, by advertising, of your duty to Make a Will. By appointing this Corporation as Executor, your Estate will have the services of an efficient and experienced company whose chief business is the administration of estates. Our service costs no more than that of an individual Executor.

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during his Millbrook pastorate. He congratulated Mr. Higgs on the success of his four years' work here, and spoke of the great value of the church in a community in promoting Christian fellowship. A social half-hour was spent in the Sunday-school room, where a tea was provided by the ladies of the church, and altogether it was an evening memorable in the history of Millbrook Methodism.

Roblin; Rev. Rufus Garratt, pastor.—During the pastorate of the two years now ending, faithful, untiring work has been done for the Master with an eye single to His glory. Rev. E. S. Howard (father-in-law of our pastor) and his wife have been with us, and assisted in our anniversaries; also in thirteen weeks of revival the first year, resulting in many conversions, backsliders reclaimed, believers led out into the perfect love of God. He and his devoted wife are now visiting among their children, but expect soon to return to their home here with our pastor and wife. Mr. Howard in July next will be eighty-six and his wife eighty-two years of age. The work on this field is in a prosperous condition, but our aim is perfect results. Six weeks of revival in the Roblin church have lately been closed, making in all nineteen weeks, and still the work sweeps on. Several entire families have been savingly converted to God. Our prayer and class meetings are well attended, and in the life and power of the Spirit. We have a healthy W.M.S. at Lime Lake appointment, and our Roblin, West Plain and Forest Mills appointments form a large one. Mrs. Garratt is president. A strong Mission Band has lately been organized, with Miss Mary Kimmell as president; also a boys' Band of Mercy, which has been going on almost two years. Their beloved leader is Mrs. Garratt. We have this year fourteen new life members of Little Light Bearers. Our ten juvenile missionary collectors have done famously, two little girls collecting over \$13 each.—Com.

Oshawa.—The greatest revival that has been seen in this place for many years has recently come to a close. Evangelist H. D. Kennedy, of Peterboro, was here for three weeks. Mr. Kennedy has a most wonderful message and preached in a most wonderful way and with most wonderful results. Every sermon seemed to be hurled forth with the earnestness of a soul held in the grip of the Holy Spirit and "many who came to scoff remained to pray." It is a long time since any of the churches of this town has seen the place packed and the altar crowded with seekers, yet night after night this was witnessed in this great campaign here. As a direct result of the meetings, a great number of adults, besides a number of children, publicly confessed having found Christ as their personal Saviour, indicating a desire to join this and other churches of the town. Habits long formed were abandoned, family altars were set up and broken family circles were united. There is nothing sensational or emotional about this evangelist's work. His preaching appeals to the common sense and reason. There is no reaction after he leaves—the good work still goes on. Mr. Kennedy is planning to open an evangelistic campaign in Peterboro early in June and we are sure he will be held up in prayer for the work there, by hundreds of kind friends he has left behind him here.—W. H. Truscott.

HAMILTON

Wesley Church, Brantford.—We have just celebrated our twenty-ninth church anniversary, Rev. W. F. Gaetz, of Central Church, Woodstock, doing us splendid service for the day. By a generous offering on the Sunday, and the placing of mite-boxes among the congregation at the Monday evening entertainment, it is expected the remaining indebtedness on the church property will all be cleared off by the next anniversary. A

few Sundays previously the annual missionary offering was taken up, amounting to \$3,250, or over the amount requested by the Missionary Board. The Wesley Men's Association, organized this year, with a membership of over 200 men of eighteen years of age and over, is about closing a successful year. It meets fortnightly, on Thursday evenings, and follows a variety of activities, somewhat similar to the programme outlined by a recent writer in the CHRISTIAN GUARDIAN, such as patriotic, athletic, social reform, mock councils and parliaments, literary and social evenings, and especially debating questions and helping in matters relating to the welfare and progress of the community, the city, the province and the Dominion.

Wesley Church, Hamilton; H. S. Dougall, M.A., Ph.D., pastor.—Wesley Church, Hamilton, is still working and full of ambition to accomplish a work that shall be worthy of the best traditions of her great record. During the year now approaching its close there has been much to contend with, as, like most churches, we had to close down for several weeks on account of the epidemic of "flu," which disorganized or delayed many of our most promising organizations; nevertheless, with scarcely an exception, they have all recovered not only their former standing, but in many instances greatly increased interest and attendance is noticeable, especially in every department of the Sunday school and adult Bible classes. Our business girls' Bible class has an average attendance of from fifty to sixty every Sunday afternoon, and at their last two monthly socials had an average of 125 each. The choir, under new leadership, has been reorganized, and has attained such proportions and quality which recently they demonstrated in a concert which packed the church more than any single event has done in many years, which, needless to say, is greatly appreciated by the congregation. Sunday, April 13th, was our anniversary day, this being the tenth anniversary since the uniting of what was formerly Gore and Wesley churches. We were favored with fine weather both Sunday and Monday evening. The pastor occupied the pulpit, and preached two very able sermons. In the morning, from "The Alabaster Box," he very clearly set forth that the love of Jesus would provide everyone with such a box, and with many an apt and forceful illustration showed how this box could be broken and used to distribute the fragrance of true religion in the home and social and business life to the great glory of God. In the evening his subject was "Spirit Pictures Our Ideals," which was handled in an earnest and forceful manner, illustrated with colored views, the whole tending to inspire enthusiastic devotion to an active Christian life. On Monday evening the pastor delivered his well-famed lecture on "Ben Hur," which was profusely illustrated with many beautiful lantern slides, which comprised several of the most noted paintings in connection with ancient biblical history. At these services an appeal was made for a thank-offering, in view of world-wide peace, of \$2,000. All three services were largely attended, and the sum realized will be fully \$2,500. For some time past there have been many indications of a desire for deeper spiritual life, and we are now in the midst of a two weeks' special services for this purpose. Will our old friends, as well as the new ones, kindly assist us by their prayers?—J. H. R., Recording Steward.

Lynden, Ontario.—Tuesday evening, the 8th inst., the Methodist Church of Lynden held their annual congregational meeting. Mr. Norman Holden occupied the chair, and reports from various departments of the church showed that the appointment was in good working order. Forty-six were received into the Church on confession of faith and one by letter, as the fruits of special services conducted by Messrs. Crossley and Leonard, backed up by the faithful

pastorate of Rev. George Cropp, and the hearty co-operation of the congregation. The choir rendered several selections very acceptably, led by their new leader, Mrs. Thos. Kivell. The ladies served lunch in the school room. The most pleasing feature of the evening was an address on General Church Work, by Mr. H. St. Clair Fisher, of Queenston. Mr. Fisher is a very enthusiastic church worker, and was a very fitting sequel to Mr. Wedlake, of Brantford, who was present last year. A very hearty vote of thanks was tendered to Mr. Fisher for his excellent services. At the meeting of the Quarterly Board, a unanimous invitation was tendered to Mr. Cropp to remain as pastor for the third year. A good future is certainly in store for Lynden Methodist congregation.—H. L. K.

LONDON

The members of Dawn Mills board met recently at the call of Mr. Alex. Hopper, the recording steward, and unanimously voted another increase in the pastor's salary. Rev. Fred W. Craik, who was invited to this circuit last year, will receive \$1,300 this year. The circuit will report increases in other departments. Bro. Craik has been invited to remain another year.

SASKATCHEWAN

Gilbart - Blenkinsop Mission.—A three weeks' mission has just concluded at the Grace Methodist Church, Weyburn, Sask. This is the day of the specialist and the expert, and to attend these meetings night after night and listen to Rev. Harold H. Gilbart has been to listen to an expert in his line. With sanctified common sense he has made a study of the very best methods of reaching the people. Quietly and yet forcefully, and without sensationalism, he has proved up to the hilt that the people are as ready as ever they were to respond. A vein of delicate humor at the right place and time adds to the effectiveness of the appeal. We have sat and listened to addresses of marvellous power on such subjects as "Stumbling-blocks," "The Unpardonable Sin," "The Old Pharisee in Modern Dress," "Losing Our Jewels," and kindred themes. The meetings have grown in volume and in power each night, until

The party shown in photograph, in nervous and financial distress, has wandered from home.



Height - 5' 2".
 Weight - 95 lbs.
 Eyes - - blue.
 Hair - dark brown
 Will anyone knowing anything of his whereabouts, please communicate with Box X, Christian Guardian Office.

on the closing night a sight was witnessed that the old church had not seen before, but which we trust may be many times repeated. One hundred and fifty young men and young women were standing around the rostrum publicly confessing their allegiance to Christ, and before the service was over every man, woman and child of the hundreds in the congregation had arisen and testified to having received blessing in the mission. At the close "God be with you" was sung, and the feeling was intense. Each night scores of young people have arisen quietly and seriously at the invitation, and have remained for the still more intimate personal message in the after-meeting. Every part of the community life has been influenced. Stirring addresses have been delivered at the Collegiate to the students. Service has been held in a crowded pool-room, with a strong message on "Some Wrong Moves in the Game of Life." A mass meeting of the business men, under the auspices of the Board of Trade, has listened to an address on "Scientific Salesmanship," when good solid lumps of sound information and advice have been handed out, driven home by the ethical. The other men's mass meetings have been keenly appreciated. The girls' gatherings, where the complex problems of the girl's life have been tactfully dealt with, have been most helpful. The children have not been forgotten, and with them Mr. Gilbert is a general favorite. Sergt. Bleukinsop, "The Fighting Parson," has been a tower of strength with his fine solos and his energetic leading of the singing. The sergeant not only proved himself a hero in the fighting on the western front, but was the life and soul of the life of the boys in the trenches, cheering them by his singing and by his ever-ready, earnest messages. He sang with much success in London, and has now joined forces with Mr. Gilbert in his work.

R. W. G.

MANITOBA

Rosburn Union Church.—The Rev. W. E. Callow came to us three years ago, stationed by the Methodist Conference. A few months after we consummated local union with the Presbyterians and the Rev. Callow was called as pastor for the union church. We have erected a splendid new parsonage, valued at \$2,500; and it is paid for except about \$400. A Union Trustee Board has been chosen with a view to building a new church. Within the past year we have taken in twenty-five new members, and all phases of the work are progressing nicely. Probably the greatest factor that has cemented the union here is the fact that Rev. Callow, apart from being an exceptionally able pulpit man, is, first and foremost, a union pastor. The impartial way in which he has dealt with every question concerning the union has made him beloved by both Presbyterians and Methodists. At the last Board Meeting his resignation came as a great surprise and shock, for we all feel that it will be a difficult matter to secure the services of so able and so impartial a union pastor.—C. W. W.

The Forum

OUR NATIONAL ANTHEM

To the Editor of the *Christian Guardian*.

Dear Sir,—I notice in your issue of March 19th a breezy letter from the easy-running pen of Rev. Wm. Harrison, D.D., criticizing my letter in the *GUARDIAN* of Feb. 26th. Knowing the reverend doctor as I do, and admiring him not only for his genial personality, but also for his scholarly writings and his other many good qualities, I appreciate in no small degree his criticism of my suggestion of a change in the wording of our National Anthem. And yet, when I read his letter through, I cannot help thinking that there must be truth in the statement that "There is some good in the worst of us and some bad in the best of us," as evidenced by the fact that even the learned doctor clings to that relic of barbarism which forms part, and mars the beauty, of our National Anthem, the suggestion for a change of which brought to him "a genuine surprise."

He says, "Just what elements have entered into a conscience which has suffered a violent shock by singing 'Send him victorious' we cannot for a moment determine; perhaps Mr. Turner will explain." It is possible, when the doctor has a little more time and thinks a little deeper, some light may dawn on him. I may say just here I fear that the elements which enter into a conscience that will not let men sing "send him victorious" in times of peace will not admit of a definition or an explanation that would satisfy my friend. Are they not, like some other things spoken in 1 Cor. 2: 14, spiritually discovered? When they enter into a man's conscience he will know it. When the great war was raging, simple indeed would that man be who, claiming to be a Briton, would not pray that the war might end, and end in our favor if God so willed it. This was my daily prayer. But doubly simple would the man prove himself to be who, not only claiming to be a Briton but a Christian, would not in times of peace pray that our National Anthem might breathe throughout the spirit of Christ, which is the soul of Christianity, nor vote for any change in the wording of our National Anthem as we now have it. Would the doctor explain the inconsistency of praying for a continuance of peace, and at the same time sing "send him victorious" in times of peace?

Let any thoughtful Christian get down on his knees and pray for the continuance of peace, and close his prayer by singing "Send him victorious." Why, the thing is ridiculous. Is it not bordering on sacrilege? I cannot do it, and I won't. I am in fullest sympathy with the present National Anthem save for those three words, "Send him victorious," which, to

my thinking, have no meaning to those who desire the continuance of peace in times of peace. I suppose, however, that there will always be men of the military spirit who will cling to the thing that brings them gain; at such we are not greatly surprised. I suppose, too, that there will always be Christian men who will see things from a different viewpoint, and so, as someone said, "After all, perhaps the best thing to do when it rains is to let it rain"; so the doctor and I will go on in the even tenor of our ways, with kindly feelings to each other. He will sing "Send him victorious," and I will sing "For him we'll ever pray."

Following is the proposed National Anthem as I would have it if someone won't give us something better:

God save our gracious King,
Long live our noble King,
God save our King.
For him we'll ever pray,
On this and every day,
And from our hearts we'll say,
God save the King.

God make our Empire strong,
In peace, her life prolong;
God save our King.
May peace forever be
Vouchsafed, and liberty
To all from sea to sea,
God save the King.

And not to us alone
May perfect peace be known
God bless all lands.
May all the nations see
That men must brothers be,
And live in unity;
God save all kings.

From all beneath the skies
Shall praise to God arise;
God save our King.
On him Thy grace bestow,
Shield him from every foe,
Grant him Thy peace to know;
God save the King.

Yours truly,

W. C. TURNER.

Charlottetown, P.E.I.

THE SOLDIER PROBATIONER

To the Editor of the *Christian Guardian*.

Dear Sir,—My only apology for occupying any space of the *CHRISTIAN GUARDIAN* in the controversial sphere is that probably my few words may guide the trend of the discussion away from useless criticism and toward a real solution of the problems involved.

There seems a tendency on the part of some of the men, who have expressed themselves in print, to think that in the Conferences and in the General Conference are to be found organized foes which must be fought. This tendency is unfortunate, because I don't think there is anything in fact to justify it.

If there has been general neglect on the part of the Conferences as far as corresponding with their men is concerned, I am sure that the men who stayed at home will accept the reprimand, which is being so vigorously expressed, in a spirit of humility. I can testify, however, that the Alberta Conference has not entirely overlooked this important matter, as a large number of soldiers' letters testify.

But the thing for which I am solicitous is that the soldier probationers may be saved, now that the actual foe at the front is beaten, from setting up imaginary foes at home. The discussions to which I have listened and in which I have taken part on the subject have all been of a most interested and kindly character. Our chief difficulty was that we did not know what to do. Many courses have been proposed, such as exemption from a good deal of field work and college work; but the feeling prevailed that general legislation of that kind would not be wise, because it was thought that

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men who had fought and suffered in physical warfare would not welcome special legislation suggesting that they were either incapable or unwilling to face the tasks at home. The Alberta Conference thought that the part of wisdom would be to deal with each case individually. When the man states his case the Conference will do all possible to meet him. This is our normal way of working. Why can we not trust each other in the same way after we have learned the great and profound lessons taught by the war?

May I suggest to the soldier probationers that if others wish to write in the GUARDIAN on the subject they state frankly what they wish as individuals, rather than express general criticisms which will not help either the men who fought at the front nor the men who remained fighting at home.

My own judgment, however, is that we shall get the most satisfactory results by each man dealing frankly with his own Conference. Sincerely,

Calgary, Alta. ARTHUR BARNER.

WILL MR. PHILP EXPLAIN

To the Editor of the Christian Guardian.

Dear Sir,—In the GUARDIAN of April 2nd, Wm. Philp, in his reply to "Tertius," says: "The elimination of private profit from business, or the transference of the whole economic life from a basis of competition and profits to one of co-operation and service, is most unjust and inequitable."

We have been students of socialism, economics, and ethics for years, but it is beyond our comprehension how Mr. Philp arrives at the above conclusion. Will he explain? In that both labor and capital are in great need of being brought more fully under the influence of Christianity, we heartily concur—possibly a little more Christianity in the Church too, might be beneficial, because it is asserted in labor circles, both organized and unorganized, and the assertions are supported by argument, which unfortunately cannot altogether be successfully controverted, that the Church is too often allied with capital against labor. But be that as it may, revolution is impossible where the Spirit of Christ is the dominant factor. It matters but little, so far as immediate results are concerned, whether the Spirit dominates in the heart of the individual acting, or whether it dominates actions promoted, it may be, by non-Christian men. But we are wandering from our text. With your permission, sir, we would like to ask Mr. Philp, in what way is "co-operation and service most unjust and inequitable"? Yours truly,

April 15, 1919.

F. L. XELA.

IS METHODISM CONSISTENT? A SQUARE DEAL FOR THE MINISTRY

To the Editor of the Christian Guardian.

Dear Sir,—We believe it to be the will of God that every minister of the Gospel should be thoroughly furnished unto every good work. His circumstances should be such that he can render his best service. He should be a cultured Christian and an able exponent of the truth, and to be such should be reasonably free from the restrictions of penury and the worries of domestic provision.

Our General Conference set a fair standard of support for the ministers of our Church. It is not over liberal. It will provide, with careful stewardship, for the usual needs of a parsonage home. The question is will our men receive the support the Church has stipulated for them? This epistle looks to that end. It appeals first to the circuits of our wealthy Church.

When we contemplate the small personal sacrifice requisite on the part of the individual membership of our circuits in order to realize the ideal of our Discipline for ministerial support, we feel that very few charges of our Conferences can afford to report humiliating deficiencies. Circuits are

very unwise in allowing themselves to receive assistance from the Sustentation Fund unless their inability to meet the disciplinary stipend is absolutely obvious. Otherwise their position before the Church is very decidedly compromised.

From this standpoint I desire to note with cordial appreciation the splendid service of some of our district leaders. So often they hold the key to the situation. The writer has never yet known this problem to be wisely presented to a quarterly official board, but there has been an honest effort to improve. Our deficient charges in most instances have not been fully seized of the evident advantages of treating their minister fairly, and in many cases imagine they are already doing so. Properly approached, they will readily respond. During the past year, on a number of the districts of the Bay of Quinte Conference, effective work has been done by the chairmen and their committees. We trust the schedules will reveal marked advances on all our districts.

In conclusion, may we lay the burden of this problem upon our Church as a whole. When from any cause, whether circumscribed circuit boundaries, or penurious officials, or paucity of real leaders, or lack of fraternal spirit, the salaries of our ministers are so small that they are starved intellectually and their families deprived of the necessities of life, it is a humiliation to the whole connexion. What right has Methodism to preach to the wealthy employers of our nation the gospel of a square deal for the laborers they employ when her own ministers are paid starvation stipends? "Physician, heal thyself," may aptly be the response of such as hear her message until she has provided according to a Christian standard for the men who serve at her altars. Is it not, then, a test of our consistency that we should, by some means, provide fair support for our faithful pastors? Just here the Sustentation Fund of our Church becomes a ministry of justice. It should be loyally supported and wisely administered. We feel sure the allotments forwarded to district meetings and circuits will be considered a veritable first claim upon our Church. If not, then all other departments of our work will suffer. How can our ministers lead in all the other forward movements of Methodism if we make leadership impossible by their circumstances? How can we make profession of the Christian fraternity of our ministry if in our planning we forget the needy parsonage homes of our brethren stationed on the more difficult fields? On the Peterborough district the men who themselves receive the better salaries have been the first to champion this most worthy cause. We trust it will be so throughout our whole Church. May the time arrive speedily when every effective minister of Canadian Methodism will receive the disciplinary salary in full.

This appeal for consistency on the part of our Church, for brotherliness on the part of our ministry, for enthusiastic effort by our circuits, and aggressive leadership on all our districts, will, we are persuaded, be received in the spirit in which it is written. Shall not the Canadian Methodist Church bring to realization the fair provision of our present Discipline for the support of her ministry.

R. A. WHATTAM,

Sec.-Treas. of the Sustentation Fund
of the Quinte Conference.

A WORD TO GRUMBLING PREACHERS

To the Editor of the Christian Guardian:

Dear Sir,—I have read those letters of complaint of the hardship experienced on our rural circuits, and lest it should be said that I write about things I do not know, I state the following facts: I was in the ministry thirty-three years; twenty-three of those years were spent on back missions, or rural circuits. During my probation and two years as an ordained single man, I only received my full salary one year; and one year, after I had paid the Superannua-

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tion Fund and missions, I had twenty-five dollars for my year's work; and my book bill was forty dollars. My first two years as sub-pastor the salary was \$475; taking \$47.50 as the Lord's portion, my wife and I and a horse had to live on the remainder. My first appointment was to a back mission with five appointments and forty members. The returns from my mission in August were five dollars. I did not complain to the board, but gave the best preaching, on the Sabbath following, that I could give, and never mentioned money; nor did I ever mention money at any time I preached to them. I gave them my best. What was the result? At the end of the year they paid me up and there was \$16 left in the treasury. I believe that if any man who is called to the ministry gives himself wholly to his work, God will take care that he shall not want. In those times of pinching we learned to live on little and find out how many things we could do without. I am sure God will take care of the workman if the workman will take care of His work.

One of my brother ministers came to me and said: "I will have to leave the ministry; I cannot pay my way." I said, "No! You

must not do that; you must go on and trust things will come out all right." He went back to his work; things opened up for him, and he filled some of our best pulpits in this city. He is now in the home land reaping the fruits of a consecrated life.

Let me say to my brothers who are finding things hard. Never mind the hardship; give yourself afresh to God and His work! Never talk money, but talk the gospel to your people, and you will come out all right!

What will you say to the Saviour when He asks you why you left the task to which He appointed you? Why did you abandon the building up of His kingdom? What will a man say who turns his back on his appointed task? When I read the life of the Apostle Paul I am silent, and if I should speak at all I would say, "Addison, stick to your task, if you have only a brown loaf and no butter!"

Now a word about farmers, and they will get cross at me. As a whole they are less liberal as a class than any other class I know. Of course there are grand exceptions. I was visiting my brother, and as we sat at table, he said: "Peter, we give our preacher \$700, and he does not think he has enough. I do not know what he does with his money." I began and asked him what he paid for his milk (we had cream), butter and so on. There was not a thing on that table that he had paid a cent for, except a little sugar and tea. "Now," I said, "the preacher has all those things to buy." He was silent. Farmers do not know what it costs to live. Another thing. Every preacher is expected to live a generous life towards others. If I were a layman, and I was praying for the kind of a preacher I wanted, one thing I would say, "Oh, Lord, whatever you send us, do not send us a stingy preacher."

Toronto.

P. ADDISON.

THE PUBLICITY AGENCY

A United Front—Prices and Values—Zones—Groups and Campaigns—The Higher Critics

VII.

To the Editor of the Christian Guardian.

Dear Sir,—In the first article of this series the writer suggested that "a thoroughly organized, well-articulated, efficiently managed, energetically directed publicity agency" would be of great value to Church and nation.

Nothing less could meet the need. A puny effort by which a few statements might be given to the press, or occasional items supplied, would merit the contempt it would

receive. We have passed through stirring times, and are entering stern struggles. A few statements, not necessarily impressive because drab, or a few messages, not necessarily brainy, because bold, would be a pitiful provision for a hungry multitude.

A UNITED FRONT.

We must direct the thoughts and energies of the masses toward the war which is "the moral equivalent for war." It is no time for "watchful waiting," and the Church must not be "too proud to fight." It is world conquest for the Christ or downfall for the Church. The principle of a united front must prevail, each army having its definite place and work, but ready to help any part of the field where special need arises. To maintain the morale of the fighting forces the publicity agency should correlate them. For if anyone fancies that the war is over, or that it can be won through blind strokes, he does not understand our civilization. We must conscript every willing worker, and so direct him or her that the greatest results shall be achieved. The resources are ample if we consecrate them, the means are adequate if we find and use them. The general staff has indicated the objective for the quadrennium and beyond, and has furnished a strategic plan in a general sense. It is for the Church to mobilize, drill, get its army to the front, and strike for God and home and humanity. The united, nation-wide, co-operative movements need the help our publicity agency can render, and the Lord help Methodism if she doesn't function through it both for co-operative and for connexional and confessional effects.

FORCES OF EVIL.

The evil forces are planning, though Apollyon may not always show his hand. He sometimes works in the dark because his deeds are evil. Sometimes he will make a strategic retreat, only to strike in an unexpected quarter or in an unexpected way. We may expect new poison gases and improved Zeppelin-like tactics. In some important respects the devil is not even Christian, else he might go to sleep occasionally. The Master taught that the Church may learn from some who are not of its fold. And there may be treachery in our own ranks. We need an intelligence department of the army to find out what is in the mind of the enemy and to discover his plans. It must let in the light of publicity on the trenches of the foe, and also inform all ranks in our army of what is expected of them.

SOME OTHER FORCES.

There are some secret forces on our side. Many an earnest soul is in supplication to the God of battles: Many a prayer-circle is secretly filled by the twos and threes. In crowded city, thriving town, remote rural section; by sounding sea, on the wide prairies, in the valleys of the western province, faithful men and women are pondering the deep things of God. manifold organized groups are drilling for the fight and already skirmishing. Preachers are striking a new note, laymen are feeling warmer impulses and strong longings for a battle worth while. Forces hitherto neutral are seeing some things in a new light. There is a divine discontent, feverish it may be as yet, foolish in some of its outbreaks, but none the less divine, for it feels things are not as they should be. However blindly some may be groping, however foolishly some may be led, this divine discontent comes because they feel manhood is greater than money, womanhood more than profits, boys and girls of more importance than vested wrongs. The inner spirit of democracy needs only to be touched to finer issues and to clear insight, and much that seems confusing and conflicting shall issue in the splendor of the Easter light of life.

PRICES AND VALUES.

We must consider the price we shall have to pay, for we are a business concern. We must also appreciate the value, for we deal in moral and spiritual verities. Intrinsic value is not always exchangeable value. Were the organization and direction of the publicity agency to cost, say, \$5,000 the first year, it would be a pittance compared with its value to Church and nation. Had our Missionary Society in days gone by refused to open missions unless it was guaranteed full financial returns, many a place would to-day be a spiritual wilderness, and many a city church would lack leaders. Should the Evangelism and Social Service Department refuse to enter the prohibition fight for fear the collections might not pay expenses, some provinces might have beer and wine poured down their throats. The Educational Department that refuses to establish colleges because tuition fees may not pay salaries will never give light or leadership.

The publicity agency is not a new department—it is an extension of the activities of the Book Room. It has been long overdue, and some fine opportunities have gone forever. This is not to blame the Book Room, for it has never before been asked or instructed to extend its activities through a publicity agency. Anyone whose hand was on the pulse of the recent General Conference could soon discover the heart was sound, and few, if any, symptoms of arterio sclerosis. And so the General Conference decided that the Book and Publishing House should fulfil the past by extending its activities in these times.

SERVE THE PUBLIC.

The Book Room, existing to serve the Church, and in a peculiar sense the public, must cultivate wholesome tastes and create a healthy appetite for the best. Were it simply a commercial proposition, with service to the public as an incident, then we might well consider whether it should exist as a connexional agency. All our departments have a business aspect, and should give attention to it. The General Conference has declared, not as a detailed programme, but as a definitive principle, that the ethics of Jesus demand that our whole economic life be based on co-operation and service. The index finger of the Methodist Church points the way by which men of greater executive ability may render large service. The workingman is urged to be worthy of manhood's estate by becoming more efficient in service. And it would be a travesty, if not a tragedy, for the Methodist Church to engage in business in which service were an incidental element.

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The Book Room must exist first and foremost for service to God and man, to Church and State, or the Methodist Church must swallow its words and forsake its declared policy. If it does that, it should do some other things; for instance, establish and manage some departmental stores and cross-roads groceries, for both render service. One takes your money in advance, the other gets it if it can; and both are handy.

On a certain memorable occasion in a house at Bethany there were some who knew the price of precious ointment, but the Master knew the value of love. And this is told as a memorial whenever the Methodist Book Committee should meet.

SOME FINANCIAL RESULTS.

But from the financial side alone the writer ventures to assert his belief that every dollar invested in a publicity agency will bring big dividends. Inform the people of the work being done, the possible developments, and suggest—even indirectly—the needs and what might be accomplished, and we have fallow ground which we need only sow to reap golden harvests. Create the proper psychological conditions, then show the genuine goods, and people will spend the money.

When the need arose in Europe, thousands of whom it was not expected showed a capacity to serve and a willingness to sacrifice. The need might have existed, the resources been ready, but had it not become known the need would never have been supplied and the resources would have laid idle or perhaps been squandered. The publicity bureau exists to supply information and suggest needs to the masses. It remains for other forces to direct energies of these masses for conquest.

The writer may be pardoned for stating he has made close calculations, so far as such are possible; has taken account of every known factor and every probable contingency; has not forgotten the scepticism of a portion of the press (based, it may be, on some trying experiences with Church "news") nor the indifference of some in the Church, possibly because they have never seriously considered the question—the fact that much sowing of seed is necessary before harvests mature—and he believes that within one year from the organization of the agency the connexional funds alone would be increased by \$60,000 which would not otherwise be given. This takes no account of circuit funds, which would inevitably be augmented as the interest of the people is quickened. After that the harvests would be more abundant. He believes, were it to cost twice the sum indicated for organization and even no financial returns to come, it would be potent for the highest good of Church and State; but purely as a business proposition he believes that within five years after the time mentioned the funds of Methodism would be increased \$2,000,000 thereby, and that is a conservative estimate. Methodism has set big financial objectives. Some will be linked with co-operative movements; some must be attained as a denomination. The publicity agency is needed to supply our part of the publicity for co-operation and to further the interests not directly linked with organized co-operative movements. What moral right would Methodism have to ask people to do this or to give thus without using every means by which the people may not only know the need, but by which their desire to help may be quickened?

ZONES AND GROUPS.

Readers will kindly read Article four (GUARDIAN of 2nd inst.) for a plan outlined indicative of the ways in which information may be given through the press. To make this fully effective the writer respectfully suggests that the home field should be divided into zones. (The writer is not dealing with publicity in the foreign field. He does not feel competent to do so. Publicity in the home Church will be reflected abroad). Very briefly and in broad outline may we suggest:

Zones.—Newfoundland, one zone. Canada, not less than five nor more than eight; say six. Geographic boundaries, not ecclesiastical. Provincial boundaries so far as possible, but not absolutely determinative. Some elements to be considered are lines of communication, economic interactions, racial constituents, comparative strength of Protestantism, relative strength of Methodism. Thus, for example, Maritime Provinces; Quebec, with possibly a slice of Eastern Ontario and Northern New Brunswick; older Ontario; new Ontario-Manitoba; Saskatchewan-Alberta; British Columbia-Yukon.

Groups.—Over the whole area and in each zone, selective groups of journals. There are some journals now through which the Church could speak with zeal of patriot and fervor of prophet. Others would reject general items, but would accept articles on certain phases of the work in which their readers are interested. Metropolitan and provincial dailies would be served by items handed by our agency to the Canadian Press (Ltd.) and other press agencies. Some metropolitan dailies might take a brief budget also; others would not. One in each city might, if given exclusive rights. Matter of policy for our agency. Some provincial dailies would take a racy, readable weekly

news-letter, and would use items selected from the occasional bulletin issued by our agency. Dailies, great and small, would accept brief articles occasionally on matters of public interest.

Weekly news-letters would go into the ready prints and other weeklies. The publicity agency works as an organism from central office. It has the material; it must "sift, select, clarify, correlate, adjust and adapt," according to the need. The news-letter that goes to British Columbia might not be of the same length, the same tone, or deal with exactly the same subjects as that for older Ontario. Why? Methodism, being stronger proportionately in old Ontario, a larger space might be secured in papers in this zone. Get all we can in every zone. British Columbia might be agitated on some question not then discussed by the public of Ontario. Conditions differ in the two zones. British Columbia fronts the Orient, etc. Must use the interest of the public in certain questions to get our information to them.

Again, Saskatchewan-Alberta zone is spacious, more predominantly agricultural, less homogeneous, and in closer, direct touch with United States than older Ontario, where industrial life is stronger and farming more diversified.

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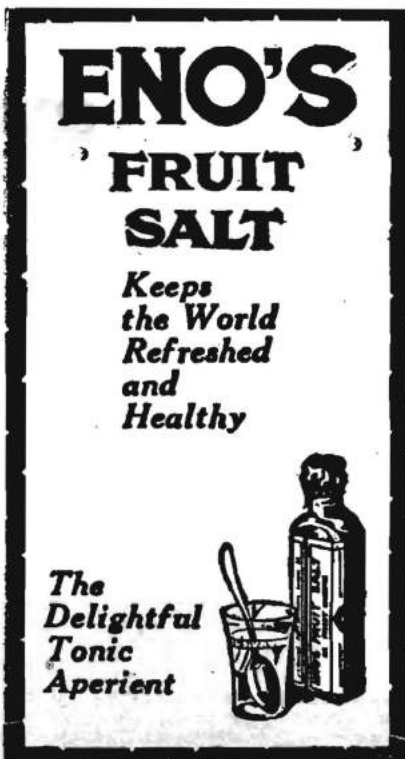
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Maritime Provinces zone.—Ships from over the seas, the mines, fisheries, lumber camps, orchards, give this zone a different atmosphere from prairies. A strong Scotch Presbyterian, powerful Baptist, and influential Anglican Churches, with a Methodism of noble ancestry and staunch adherence to its tenets to-day, colors the situation somewhat differently from that of older Ontario, where Methodism is strong numerically and dominant over considerable areas, and where Protestantism is exceptionally strong. All these are factors which would enter into the news-letters and special articles also to some extent.

A little touching here and retouching there, some things in foreground in one zone, others in another; shadows in some that suggest the light, and in all, not a sectarian, but a Christian spirit, and we preach a gospel both directly and by suggestion to all classes and creeds.

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Doubtless higher critics will be busy enunciating some documentary theory, and by microscope and chisel get at the original sources and tell us who crossed the "t's" and who dotted the "i's," and how many redactions there were, and what look like interpolations, what hour one letter was composed and what day another was despatched, all of which will help the agency to keep in the broad way of sending forth its messages to meet the needs of this day and generation.

The news, which must be used immediately to be of any value—for nothing gets stale more quickly than a certain kind of news—would go over wires of press agencies for use in dailies; but many other items could be clothed with attractiveness, and would be fine material for weekly news-letters.

The special articles would appeal to greatly differing tastes and interests. The Church touches all life. Some journals might not be interested in temperance reform, but would use the news-letters in which an occasional item of that nature appears, for editors know they must not draw the line too strictly, and most successful editors open columns for divergent views. Some would be interested in the housing question, public health, rural centres. What has the Church to say on these and many other questions? News-letters and special articles would spread information and evoke interest in the other work of the Church. Multitudes would find out the Church is a live institution, fulfilling a mission to the times in which they live. This would react on the Church, spurring it and showing it other forms of work to be done, and pointing out weaknesses in its own methods.

MANY LANGUAGES.

My space is nearly gone. Very briefly, this also provides for the crisp but attractive statement for the business man; the straightforward human appeal for the workman; the reasoned, descriptive account for the agriculturist, every man hearing in the language "wherein he was born," or to which he is accustomed in his daily vocation.

IMMENSE SIGNIFICANCE.

The writer craves the indulgence of your readers in asking them to consider carefully this paragraph, for he cannot hope to convey to them the real significance of what has been stated in the two preceding paragraphs. We shall be impressing the people "at sundry times and in divers manners" at a time when they are susceptible to impressions, and in a manner most calculated to deepen interest. For they are being approached through the gateway provided by their own interest and at a time when there is no direct appeal for funds, no request to speak at a brotherhood meeting or canvass for a Ladies' Aid. What a chance for sowing good seed! "A word fitly spoken is like apples of gold in pictures of silver."

FAVORITE PAPERS.

Moreover, in probably nineteen cases out of twenty they are reading their favorite journals. The blue-blooded Tory and red-robed Radical and all the colors and tints between; the financier, manufacturer, general merchant, clerk, as well as miner, artisan, fisherman, farmer, the housewife, society woman, stenographer, teacher—all read in the journals that come to office, home or habitation, and these journals have their confidence.

A FLASHLIGHT.

The comprehensive missionary article, the scholarly social essay, the treatise on educational matters, are read by a few thousands and have value beyond numerical calculations, and leaders must have them. But what about the millions who never read them and multitudes who scarcely hear of them!

The flashlight of a pithy paragraph in dailies, or the glow of an article in the

weeklies, may leave impressions, and that by way of suggestion, on multitudes who might say, "What if Thy form we cannot see, we know and feel that Thou art here."

GREAT CAMPAIGNS.

We now come to consideration of the subject of this article, as the preacher might say after a seventy-minute sermon! A panoramic view was fully intended when last week's article was written. If letter-carriers do not strike, and the people control the railroads, the view will appear in next GUARDIAN. There will be some stirring figures as the Church enters within one year a united, nation-wide, simultaneous missionary campaign and a co-operative, nation-wide evangelistic campaign, in which portions of other communions join our whole Church in work, and this campaign is continuous, emphasizing rural and semi-rural effort in autumn, urban in winter and spring.

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the Church for Christian stewardship; Sunday School Department stresses religious education in six weeks' special effort in Maritime Provinces; secretary-treasurer of the Superannuation Fund sweeps the Montreal Conference for a month for endowment; and Saskatchewan-Alberta zone makes a drive for its colleges. It's a glorious programme, and publicity agency is on the job to lend a helping hand.

Stirling, Ont. S. F. DIXON.

TITHING IN ISRAEL

To the Editor of the Christian Guardian:

Dear Sir,—I see that Mr. Henry Atkin has made the mistake so many others have done in regard to the nature of tithing in Israel. In common with (most likely because of) the tithing literature, he assumes that if he sees the word "tithe" anywhere it can only mean one-tenth of each person's income. The tithes mentioned in Scripture were not one-tenth of the income of each person, but one-tenth of certain specified crops, with possibly a tenth of the increase of cattle. The Mishna, in later Judaism, laid down this rule: "Everything which may be used as food, and is cultivated and grows out of the earth is liable to tithe." But there was a monetary obligation laid upon every male Jew, of the sort which the tithing movement asserts. So far from being one-tenth of every man's income, it only amounted to one-half of one shekel per year (approximately 33 cents). Christ on one occasion, having discussed the fittingness of such a tax with Peter, paid it only "lest we cause them to stumble." The incident is illuminative of Christ's thought of any obligation of the nature of a "tax" on religion. (Matt. 17:24-27). That He told Pharisees that they, as Jews, should "not leave the other undone," by no means necessarily makes tithing, even on the Jewish plan, an essential law of the Christian. This is not to depreciate systematic giving, but a plea for accuracy. There is no scriptural support whatever for laying as a burden upon the conscience of others the demand that everyone must give one-tenth of his income.

R. E. FAIRBAIRN.

A LIST OF THE PRINCIPAL CHANGES MADE BY GENERAL CONFERENCE

BY REV. J. S. ROSS, M.A., D.D.

(The references, except where otherwise stated, are to Discipline of 1918)

GENERAL CONFERENCE.

1. When a delegate to the General Conference sends in his resignation, in writing, during the session of the Conference, the General Conference may fill the vacancy from the reserve list (par. 147).

2. No person can be elected to a General Conference office after seventy years of age (par. 92).

3. Women are entitled to equal rights and privileges with men as lay members of the Church (par. 91).

ANNUAL CONFERENCE.

1. Each Annual Conference is authorized to appoint annually a committee to act with similar committees from other Churches on the subjects of local union and co-operation (Jour. Gen. Conf., 1918, page 205.4).

2. In order to secure a minister being stationed beyond the fourth year it is no longer necessary to state the reason as being for "special mission work," but for any reason deemed sufficient by the Stationing Committee on a two-thirds' majority vote, and by a majority vote of the Annual Conference a minister may be stationed, year by year, beyond the fourth year (par. 156.5).

3. Unless it can be proved that a minister's ordination parchment has been lost or destroyed, a minister who resigns shall not be given credentials of standing until his

ordination parchment has been returned (par. 128.8).

4. Vacancies in a General Conference Board composed wholly or partially of representatives of an Annual Conference shall be filled by the following Annual Conference concerned (par. 110).

5. Papers containing the charges against a minister shall not be forwarded by the district meeting to the Annual Conference when the charges at the trial have not been sustained (par. 248). Even if charges of a minor character have been sustained, and the penalty endured, the case must not be investigated by the Annual Conference (par. 233, and Judicial Decisions, page 519, No. 48).

6. Formerly decisions of lay members of an Annual Conference could be presented to the Annual Conference for "information and consideration" only. Now such decisions may also come before the Annual Conference for "action" (par. 149).

7. The roll-call of the Conference by the President may be omitted if the Conference so decides (par. 155.1).

8. Alternate lay delegates to the Annual Conference are to be elected at the annual district meeting in the proportion of one to three representatives instead of one to five, as formerly (par. 174.1).

9. The pastoral address in the ministerial session of the Annual Conference may be omitted (par. 125).

10. The Annual Conference shall allocate all lay members to some committee, who have not already been so placed (par. 130.3).

11. Annual Conference Boundary Commissions, in proposing re-arrangements of rural work, shall have in view the necessity of securing to the minister an adequate salary (par. 157.3). And in cities the necessity of securing sufficient plants and an adequate staff of workers (Jour. Gen. Conf., 1918, page 337.2).

12. A new schedule is to be printed for recording the disposition of church property within the bounds of an Annual Conference (Jour. Gen. Conf., 1918, page 320.13).

DISTRICT MEETING.

1. For the district journal the loose-leaf system is to be adopted, and the chairman of the district is to initial and number each sheet, and sign his name, so as to prevent leaves becoming lost (Jour. Gen. Conf., 1918, page 284.5.3).

2. The layman on the District Schedules' Committee is to be appointed by the chairman of the district (par. 173.1).

3. Three more names, namely, that of District Missionary Secretary (Jour. Gen. Conf., 1918, page 364.26); District Educational Secretary (par. 334); and District Secretary of Religious Education (par. 428.e.) are to be added to the three names now printed at the foot of the district station list.

QUARTERLY BOARD.

1. The minimum salary of each ordained married minister is \$1,200; ordained single ministers, \$1,000; and each probationer \$800. The sum to be appropriated for horse-keep, or its equivalent, is \$150 (par. 260; 1.2.).

2. The salaries of ministers are to be paid monthly (par. 260.2).

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3. In the unavoidable absence of a superintendent of a circuit from a regular meeting of the Quarterly Board, the members present may elect a chairman (par. 184). But the former law in par. 179 remains, namely, that if the superintendent of the circuit be present he must not leave the chair, even if requested to do so, and if, from any cause, he does leave the chair the meeting is thereby dissolved.

4. Hereafter in the Quarterly Board lay delegates to the annual district meeting are to be elected by ballot, on open nomination, without debate (par. 186.8.e).

5. Hereafter stewards are to be elected on open nomination and ballot. (It was ruled at the General Conference that the superintendent of the circuit had the right to nominate the same as any other member of the Quarterly Board) (par. 186.8.f).

6. In order to preserve the numerical equality of ministers and laymen, when a foreign missionary is home on furlough the Quarterly Board shall have the right to elect an additional layman to attend the annual district meeting (par. 186.8.e).

7. At the third quarterly meeting the subject of the spiritual state of the circuit is to be considered, and a committee of five appointed to forward the work of God, and report to each regular meeting of the board, or any special meeting called for that purpose (Jour. Gen. Conf., 1918, page 353.3.b).

8. The business of electing district visitors is transferred from the first to the fourth quarterly meeting (par. 186.10.i).

9. The election of a Missionary Committee is transferred from the second to the fourth quarterly meeting (par. 186.10.k).

SUPERINTENDENT OF A CIRCUIT.

1. The names of non-resident members are to be recorded by the superintendent of a circuit in a separate roll (par. 187.9).

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If you have corns and don't prove this you do yourself an injustice.



How Blue-jay Acts

A is a thin, soft, protecting ring which stops the pain by relieving the pressure.

B is the B & B wax centred on the corn to gently undermine it.

C is rubber adhesive. It wraps around the toe and makes the plaster snug and comfortable.

Corns are Out of Date

In the old days corns were common. Nearly everybody had them.

People pared them, padded them, coddled them and kept them.

Nowadays most people never suffer corns. Yet tight, dainty shoes are more common than ever.

Consider that fact. The reason lies in this scientific Blue-jay.

One user told another, until millions now employ it.

Quit Old Methods

Paring is unsafe and temporary. Padding is unsightly. Old, harsh, mussy treatments have been discredited. These are scientific days.

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Learn that these results come in an easy, gentle way.

When you do your corn troubles are over—all of them, forever. Try it to-night.

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PROBATIONERS FOR THE MINISTRY.

1. In the examination of probationers at the district meeting certain questions have been omitted and others substituted. The question: "Are you striving after perfection in Christian love?" has been stricken out. The same question asked of candidates for the ministry has met a similar fate. Accordingly Wesley on "Christian Perfection," which was in the last Discipline, has been eliminated from the Course of Study. The question asking for a definition of "Christian Perfection" has been omitted, and the questions asking for the distinction between Justification and Regeneration and Sanctification are stricken out.

2. Each Annual Conference is to appoint a committee to prepare a record of standing, in all its phases, of all probationers and candidates within the Conference, and present the same to the ministerial session (par. 126).

3. A probationer doing military service need spend only one year on a circuit (par. 163.1.d).

CANDIDATES FOR THE MINISTRY.

1. In the examination of candidates for the ministry several questions formerly asked have been omitted, and others substituted. The former vital first question, "Have you been converted to God?" is struck out. Also the following questions previously put to candidates, namely, "Do you sincerely and fully believe the doctrines of Methodism as contained in our twenty-five Articles of Religion?" "Do you believe in the total depravity of all men by nature in consequence of Adam's fall?" "Do you believe in the possibility of falling from a state of justification and holiness and perishing everlastingly?" are all expunged.

The question is asked, "Do you believe in the Atonement made by Christ?" but the former additional words, namely, "for the sins of all the human race?" are struck off.

Formerly the question was asked, "Do you believe in the proper eternity of future rewards and punishments?" The words "proper eternity" are now dropped, and the candidate is asked if he believes, not in the "eternity" but in the "certainty" of future rewards and punishments.

2. Candidates for the ministry before being recommended for reception by the District Ministerial Session must present a certificate of health (par. 169.1.).

COURSE OF STUDY.

1. Degrees in Agriculture and Science are to be accepted as equivalent to a B.A. degree (par. 163.d.3.).

2. For those who take the Alternate course of study, two years must be spent on a circuit and four years at college, but, under certain conditions, the time at college may be shortened one year (par. 529.3.).

Norwich, April, 1919.

(Concluded next week.)

CHANGE IN PRINCIPALSHIP OF ALMA COLLEGE.

We understand that a few days ago the Rev. Perry S. Dobson, M.A., formerly of Stanstead College, but now in Y.M.C.A. work in the army, was appointed Principal of Alma College. St. Thomas, to succeed Rev. R. I. Warner, M.A., D.D., who is retiring. Dr. Warner has served the College for 38 years, and during 22 of those years he has been its principal. His principalship has been one of utmost faithfulness, rare tact, and no small success. His labors have been unremitting and the difficulties of his task, especially in the earlier days, have not been few nor small, but always Dr. Warren has been the same hopeful, inspiring, and trusted leader. He now retires with the honorary title of principal emeritus, and it is understood that arrangements have been made whereby his valuable services and long experience will still be available to the college.

A TRIBUTE TO THE LATE REV. J. H. HAZLEWOOD, D.D.

(Continued from page 2.)

prised his friends by his treatment in *Youth and Service* of the weekly topics for the study of Epworth Leagues and other young people's societies of our Church.

He contributed a series of studies on the "Social Interpretation of the Gospel," writing upon such questions as "Our Municipal Government," "Wealth and Methods of Taxation," "Our Judicial System," "Problems of Canadian Life," and "The Churches and Community Life." He did this with a very rare and illuminating grasp of detail. He led our young people out into a field of most useful knowledge, hitherto in a large measure neglected, and flooded with light that section of life in which men and women are called upon to act as Christian citizens. I do not hesitate to say that in his writings upon these subjects there was a profundity and intimacy of knowledge, coupled with an elevation and crispness of style, which made his treatment of such themes the most satisfactory work of the sort for Canadian youth which has yet been produced.

At the request of the Secretary of the Department of Epworth Leagues and Young People's Societies he was about to outline another series of the same general trend when he was so suddenly taken away from us.

The outstanding quality which gave him special fitness for dealing with the problems of evangelism and social service was his judicial balance of judgment. His approach to any subject had no tinge of fanaticism, but every mark of the truth lover. He never sacrificed perfect truthfulness of statement to gain an immediate end, however enticing a short cut might have been; but with a calm faith in the victorious power of truth he trusted to it as a divinely given sword and shield for the great conflict in which he was engaged. He might have said with Sir Galahad:

"My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

Then Dr. Hazlewood was blessed with a sure sense of the balance of values in the subjects which he treated. It is a rare gift. In these days when so many nearly, if not quite, say social service is evangelism, he did not blur the line which divides these two aspects of the Christian life and activity. He saw the expediency of organization, and the necessity of an organism, whether it be civic, social or personal, as the medium for the expression of life, but he also clearly saw that life itself is a distinct entity and that without the fulfilling life all organisms are futile and must perish. He believed that character as the organism of moral life could not reach its full flowering or fruition except through the inflowing of the life of God into the human soul. Therefore he seldom or never pleaded for social service without stressing the necessity of soul-saving evangelism. The kingdom of God to him carried with it a regenerating experience as the prelude and power of the most effective altruistic activity.

We are convinced that our Church is much poorer for his passing, and we pray that his memory, so fragrant with deeds of kindness, and so fraught with faithfulness to his task, may always remain an inspiration to the country he loved and served so well, to the congregations who knew him best, and most of all to his bereaved and loving family.

Canada has very loyal Canadians amongst its Indian population. The Indians around Behrens River, Lake Winnipeg, Man., raised about \$300 for Red Cross and other relief work. This is surely a most creditable record for that district, as there are only about 300 people all told.

TORONTO CONFERENCE PROGRAMME FOR 1919.

Programme Committee: Rev. R. J. D. Simpson, President; Rev. T. W. Neal, Toronto Central District; Rev. A. J. Paul, B.A., B.D., Toronto West District; Rev. A. Lloyd Smith, M.A., B.D., Pastor of the Conference church; Mr. E. S. Caswell, President, Laymen's Association; Mr. W. J. Fawcett, Secretary, Laymen's Association; Rev. D. Roy Gray, B.A., Secretary of Conference.

The thirty-sixth annual session of the Toronto Conference will be held in Elm Street Methodist Church, Toronto, commencing on Thursday, June 12th, at 9 o'clock a.m.

The ministerial session will commence on Wednesday, June 11th, at 9 a.m.

The Laymen's Association will meet on Wednesday, June 11th, at 2 p.m., in the Stationing Committee Room.

The following is the outline of the Conference programme, which the Programme Committee respectfully recommends the Conference to adopt:

Friday, June 6th.

10.30 a.m.—Meeting of Committee on Probationers' Record.

3.00 p.m.—Meeting of the Stationing Committee.

Monday, June 9th.

1.00 p.m.—Meeting of Statistical Committee.

Tuesday, June 10th.

8.00 p.m.—(a) Financial secretaries will meet the treasurers of the Connexional Funds; (b) the district journal secretaries will meet the secretary of Conference.

Wednesday, June 11th.

9.00 a.m.—Ministerial session.
2.00 p.m.—(a) Ministerial session; (b) meeting of the Laymen's Association.
5.00 p.m.—Conference committee will meet for organization.
8.00 p.m.—(a) Memorial Service; (b) meeting of Laymen's Association.

Thursday, June 12th.

9.00 a.m.—Opening of Conference. Preparatory address by Rev. A. P. Addison, B.A., B.D. Conference Communion Service, conducted by Rev. A. Lloyd Smith, M.A., B.D., pastor of the Conference church.
10.00 a.m.—Organizing of Conference and roll call by ballot.
11.00 a.m.—Election of officers.
11.45 a.m.—Appointment of Business Committee.
2.00 p.m.—(a) Report of ministerial session; (b) the pastoral address.
3.15 p.m.—Report of the Department of Finance.
4.00 p.m.—All Conference committees will meet.
8.00 p.m.—The Missionary Department—plans and programme.

Friday, June 13th.

9.00 a.m.—Address by the Right Reverend Bishop Nicholson, D.D., Chicago.
9.45 a.m.—Department of Missions.
11.30 a.m.—Report of the Department of Education.
2.00 p.m.—Report of the Superannuation Fund.
3.00 p.m.—Report of Laymen's Association.
3.45 p.m.—Report of Sunday Schools and Epworth Leagues.
4.30 p.m.—Report of the Deaconess Board.
8.00 p.m.—Reception service. The can-

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didates for reception will briefly relate their conversion and call to the Christian ministry. The resolution will be formally moved by the Secretary of Conference and seconded by Rev. Jno. J. Ferguson, B.A.

Saturday, June 14th.

- 9.00 a.m.—Address by the Right Reverend Bishop Nicholson, D.D.
9.30 a.m.—Report of the Book and Publishing Department.
10.00 a.m.—Report of the Department of Evangelism and Social Service.
10.30 a.m.—Report of the Board of Examiners.
11.00 a.m.—Report of Women's Missionary Society.
11.30 a.m.—Report of the Sustentation Fund, Standing Committee.
1.00 p.m. to 2.00 p.m.—Meeting of the Stationing Committee.
2.00 p.m.—Garden party, at which the Toronto Methodist laymen will entertain the delegates to Conference and their wives.

Sunday, June 15th.

- 9.30 a.m.—Conference Love Feast, conducted by Rev. J. R. Aikenhead.
11.00 a.m.—Ordination service. Sermon by the Right Rev. Bishop Nicholson, D.D., followed by the ordination service, conducted by the President of Conference.
3.00 p.m.—Conference Sunday School Rally, addressed by Rev. H. L. Parttridge, B.A., and Rev. H. E. Toye, B.A.
7.00 p.m.—Sermon by Rev. R. Newton Powell. Setting apart of Deaconesses.

Monday, June 16th.

- 9.00 a.m.—Address by Right Rev. Bishop Nicholson, D.D.
10.00 a.m.—Reports of committees—Missionary Committee, Contingent Fund Committee, Church Property Statistical Committee.
2.00 p.m.—Reports of Committees as arranged by the Business Committee.
8.00 p.m.—Rally of Young People. Under the direction of the Department of Sunday Schools and Epworth Leagues. Speaker, Rev. Frank Langford, B.A.

Tuesday, June 17th.

- 9.00 a.m.—Opening of Conference.
9.30 a.m.—Reports of Committees.
2.00 p.m.—Reports of Committees.
8.00 p.m.—Patriotic service, addresses by Rev. R. N. Burns, D.D., Hon. H. J. Cody, LL.D., M.P.P., Minister of Education for Ontario.

A meeting of the chairmen of districts will be held at the close of the Conference. Chairmen of districts will kindly see that all matters coming from district meetings and intended for Conference Committees are in the hands of the Secretary of Conference not later than Monday, June 2nd.

Reports of all committees and presentation of deputations are under the direction of the Business Committee.

Travelling Arrangements.

It has not been possible for us, this year, to secure from the transportation companies any reduced rates. Each delegate, therefore, will have to purchase his ticket or tickets at the regular tariff.

R. J. D. SIMPSON, President.
D. ROY GRAY, Secretary.

PROGRAMME OF THE BAY OF QUINTE CONFERENCE FOR 1919.

The thirty-sixth session of the Bay of Quinte Conference of the Methodist Church will be held (D.V.) in the Ontario Ladies' College, Whitby, Ontario, commencing on Thursday, June 19th, 1919, at 9 a.m.

The ministerial session and Laymen's Association will convene on Wednesday, June 18th, at 10 a.m. and 3 p.m. respectively, in the college building.

The Stationing and Statistical Committees will meet on Monday, June 16th, at 8 p.m., at the college.

The Conference treasurers will meet the district financial secretaries on Wednesday, June 18th, at 7 p.m., as directed at Conference.

The Theological Union will meet at the college on Saturday, June 21st, at 8 p.m.

Conference singing will be led by Rev. W. T. Wicket.

The Conference will be entertained at the college at the following rates: Two days, \$2.00 per day; three days, \$1.75 per day; four days, \$1.50 per day; five days, \$1.40 per day; six days or longer, \$1.20 per day. Each delegate will pay his own expenses.

At its last session the Conference appointed a committee to arrange for averaging the travelling expenses of all ministers and probationers.

District chairmen and journal secretaries are requested to send all lists of committees and memorials to the Secretary of Conference, Rev. R. A. Whattam, 378 Mark St., Peterboro, Ont., immediately after district meeting, and not later than June 1st.

Wednesday, June 18th.

- 10.00 a.m.—Ministerial session. Devotional exercises conducted by the President. Roll call by ballot. Routine business.
11.30 a.m.—Pastoral address.
2.00 p.m.—Routine business.
2.30 p.m.—Meeting of Laymen's Association at the college. An agenda will be sent to each delegate before Conference.
8.00 p.m.—Sunday School and Young People's Societies and educational anniversary. Rev. H. W. Foley, B.A., B.D., Conference Secretary of Religious Education. Rev. F. Langford, B.A., General Secretary of Sunday Schools and Young People's Societies. Rev. C. T. Scott, M.A., D.D. Address on Education.

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Thursday, June 19th.

9.00 a.m.—Opening of Conference. Devotional exercises. Sacrament of the Lord's Supper (administered by the President of Conference, assisted by district chairmen). Roll call by ballot and organization of Conference. Presentation of district memorials by the Secretary of Conference and their reference to committees.

2.00 p.m.—Missionary conference.
5.00 p.m.—Committees meet for organization.

8.00 p.m.—Missionary conference. Chairman, Mr. F. W. Galbraith, Port Hope, Ont. Address by representative of Woman's Missionary Society, Mrs. W. H. Ashton, Campbellford.

Friday, June 20th.

9.00 a.m.—Devotional exercises and address by Rev. W. Russel, B.A., B.D.

10.00 a.m.—Reports of connexional officers.

10.30 a.m.—Committees meet.

1.30 p.m.—Summer school address by Rev. W. H. Clark.

2.00 p.m.—Routine business.

4.00 p.m.—Memorial service.

8.00 p.m.—Reception of probationers into full connection with the Conference, the resolution to be moved by Rev. J. F. Chapman, B.A., and seconded by Rev. E. B. Cooke.

Saturday, June 21st.

9.00 a.m.—Devotional exercises, and address by Rev. W. Russel, B.A., D.D. Routine business.

2.00 p.m.—Recreational programme.

8.00 p.m.—Theological Union lecture.

Sunday Services.

9.00 a.m.—Love Feast, conducted by Rev. Geo. W. Marvin, M.A., B.D., Ph.D.

11.00 a.m.—Ordination service. Preacher, Rev. R. P. Bowles, D.D., LL.B., Chancellor of Victoria University.

3.00 p.m.—Sunday-school session, to be addressed by Mr. W. Bellamy, of Colborne, Ont.; Rev. J. E. Beckel.

7.00 p.m.—Sermon by Rev. A. J. Thomas, M.A., B.D.

Monday, June 22nd.

Sessions for routine business.

8.00 p.m.—Evangelism and Social Service Anniversary and Patriotism. Addresses: Rev. Walter E. Millson, Capt. (Rev.) W. G. Clarke, B.A.

Sunday Services.

Presbyterian Church—11 a.m., Rev. C. W. DeMille, B.A.; 3 p.m., Rev. J. O. Totton, Rev. R. G. Carruthers, B.A.; 7 p.m., Rev. A. J. Terrill, B.A., B.D.

Baptist Church—11 a.m., Rev. J. G. Lewis, B.A.; 3 p.m., Rev. E. W. Tink, B.A., B.D.; Rev. W. P. Woodger, B.A.; 7 p.m., Rev. R. A. Delve.

House of Refuge—11 a.m., Rev. J. E. Batstone; 7 p.m., Rev. G. R. Clare.

Military Hospital—9 a.m., Captains (Revs.) Garbutt, Kenny, Clarke and Latimer.

Albans—3 p.m., Rev. J. W. Robins.

Oshawa (Simcoe St.)—11 a.m., Rev. J. N. Clarry, B.A.; 7 p.m., Rev. Wm. Higgs.

Oshawa (King St.)—11 a.m., Rev. I. Snell; 7 p.m., Rev. S. T. Tucker, B.A., B.D.

Oshawa (Albert St.)—11 a.m., Rev. W. R. Archer, B.A.; 7 p.m., Rev. Geo. E. Ross.

Brooklin—11 a.m., Rev. W. H. Clark; 7 p.m., Rev. H. W. Foley, B.A., B.D.

Pickering—11 a.m., Rev. A. McLaughlin, B.A.; 7 p.m., Rev. S. A. Kemp.

Convention rates will not be granted by the railway companies. The delegates will therefore purchase return tickets.

S. C. MOORE, President.
R. A. WHATTAM, Secretary.

GOLDEN WEDDING.

On the 17th of March Mr. and Mrs. Andrew Carson, of Burritt's Rapids, Ont., celebrated the fiftieth anniversary of their marriage. The celebration was a very quiet affair, owing to the ill health of Mrs. Carson, who has been confined to her bed for the past fourteen months. Mr. and Mrs. Carson were married fifty years ago by the Rev. John Howes, of Heckston, Ont., and settled at Burritt's Rapids, where they have resided continuously, with the exception of seven years spent in California. During all this period they have been faithful members of the Methodist Church, and their home was ever open to the ministers of that district. Indeed it was an ideal minister's home. In every activity of the church they have taken their place valiantly and well, and Burritt's Rapids church owes much to the faithfulness and energy of Mr. and Mrs. Carson. Before her marriage Mrs. Carson was Miss Maggie Cook, of Heckston. Her father and mother

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were loyal Methodists, and the Cook home was always open to the itinerant minister in those days. From this union came three children, all of whom are living—Wallace and Mansell at home, and Ella, now Mrs. (Rev.) J. T. E. Blanchard, of the Montreal Conference. During the evening the family presented Mr. Carson with a gold-headed cane, suitably engraved, and Mrs. Carson with a ten dollar gold piece. It so happened that during the day an old and much respected friend and former pastor dropped in quite unexpectedly in the person of Rev. F. A. Reid, of Sydenham, Ont. He, together with the family, were the only ones present. Mrs. Carson is in exceedingly poor health, waiting patiently and hopefully for the divine summons home. Mr. Carson is still hale and hearty and is at his office every day, being license inspector for the county of Grenville.

DISTRICT MEETINGS.

Yorkton.—The annual district meeting will be held at Saltcoats, Wednesday, May 21st, at 10 a.m. Please see that Sunday-school schedules are sent to Rev. J. C. Sibley, and all other schedules to Rev. C. Olson, as per requirement of Discipline. J. H. Toole, Chairman; T. Hy. Sendall, Fin. Sec.

Whitby.—The annual district meeting will be held in the Methodist Church, Myrtle, on Tuesday, May 27th. The ministerial session at 10 a.m., and the general session at 1.30 p.m. Superintendents of circuits please send schedules to Rev. J. O. Totton (Dis. par. 181, sec. 5). W. Elliott, Chairman; A. H. Foster, Fin. Sec.

Montreal North.—The ministerial session will convene at St. James Church, on Thursday, May 15th, at 10 a.m. The annual district meeting will open at the same place on Thursday evening, May 15th, at 7.30 o'clock. It is requested that all Sunday-school schedules be sent to Rev. F. J. Hayden, Lachute, Que., and all circuit schedules to Rev. J. H. McConnell, 92 St. Jerome St., Montreal, according to requirement of Discipline. Charles S. Deeprose, Chairman; Daniel Mick, Fin. Sec.

Cobourg.—The annual meeting will be held (D.V.) on Tuesday, May 20th, at 9.30 a.m., in the Methodist Sunday-schoolroom, Cobourg. S. J. Shorey, D.D., Chairman; W. H. Spargo, Fin. Sec.

St. Thomas.—The annual district meeting will be held in the Springfield Methodist church, on Wednesday and Thursday, May 14th, 15th, 1919; the ministerial session on Wednesday at 10 a.m.; general session on Thursday. A public service will be held Wednesday evening, at which addresses will be given by Rev. G. T. Watts, of Grace Church, St. Thomas, and by Rev. G. A. King, First Methodist Church, St. Thomas. Superintendents of circuits will please observe the Discipline and forward all circuit schedules not later than May 9th, to Rev. G. N. Gould, statistical secretary, Sparta. Also send Sunday-school schedules to District Sunday-school secretary, Rev. G. C. Gifford, Port Stanley, Ont., as soon as possible in May. Rev. S. L. Toll, Chairman; I. W. Kilpatrick, Fin. Sec.

Windsor.—The annual district meeting will be held at Wheatley, Tuesday and Wednesday, May 20th and 21st, 1919. Ministerial session, May 20th, at 10 a.m. and 2 p.m.; general session, May 21st, at 9.30 a.m. and 2 p.m. On May 20th a public meeting will be held in the Methodist Church, Wheatley, when the following addresses will be delivered: Subject, "The Present Crisis"—(a) "National and International," Rev. A. E. Moorhouse; (b) "Religious and Industrial," Rev. H. J. Creasy, M.A. H. A. Graham, Chairman; J. W. Hibbert, Fin. Sec.

Guelph.—The annual meeting will be held at Elora, the ministerial session at 8 p.m., Thursday, May 15th, and general session at 9.30 a.m., Friday, May 16th. Superintendents will please send circuit schedules to Rev. W. E. S. James, Rockwood, five days before district meeting; and Sunday-school schedules to Rev. N. A. Hurlbut, Guelph. H. B. Christie, Chairman; I. M. Moyer, Fin. Sec.

Norwich.—The annual district meeting will be held at Springford, on Wednesday, May 14th. Ministerial session, 10 a.m.; general session, 1 p.m. (old time). Superintendents of circuits will please send Sunday-school schedules to Rev. Thos. H. Bole, B.A., and all other schedules to Rev. J. U. Stewart, B.A., Delhi, Statistical Secretary, at least five days previously, as required by Discipline. J. S. Ross, Chairman; J. F. Kaye, Fin. Sec.

Regina.—Annual district meeting, Metropolitan Church, Thursday, May 22nd. Ministerial session, 9 a.m.; general session, 2 p.m. Please send all schedules to the chairman, at 2226 Retallack Street, Regina, so as to reach him at least two days before district meeting. Warren Rothwell, Chairman; A. W. Keeton, Fin. Sec.

Carman.—The annual meeting will open in Carman, in Albert Carman Memorial Church, on Tuesday, May 20th, the ministerial session at 2.30 p.m.; the general session, in which the laymen take part, at 8 p.m.; but the laymen will be welcome at the former session also. If necessary a session will be held on Wednesday morning. Will the superintendents of circuits please send all schedules to Rev. G. R. Tench, of Sperling, Sunday-school secretary, who is also doing the work of district schedule secretary, owing to illness of the latter. Let us also, brethren, keep our missionary and other objectives in view. T. B. Wilson, Chairman; A. E. Parson, Fin. Sec.

Madoc.—The annual district meeting will (D.V.) be held in Marmora, on Wednesday, May 28th; ministerial session at 9 a.m., and general session at 1.30 p.m. (old time). Schedules should be forwarded a week earlier to R. T. Richards, B.A., W. Beni. Tucker, Chairman; A. L. Brown, Fin. Sec.

Mount Forest.—The annual district meeting will be held at Arthur, on Thursday, May 15th. The ministerial session at 9.30 a.m.; general session at 11 a.m. Superintendents of circuits will please send Sunday-school schedules to Rev. David Wren, M.A., Mount Forest, and all other schedules to Rev. J. C. McClelland, B.A., Drew Station. A. N. Cooper, Chairman; A. R. Springer, Fin. Sec.

MISSION ROOMS' RECEIPTS

To April 17th, 1919.

General Fund.

Previously acknowledged \$326,485 41

Toronto Conference.

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Coldwater	382 00
Earlscourt, Toronto	58 25
Crawford St., Toronto	109 50
Sunderland	67 00
Angus	37 00
Thornton	100 00
Otter Lake	14 05
Whitevale	40 00
Hawkestone	15 00
Heathcote	86 00
Alliston	150 00
Scarboro	160 00
Westmoreland, Toronto	100 00

Beeton	110 00
Danforth, Toronto	200 00
Priceville	100 00

London Conference.

Westminster	36 50
Thorndale	100 00
Ripley	250 00
Morpeth	100 00
Dungannon	235 00
Kingsville	170 00
First, London	929 75
Belmont	90 00
Listowel	600 00
North St.	150 00
Grace, St. Thomas	223 00
Brooke	66 00
Wallaceburg	600 00
Florence	100 00
Bothwell	25 00
Brigden	100 00
Blenheim	200 00
West Lorne	16 40
Maidstone	65 00
Sylvan	30 00
Bosanquet	75 00

Hamilton Conference.

Wesley, Hamilton	400 00
Hagersville	240 00
Palermo	300 00
Hepworth	108 29
Canboro	100 00
Calvary, Hamilton	16 00
St. Paul Street, St. Catharines	319 75
Hickson	150 00
Kinglake	100 00
Dobbinton	136 53
Arkwright	200 00
Hepworth	20 80
Ingersoll	285 00
Simcoe	250 00
Nanticoke	136 10
Norval	150 00

Bay of Quinte Conference.

Brighton	137 00
Orono	257 49
Greenwood	50 00
Cannington	70 00
Manilla	150 00
Port Perry	100 00
Claremont	28 00
Norwood	80 00
Bridge Street, Belleville	556 30
Stirling	160 00

Montreal Conference.

Bury, Que.	15 00
Aultsville, Ont.	40 00
Catarauqui, Ont.	60 00
Greenwood, Ont.	140 00
Pakenham, Ont.	175 00
Inkerman, Ont.	86 00
Verdun, Que.	20 00
Chelsea, Que.	70 00

Nova Scotia Conference.

Aylesford	40 00
Robie St., Halifax	60 00
Stellarton	50 00
Shubenacadie	60 00
Maitland	25 00
Canso	50 00
Southampton	1 75
Robie St., Halifax	20 00
River Philip	31 06
Port Hawkesbury	110 00

N. B. and P. E. I. Conference.

Fredericton, N.B.	180 00
Margate, P.E.I.	70 00
Apohaqui, N.B.	90 00
Woodstock N.B.	30 00
Newcastle, N.B.	60 00
Derby, N.B.	75 75

Newfoundland Conference.

Englee	25 00
Bay Bulls Arm	50 00
Elliston	220 00
Grand Bank	350 00
Bonavista	250 00
Port Blandford	80 00
New Bay	30 00
Pilley's Island	100 00

Manitoba Conference.

Carberry	258 00
Teulon	45 00
Baldur	480 00
Burnside and Macdonald	100 00
Carberry	250 00
Hamletta	50 00
Grandview	100 00
Griswold and Alexander	146 00
Victoria Ave., Brandon	50 00
Cartwright	50 00
Pierson	50 00
Transcona	35 00
Harding	200 00

Saskatchewan Conference.

Moosomin	50 00
Nokomis	100 00
Griffin	37 50
Pangman	55 00

Wapella	25 00
Grace, Saskatoon	275 00
Fillmore and Osage	70 00
Semans	151 00
Mossbank	67 50
Rae St., Regina	19 80
Wawota	100 00
Carnduff	150 00
Briercrest	50 00
Saltcoats	439 00
Yellow Grass	75 00
Hazenmore	50 00
Pretty Valley	33 00
Milden	40 00
Neville	40 00
Carievale	105 00
Metropolitan, Regina	425 25
Sutherland and Floral	50 00

Alberta Conference.

High River	90 00
Crossfield	26 75
Daysland	52 40
Oyen	15 70
Acadia Valley	30 50
Wabamun	12 50
Innisfail	145 00
Wetaskiwin	70 00
New Bridgen	44 00
Cayley	100 00
Victoria	25 00

British Columbia Conference.

Ferris Road	50 00
North Vancouver	35 00
Oyama	40 00
Mount View	80 00
Wilkinson Road, Victoria	55 05
Sidney	16 00
Mountain View	42 72

Total receipts to date.....\$344,754 29
Same date last year.....\$317,232 37
Miscellaneous receipts to date .. \$3,067 89

RECENT DEATHS

Items under this heading will be inserted for \$1.00 each, up to a limit of 150 words. For those over that limit a charge of a cent a word for all extra words will be made.

CREEPER.—There passed to his rest at Shannonville, February 26th, 1919, Thomas Creeper, born in Davidstowe, Cornwall, England. Coming to Canada in 1865, he resided for over fifty years in Shannonville, living a useful, honorable and temperate



THE LATE MR. THOS. CREEPER.

life, a benefactor to his community, and a good Samaritan to those in need. A strong adherent of the Methodist Church, he was a regular contributor to her numerous claims, and during the days of his strength was an active and willing worker, occupying positions on the various church boards. Four daughters and two brothers survive him. The funeral service was impressive and fitting words of tribute were paid to the departed by the pastor, Rev. W. W. Jones, assisted by his former pastor, Rev. J. N. Clarry, of Belleville.

"How they so softly rest,
All, all the holy dead,
And, by the cypresses
Softly overshadowed,
Until the angel
Calls them, they slumber!"

HUMPHREY.—The first victim of influenza on the Holland circuit was Hilda Maude Clarke, wife of Mr. John Humphrey. For nearly fifteen years Mrs. Humphrey had been afflicted with throat and heart trouble, from which she had been a great

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sufferer, and at times her life had been dispaired of. She was among the first to contract the dread disease when its wave struck the community in February last, and in her weak condition she was unable to combat its force. On February, the 24th, she passed to her reward, "free from sorrow, free from care," and the next day was laid to her rest by her pastor, Rev. A. E. Parson. Mrs. Humphrey was born in Ontario in 1873, and came west as a young woman, and was married twenty-six years. She was a thoughtful wife and loving mother, the centre of devotion in the home and highly esteemed in the community. She was a life-long member of the Methodist Church. To mourn her she leaves her husband, three girls, Florence, Phebe, Cassie, and one boy, Frank, all of whom reside at home. A. E. P.

RUNNALLS.—In the death of W. O. Runnalls, on March 29th, from pneumonia, following Spanish influenza, the community of Barrie Island, Ont., lost a much esteemed and useful Christian citizen. He was born at Ice Lake on May 1st, 1875, and moved to Barrie Island ten years later. In 1897 he was married to Kate Jennings. He leaves behind him his wife, a family of two girls and five boys, also his mother and four brothers. He has been a loyal Methodist and an exemplary Christian worker all his life. At the age of nineteen he became superintendent of Sabbath school, and has filled that position ever since. Under his skilful leadership the Barrie Island Sabbath school has become one of the best organized in Manitoulin district. He leaves behind him the memory of a well-spent life and an influence that will yet bear fruit in other lives. Com.

DUVALL.—On January 2nd, 1919, James H. Duvall, aged 86 years, and on April 11th, Eliza Margaret Welsh, his wife, aged 76 years, finished their earthly career. Their mortal remains are laid side by side in the Moullette cemetery. In each case service was conducted by their pastor in their recently purchased home in the village of Wales. Brother and Sister Duvall were united in marriage 51 years ago. For many years they lived on their farm near Lunenburg. Some seventeen years ago they moved to a small farm near Moullette. Bro. Duvall was a man of sterling worth, and was honored again and again by being elected to positions of responsibility. Both were sincere and devoted followers of Jesus Christ. They loved His word and His Church, and ever rejoiced in the progress of His Kingdom. They were both members of the Methodist Church, and loyally sustained its interest, being among the most regular attendants at its services until recent years, when the infirmities of old age intervened. Among other literature The Christian Guardian was a welcome visitor to their home. After her husband's death Mrs. Duvall pined away. She could not be reconciled to her great loss. She longed for the company of her beloved husband, and God in His fatherly kindness speedily re-united them. G. W. Snell.

ANNIS.—Perhaps Canadian Methodism has given no finer son in this war than she gave in the person of Flight Commander W. F. Annis, son of Mr. and Mrs. L. E. Annis, 26 Fairview Boulevard, Toronto, on May 4th, 1918, at Camp Borden. His accident and death came as a terrible shock to his family and to a host of friends that his sterling worth had won for him before and since the war. God has given us few nobler examples of a true Christian gentleman than was to be found in this young life. While he has gone from our midst, we know that his influence for good will live in the hearts of all who knew him to bear fruits in the days to come. Wilbur, for that is the name by which we knew him best, enlisted from Victoria College in the 201st Battalion in the fall of 1915,

and went overseas about a year later. He spent that winter in the trenches around Vimy Ridge, and suffered much from the wet and cold. While returning in company with his batman from the front line trenches, where he had been for eighteen days on continuous duty and so sick that he had been ordered back for treatment, a big shell exploded on the edge of a communication trench and buried Wilbur under five feet of earth. His batman, after about an hour's frantic work, got him out, and Wilbur wakened up in a hospital "somewhere in France," with a broken arm and a badly crushed chest. It was some months before he was fit for duty again, during which time he, with a number of Canadian officers, enjoyed the distinction of being received by the King and Queen at Buckingham Palace, an honor of which he was ever justly proud. While waiting to be sent to France again, Wilbur volunteered for the flying corps, and was accepted. During the summer and fall of 1917 he took his training and was sent home early in 1918 as instructor in flying. It was while engaged in this capacity at Camp Borden that he met with the accident that brought his young life to its tragic end. And yet we know that his life is not ended. While we yearn in vain for "the sound of a voice that is still," and the fall of his footstep on the threshold of that home where he was so dearly loved will be heard



FLIGHT COMMANDER W. F. ANNIS.

no more, yet we know he lives, and that the rejoicing at his home-coming from France has already been surpassed by the rejoicing of the angels at his home-coming to be with God for evermore. There are two incidents that I beg to relate in closing this testimony, as they go far to show the fine quality of Wilbur's true Christian character. When leaving for France his good mother had but one anxiety, not that he might never return, for she was prepared to give him up, but that he being young might be led into temptation. Something of her anxiety no doubt showed itself in her letters, for not long before his return he wrote assuring her that his life was just as clean and pure as the day he left her. A blessed memory for any mother to treasure. The other incident was when a friend was commenting on the dangers of flying, and Wilbur replied that the life of the aviator was one in which a man was called on to live every day as if it were his last. That was the way he lived and died. The call of duty found him ready to give his best, and the call of death found him with his lamp of Christian character all trimmed and burning.

"One precious to our hearts is gone,
The voice we loved is stilled,
The place made vacant in our home
Can never more be filled."
G. H. D.

INVITATIONS.

Rev. H. Wilkins, of Eastwood, to Waterford; A. H. Foster, of Whitby, to Holloway St., Belleville.

Mr. F. E. L. Abrey, of the West China Mission, had a birthday recently, and a few of his immediate friends met at the residence of Mr. W. E. Kerr, Boustead Avenue, Toronto, and gave him and Mrs. Abrey "a shower" of different articles that might be useful in view of their departure shortly for their field. A most enjoyable evening was spent, made all the more enjoyable because of the fact that it was Mrs. Kerr's birthday also.



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that shines in her hair."

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BIRTHS.

COOPER.—To Rev. A. N. and Mrs. Cooper, Grand Valley, Ontario, on April 10th, a son.

SINGLETON.—To Rev. and Mrs. J. M. Singleton, at the Methodist parsonage, in Outlook, Sask., on March 11th, a son, Chalmers Melbourne.

DEATHS.

BRIGGS.—On Sunday, April 13th, at 21 Grenville Street, Rosalie Marian Clarke, wife of Rev. William Briggs, D.D.

PEAREN.—Died, in Ottawa Hospital, April 2nd (of scarlet fever and diphtheria), Mary Elleen, daughter of the late Milton Pearen and Mrs. Pearen, aged nine years and six months. Deeply regretted.

TWEED.—Died suddenly, in his 76th year, on April 5th, 1919, William W. Tweed, of Vankleek Hill, Ont., for many years recording steward of the Vankleek Hill circuit.

J.W.L.
FORSTER

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Wise and Otherwise

A clergyman met a parishioner of dissolute habits. "I was surprised, but very glad, to see you at the prayer-meeting last evening," he said.

"So that's where I was!" replied the man.

The Frenchman did not like the look of the barking dog barring his way.

"It's all right," said the host. "Don't you know the proverb, 'Barking dogs don't bite'?"

"Ah, yes," said the Frenchman, "I know ze proverbe, you know ze proverbe; does he know ze proverbe?"

"Grocery butter is so unsatisfactory, dear," said Mrs. Youngbride, "I decided today that we would make our own."

"Oh, did you!" said her husband.

"Yes; I bought a churn and ordered buttermilk to be left here regularly. Won't it be nice to have really fresh butter?"—*Boston Evening Transcript.*

It seems hard to believe that the human mind could discover fourteen different ways of spelling "juvenile"; and yet here are actual spellings as recorded at Wesley Building during the past thirty years: Juvenile, juvenile, juvanile, juvanile, juveniel, juvenial, juvenille, juvenline, juveniel, juvenill, juvenal, jувinle, jejuvenill, guvenile.

An Atlanta husband, having offended, came home the evening of the quarrel with a parcel under his arm.

"Darling," he said to his wife, "look here. I've got something here for the person I love best in all the world."

She came forward with a shrug. "Humph! What is it?" she said. "A box of stogies!"—*Philadelphia Bulletin.*

A colored sentinel challenged another colored soldier who seemed to be carrying something inside the lines.

"Who goes there?" he asked.

"Lieutenant with a jug o' gin," was the answer.

"Pass, Lieutenant! Halt, gin!" commanded the sentry.—*St. Louis Post-Dispatch.*

The old lady went to a church social one evening, and as she entered the room a girl said:

"Good-evening, auntie. I am very glad you've come. We're going to have tableaux this evening."

"Yes, I know," replied the old lady. "I could smell 'em when I first came in."—*The Epworth Herald.*

A politician who was running for Congress thought it worth while to make mention of his humble origin and early struggles.

"I got my start in life by serving in a grocery at \$3 a week, and yet I have managed to save," he announced.

Whereupon a voice from the audience queried:

"Was that before the invention of cash registers?"—*The People's Home Journal.*

The sexton of a suburban church has many stories to tell of the comments made by visitors. On the occasion of a festival, when the church was beautifully decorated with evergreens and flowers, an old lady walked up to the chancel and stood sniffing the air after every one had left the church.

"Don't it smell solemn?" she said at last to the sexton, as she turned away with evident reluctance. "I don't just know" as I ever realized just what the 'odor of sanctity' meant before to-day."—*The Continent.*

Dr. J. M. Buckley, the Methodist divine, was asked one day to conduct an "experience meeting" at a colored church in the South.

A woman arose and bore witness to the

preciousness of her religion as light bringer and comfort giver.

"That's good, sister!" commented Dr. Buckley. "But now about the practical side. Does your religion make you strive to prepare your husband a good dinner? Does it make you look after him in every way?"

Just then Dr. Buckley felt a yank at his coat tails by the colored preacher, who whispered ardently: "Press dem questions, doctor, press dem questions. Dat's my wife!"—*Ladies' Home Journal.*

Two Irishmen, who had been boys together in the same village, did not see each other for several years.

"You remember my brother Michael?" said Pat. "He's turned out a fine athlete and has just won a gold medal for a hundred yard sprint."

"Good for him," replied Dennis, "but do you mind my uncle Maguire at Ballybently?"

Pat was not quite sure that he had ever heard of him.

"Well, resumed Dennis, "he got gold medals for half mile, five miles, and ten miles; three silver cups for swimming, a marble clock for wrestling, two silver belts for boxing, and a heap of prizes for cycling."

"Shure, he's the champion athlete, indeed," said Pat, with enthusiasm.

"Not at all; not at all; exclaimed Dennis, "he keeps the local pawnshop."

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