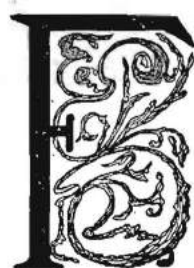


# THE CHRISTIAN GUARDIAN

Established 1829

## BY EXAMPLE



FOR the institution, as for the individual, the effective way of teaching is by example. For instance, if the Church is to teach democracy in this new day she must herself be democratic, a Church of the people. If she would teach brotherhood, justice, the broad vision, kindness, charity, the fellowship of all men in love and service, she must illustrate these great ideas in her own life, and illustrate them so outstandingly that all men who look will not miss the lesson. The trouble is that it is so much easier to talk than it is to live. It is that fatal facility for talk that has spoiled a good many enterprises. We give so much energy to it that we have little left for anything else, and having talked we get the notion that we have done something worth while. How would it be if as a Church we stopped talking about what we are going to do and be and started right in to realize our programme in actual service and living? That is a drastic proposition, but we make it in all seriousness.

Toronto, August 27th, 1919

## ADDRESS TO THE PRINCE OF WALES

The following is a copy of the address delivered on behalf of the Methodist Church in Canada by Rev. S. D. Chown, D.D., to His Royal Highness the Prince of Wales, at the reception tendered to His Royal Highness in Toronto:

"To His Royal Highness Edward Albert Christian George Andrew Patrick David, Prince of Wales, and Earl of Chester. In the Peerage of the United Kingdom, Duke of Cornwall. In the Peerage of England, Duke of Rothesay, Earl of Carrick and Baron of Renfrew. In the Peerage of Scotland, Lord of the Isles and Great Steward of Scotland, K.G., G.M.M.G., M.C., etc., etc., etc."

"May it please Your Royal Highness, The Methodist Church of Canada, representing more than a million of his Majesty's most loyal and devoted subjects, desires herewith to present to you its humble and sincere greetings upon the occasion of your first visit to the shores of our Dominion."

"The entire history of our Church in this land renders it unnecessary to convey to you any further assurance of the loyalty and devotion of our people to the Throne, which your honored father occupies with such distinguished ability and grace, and with the sanction of the love and admiration of his subjects throughout the vast domains of the British Empire."

"The Methodist Church begs to assure Your Royal Highness that its constant endeavor is to advance those high and humane principles which contribute to the greatness and stability of the Empire, and at the same time confer contentment, happiness and welfare upon all the people under the care of the Crown and Government of Great Britain."

"We recognize in Your Royal Highness an exalted symbol of the unity of the great Empire to which our people are all proud to belong, and it is our sincere desire and prayer that, through the potency of your personality under the high calling of the Almighty, the world-wide dominions of the Empire may become closely knit together, and that more than ever it may attain the glory of moral leadership of the world."

"In declaring, as you recently did, that 'during the four years of the war you had found your manhood,' Your Royal Highness struck a responsive chord in the heart of our Canadian people, and established a bond of sympathy with countless young men upon whom will fall the burden of Empire in the days that are now upon us. To have come to maturity amidst the trying experiences of active service of war, and especially in a world-wide and epoch-making conflict for the highest things in life, is a remarkably fit preparation for the ruler of an Empire dedicated to the most Christian development

of humanity. Throughout those testing days all who were associated with Your Royal Highness were impressed with the beauty and strength of your genial comradeship, and with admiration for the princely manhood to which you had so richly attained. "Be well assured that your future will be followed with the deepest interest and utmost solicitude of our people."

"We have the honor to be, sir,

"Your Royal Highness' Most Obedient Servants,

"On behalf of the Methodist Church,

"S. D. CHOWN,

"General Superintendent."

"Toronto, August, 1919."

## AMALGAMATION OF SUPERNUMERARY AND SUPERANNUATION FUNDS

Dear Mr. Editor,—Your readers will be interested in knowing that the final step has now been taken in the amalgamation of the Superannuation Fund of the Central and Western Conferences and the Supernumerary Fund of the Maritime Conferences. No doubt your readers are all aware that while the actual amalgamation of the two funds took place at the time of General Conference—October, 1918—yet for purposes of convenience it was agreed that the two funds should continue under separate administration until the end of the fiscal year. In accordance with this agreement the final meeting of the Supernumerary Fund Board was held in St. John, N.B., on Wednesday, July 30th. Mr. T. H. Keough, for many years connected with the Superannuation Fund Department, was present representing the secretary-treasurer. The meeting was an event of great significance and, we trust, of far-reaching consequences. When we remember that Methodism is now throughout all of Canada, Newfoundland and Bermuda actually united in all her connexional interests, we realize how much this final meeting meant and how much it probably will mean in the days to come.

Now sir, will you permit me, through the columns of your paper, to extend, on behalf of the board of the Superannuation Fund, a most cordial and brotherly welcome to all claimants on the fund belonging to the Maritime Conferences, and to express the sincere hope that the union thus consummated may be one of lasting and mutual benefit to the entire connexion.

The books, papers and records belonging to the Supernumerary Fund are now on their way to the Toronto office. All communications, therefore, bearing upon matters which formerly were dealt with by the Supernumerary Fund Board, whether they have

to do with assessments, claims or investments, should be forwarded to our office here in Toronto. With an increase in our staff and with some improvement in our office facilities, we are planning to give the Church expeditious and businesslike administration of the fund.

This would also seem to be an opportune time to say what I had the privilege of saying from several Conference platforms, viz., that my own interpretation of my responsibilities to the Church and to the Department of Superannuation is that I am not simply to give the best and most businesslike administration possible, but also I am to establish and to maintain, as far as I possibly can, a sympathetic relation between the Department and those for whom the Department exists—our superannuated ministers and widows of deceased ministers. In order to do this at all adequately, may I ask that pastors throughout our entire connexion furnish me with prompt and full information regarding any unusual circumstances in the homes of any of our superannuates, such as bereavement, serious illness, or any other unfortunate circumstances, where perhaps a kindly message or a word of sympathy would not be amiss coming in a semi-official way from the Church these dear people have served so well. I trust, too, that all our claimants will feel perfectly free at any time to drop me a line, for I can assure one and all that anything pertaining to the welfare of any of our superannuates or their families is of vital interest to the Department and to the secretary-treasurer thereof.

With all best wishes and kindest regards to our veterans and their families everywhere, I remain,

Yours most cordially,

R. J. D. SIMPSON,

Secretary-Treasurer, the Superannuation Fund,

Room 516, Wesley Buildings,  
299 Queen Street West, Toronto.

## THE PRINCE OF WALES LAYS THE CORNER-STONE OF THE NEW METHODIST COLLEGE RESIDENCE, ST. JOHN'S, NEWFOUNDLAND.

At three o'clock in the afternoon of Tuesday, Aug. 12th, the day of his arrival in the capital of the ancient colony, H.R.H. the Prince of Wales laid the corner-stone of the new Methodist College residence in St. John's, Newfoundland, in the presence of a large and distinguished gathering. The Governor, who accompanied the Prince, addressing the President of the Conference, spoke of the kindness of His Royal Highness in consenting to a change in the programme of his reception to allow of his laying the stone, as an evidence of his deep interest in education, and expressed the hope that broader educational schemes were ahead. An appropriate hymn was then sung, a brief prayer offered by the president, and the Rev. D. B. Hemmeon, B.A., acting president of the College Board, in a few well-chosen words, invited the Prince to perform the ceremony of laying the stone, which he proceeded to do with much grace and goodwill. A silver trowel having been presented to His Royal Highness as a memento, and the benediction pronounced by Rev. Dr. Curtis, superintendent of Methodist schools, the ceremony would have closed, but that the Prince, with great frankness and courtesy, of his own motion gave a short address, expressing his pleasure in laying the corner-stone of an educational institution, his interest in the enterprise, and his hope that it would lead to still higher developments, and eventually to the establishment of a university. Thus the liberality and enterprise of the St. John's Methodists in raising a quarter of a million recently for educational extension have had appropriate recognition.

## A Suggestion for Investors

It's always wise to purchase securities that have behind them definite assurances of safety. The Company issuing the security should be well established and of demonstrated credit and earnings.

The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain.

The security must have passed through the most exacting reliability tests that experts know how to apply.

Every Bond or Stock we offer you has behind it these three assurances of safety. Our August list of offerings combines the attractive investment features of dependable security, substantial income, and the maximum of convenience.

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# The Christian Guardian

*Established 1829*

## International Brotherhood Congress

THE first International Brotherhood Congress is to be held in London, England, from Sept. 13th to 17th, and the Hon. Lloyd George has promised to address the public meeting in the City Temple on the evening of the first day. About eighty delegates are expected from the United States and Canada, and deputations are expected also from South Africa, Egypt, Palestine, France, Serbia, Japan, China, Switzerland, Belgium, Russia, Holland, Liberia and Jamaica. The gathering is interdenominational, and Revs. Dr. T. Albert Moore and Dr. J. G. Shearer, and Mr. Thomas Howell will form part of the Canadian delegation.

## The End of Daylight Saving

LAST week the United States Congress passed a bill to repeal the daylight-saving law, and daylight saving will probably die a natural death this fall. President Wilson was strongly in favor of the daylight-saving ordinance, and vetoed the bill which the House first passed; but the House was in no mood to be trifled with, and the bill was brought in again and passed over the President's veto. The repeal of the daylight-saving law is really a triumph for the agricultural sections, as the farmers generally condemned the innovation. It seems probable that Canada will now follow the lead of the United States, and daylight-saving ordinances will become a thing of the past. The Canadian Parliament some time ago refused to sanction the change, but the cities listened to the voice of the railways and passed local ordinances putting the clocks forward one hour. When the clocks are put back next November they will likely stay back.

## Ontario's Voting Lists

MR. HARTLEY DEWART accuses the enumerators in Ontario, who are charged with the duty of preparing the voters' lists, with leaving off the names of 20,000 voters. We do not know whence Mr. Dewart gets his figures, but there is evidently something in the charge, as Judge Coatsworth, who is in charge of the registration, declares that he is going to ask the Government to investigate the lists turned in by some of the enumerators. It is said that hundreds of soldiers were left off in one hospital. The activity of the Prohibition Committee in hunting up the missing names was specially commended by Judge Coatsworth, who declared that they seemed to be eminently fair, and were even seeking to have placed on the list the names of some who would probably vote against them. There is no question that Premier Hearst is sincere when he declares that the enumerators were told to put every voter on the lists, and it is no doubt true that these enumerators were not interfered with, so far as the Premier is concerned; but the advice of a man like Judge Coatsworth is not to be despised, and if he thinks there is ground for an investigation, then an investigation ought to be held.

## No Halt in Russian Fighting

THERE seems to be a concerted attempt to smash the Bolshevik forces before winter sets in, or at least to weaken them so that they will be unable to regain their strength during the winter season. Admiral Kolchak was forced to retreat before them, but it is now asserted that Omsk is safe and Kolchak's army has linked up with that of General Denikine in the south, while the latter's western wing is only fifty miles from the Roumanian army in Bessarabia. The anti-Bolshevik army now

covers a line of about 1,400 miles from Western Siberia to Southern Russia. And the Poles also are hitting the Bolsheviks some hard blows; while the British navy, operating in the Baltic, last week sunk several Russian warships, and evidently aims to control the Baltic Sea. Cronstadt, Petrograd's great fortress, seems to be menaced most seriously, while a Russian army is operating against Petrograd. And it is reported from Paris that a strong Roumanian army is preparing for an offensive east of the Dniester River. If these anti-Bolshevik forces can only be brought to operate together it is probable that Trotsky's rule will be short-lived. And yet it is hard to say, for Russia is still a country of surprises.

## Postponement of United National Campaign

THE action of the Dominion Government in arranging for a popular campaign for a Patriotic Peace Loan in October and November caused the United National Committee to consider the advisability of postponing the Inter-Church Campaign. The pre-empting of publicity and the chief financial men of the country for the Government loan campaign raised a serious difficulty. After securing advice from leading workers over the Dominion the United National Committee decided to postpone the intensive campaign for the great financial objectives to the months of January and February, culminating in the week beginning Feb. 8th. The great spiritual aims of the campaign will be set before all the churches in an enlarged and more intensive way, beginning most likely on Sept. 28th. Our whole Church should respond in the heartiest way to the call to face first the spiritual issues—higher standards of living and consecration to prayer, stewardship, personal work and life-service.

## Canada's Welcome to the Prince of Wales

CANADA is democratic, more so probably than the Old Land, but there is nothing lacking in the warmth of her welcome to the young heir to the throne of the greatest Empire the world ever saw. From the time of his landing at Halifax to the last day of his stay amongst us we make free to predict that the Prince of Wales will have no reason to complain of the welcome which has been, and will be, everywhere accorded him. Personally His Royal Highness has won golden opinions by his frank and cordial manner, and he is as free as possible from the air which belongs to those who accept the teaching of the divine right of kings. Britain and her royal house long since discarded that idea, and now the King rules as the free choice of the nation, and it has become evident that to-day this is the only firm basis for any throne. The British monarchy is in essence a democratic institution, and the freer and fuller the recognition of this fact the more stable and enduring will be the throne of her kings. And Canadian democracy welcomes most warmly the Prince of Wales, and her assurances of loyalty are sincere and unmistakable. Along with other formal assurances of loyalty our own Methodist Church presented, through its General Superintendent, the Rev. Dr. S. D. Chown, an appropriate address, which we publish upon another page.

## Britain's Relation to Persia

A GOOD deal of excitement has been aroused in European circles by the announcement of a new agreement having been made between Persia and Britain. This agreement pledges Britain to respect the absolute independence of the Shah's dominions, but at the same time it undertakes to supply

the twenty-two-year-old Shah with expert advisers, to loan him such British officers as may be necessary for his army, and to advance him \$10,000,000, to be secured by the Customs revenues. The agreement also provides that Britain will co-operate with Persia in building railways, etc., and an Anglo-Persian committee will rearrange the Customs tariff to meet the needs of the time. The British Government declares that nothing in the nature of a Protectorate is designed by the new agreement, but it is essential, both for Persia's sake and India's sake, that the Persian Government be established upon a stable basis. On the other hand, as the *Manchester Guardian* points out, if any other power had entered into such an agreement it would certainly be regarded as establishing a virtual protectorate. The French view the agreement in just this light, and the question at once arises, "Where will the League of Nations be if other great powers enter into similar agreements with other weaker nations?"

### Britain's Financial Outlook

**L**AST week the British Premier, the Hon. Lloyd George, made some statements that were intended to give the British people a clearer understanding of the present financial standing and prospects of the country. He declared that the war had cost the enormous sum of \$200,000,000,000, and Britain's national debt has grown from \$3,200,000,000 to \$39,000,000,000, and there is an adverse trade balance—i.e., an excess of imports over exports—of \$4,000,000,000. This is really a serious state of affairs, and its seriousness may be judged by the decline in the value of the British pound sterling, which formerly stood at \$4.86, and is now not much over \$4.00. To lessen this adverse trade balance Britain must increase her exports, and at present everything except agriculture shows decreased production, which must necessarily mean decreased export. In coal mining there are 30,000 more miners at work than there were in 1914, and yet the production of coal has dropped from 287,000,000 tons to 200,000,000 tons. The Premier said: "In every direction we are spending more. We are earning less. We are consuming more and we are producing less. These are facts. It cannot last." The Premier did not mean to prophesy national ruin, but he did mean to arouse the whole nation by a strong putting of a serious case. These are serious days in Canada as well as in England, and wasteful and extravagant expenditure is both unwise and unpatriotic, and wisdom and patriotism alike counsel the increase of output wherever possible.

### The Closing Chapters of the War

**S**IR ARTHUR CURRIE, commander of the Canadian Corps, has been telling Canadian audiences a few things which they are glad to hear in regard to Canada's part in forcing the issue during the last hundred days of the war. General Currie says that on Aug. 1st, 1918, the War Council had decided that they would fight only one more battle, which was intended to free the Paris-Amiens railway and gain the Amiens defence line, and when this had been done the Allied forces would consolidate their positions, and wait until spring for the American army to get there in strength. Then the war would be pushed to a successful conclusion. But the attack on the Amiens line was so successful that it was decided to follow it up at once, and the result was the utter defeat of the German army. Previous to the great hammer blows of General Foch, the Canadian army had held a thirty-five-mile front, or one-fifth of the entire British front, and during the last three months of the war the Canadian artillery fired twenty-five per cent. of all the ammunition fired by the entire British army. General Currie says "our citizen army fought against the greatest military machine the world ever produced, yet in four years they never lost a gun; in the last two years they never failed to take their objective, and there were some of the divisions which never allowed a hostile foot to enter their trenches." In the great Amiens drive the Canadians formed the spearhead, and the first day they penetrated the German line to a depth of eight miles, the greatest penetration made by any army during the war. During the last hundred days of the war the Canadians faced forty-seven different German divisions, or more than one-quarter of the enemy forces on the western front. Evidently Canada has good reason to be proud of her soldier sons, and the story of their heroic and successful struggle cannot fail to thrill Canadian hearts for a thousand years to come.

### Making Life Harder for the Poor

**I**T was generally anticipated that when the war ceased prices would ease up a little and there would be a gradual return to normal figures. But this anticipation has not been fulfilled, and prices are even higher to-day than they were a year ago. There is no question that this is due in part to the waste of the war, but there is just as little question that it is due also in part to the grasping and ruthless selfishness of men who do not care who suffers so long as they increase in wealth; and it is against this class that the anger of the nations is burning most fiercely. The matter is a serious one, and may easily become more serious. In England Sir Arthur Conan Doyle declares that "unless something is done quickly, and done thoroughly, to check rising prices in the necessities of life there will be violence in England," and he insists that the Government must either jail the profiteers or face serious riots. In the United States Federal agents have made extensive seizures of goods held too long in cold storage, and fair prices committees have been established in many cities; but it seems hard to deal effectively with the evil. The community does not yet seem willing to class the profiteer with the thief and land him in jail, and until this is done small improvement is to be expected. In Canada Dr. McFall, the Cost of Living Commissioner, is speaking very plainly, and he declares that there is a vicious sugar combine, while the relation between the canners and the sugar merchants seems open to suspicion. He also attacks the Retail Merchants' Association on account of its violent opposition to co-operative associations, and its action in compelling the wholesalers and jobbers to refuse to sell to the co-operative associations on pain of being boycotted by the retailers. But so far all the agitation seems to be very largely abortive. There are too many people profiting by the high prices to make it easy to deal with them, and the poor consumer is helpless, or nearly so. No one expects to escape the inevitable burdens which the war has entailed, but we surely have a right to demand that those burdens be more equally distributed, and that the poor man be protected against the mercenary and heartless wretches who deem this a good time to get rich by preying on the poor.

### The Mexican Tangle

**T**HE United States would gladly keep aloof from Mexican affairs, but it is hard to see how she can do so if the Mexican Government allows the present exasperating situation to continue. The Mexican brigands have been murderously busy of late with American citizens who happen to be found south of the Rio Grande. President Carranza has been notified that unless he will undertake to keep the brigands in order Uncle Sam will be forced to help him. Carranza's reply seems to be that he is doing his best, but this is not very satisfying. The latest outrage was the seizure by brigands of two United States army aviators, who were held for \$15,000 ransom, death being threatened if the money were not forthcoming. The aviators were released on payment of half the ransom; but it is stated that the Eighth United States Cavalry, under Col. Langhorne, were sent across the Mexican border in hot pursuit of the brigands who had put this insult on the United States flag. Carranza does not want United States cavalry south of the Rio Grande, and he has advised them to withdraw, "to avoid difficulties"; but it is hard to see how a self-respecting nation can do other than protect its own soldiers. This trouble has been long foreseen, and now, within twenty-four hours' journey of the Mexican border, there are massed eleven regiments of United States cavalry, seven of infantry, six of field artillery, two of engineers, one machine gun battalion, fifteen aeroplane squadrons, nine balloon companies, one battalion of signallers, seventeen pack trains and sixteen motor transports, and the necessary quota of special and technical troops. It is significant also that Protestant missionaries in Mexico all advise against intervention. The matter is more complicated from the fact that the invasion of Mexico by United States troops, no matter how well it may appear to be justified by facts, will be apt to impress all the South American Latin republics most unfavorably, and might easily throw the trade of the South American continent into the hands of Germany. In fact, there are not wanting those who suspect that German gold and German influence are at work now trying to induce trouble between the United States and Mexico.



## LIVING DOWN PREJUDICES

FROM dozens of sources in the United States we learn the welcome news that one result of the war is a fuller and fairer appreciation of things British. Scores of prominent Americans have hastened to pay their respects to the magnificent qualities of the British soldiers and sailors especially. We are exceedingly glad to recognize this note, and cannot but feel it is one of the blessings of the war. We are all disposed to become somewhat insular, and the lack of imagination leads to prejudice which very soon becomes ignorance. Travellers tell us that the inhabitants of places which are not even on the map nevertheless feel that the particular spot where they dwell is the "hub of the universe."

There is little doubt in our own minds that the visit to England of thousands of American troops will dissipate prejudice more than anything else could do. That there has been a tendency in the United States to under-estimate things British there is no question, but from now on we believe such an attitude will be changed. American writers point out that after the outbreak of war the Germans in the United States commenced a vigorous campaign of "misinformation" about the British. Everything which could possibly be done to create discord between the two Anglo-Saxon races was carried on. A writer in the *Memphis Commercial Appeal* says: "Little enough of the virtues of the English was said in America before the beginning of the war. From that time until the States entered the war in 1917 thousands of German propagandists denounced the British and left nothing for the gullible sceptic to doubt. The public was told that the British were starving German women and children, told that England would fight to the last Frenchman, that she was hiding behind her colonies. It was after such a campaign as this that American troops went over to England."

We do not wonder that the Sammies were prejudiced against the British Tommies, nor are we surprised to learn that such prejudice has given place to enthusiastic admiration. The Britisher as a man and a fighter has gained the confidence of all fair-minded Americans. His manly conduct and magnificent courage gave the lie to German slander, and the Britisher is not more highly thought of anywhere than in the United States.

## THE HUMAN NEED OF CHRIST

ONE of the surprises of life is the discovery of the illimitable need of humanity. It is easy to understand the need of the slum, but it is startling to find that the need of the palace is equally great. It requires no effort to realize that ignorance is full of need, but to many it is a great surprise to learn that cultured wisdom has need fully equal to that of ignorance. We never question the reality of the need of men whose lives are foul with loathsome and disreputable sins, but many find it hard to understand that the respectable, and the clean, and the godly have all but equal need. The whole world is needy, and the cry for help goes up from every strata of society in every land under the sun.

We need so many things. We need sympathy, we need strength, we need patience, we need courage, we need light and guidance and comfort, and we need them every day. It may be that men look at us almost with envy and wish that their lives were as untroubled and serene as ours, and all the while our hearts are crying out for sympathy and help that no one knows we need. Strong men do not usually spend their time in either complaining or weeping, and many a man busies himself in comforting others and helping others when his own heart is nigh to breaking and his own strength is almost spent. Harry Lauder, singing his songs to amuse the soldier lads while his own heart was over the sea in France by the grave of his only son, is a picture of many heroic men and women who bury their own private sorrow as they try to comfort others. Not until the future shall reveal the secrets of human hearts shall we know just how much it cost men to be sunny, and bright, and cheerful; not till then shall we understand just how great was the private need of the world's burden bearers. There have been many brave souls who have followed their Master so faithfully that they also have done as He did, who when His own sad end was just before Him, and in the very shadow of His own cross gathered His disciples about Him and said, "Let not your heart be troubled, neither let it be afraid."

The world admires the strong man, but it sometimes forgets that he also has his moments of weakness, he also has to fight hard to win his crown. And if this is true of our strong men, it is also true of our weak ones. And hence it is that the preaching of Jesus Christ as the Saviour of men has such a strong appeal to all classes and conditions of men. The blind beggars by the Jericho roadside welcomed the Master, but not more so than Zacchæus, the rich publican. Peter, the strong, self-willed, impulsive, but unlettered Galilean fisherman, was glad to meet with Jesus; but he was no gladder than the intellectual, well-educated, yet bigoted Pharisee, Saul of Tarsus. The thoughtful student finds in Christ just the help and stimulus he needs, and the semi-savage Bolshevik finds that Christ is just what he also needs. Sometimes men have wondered if it were possible for certain men of low mentality to understand the gospel, but the preaching of Jesus attests its universality by saving all kinds of men.

Sometimes a preacher blunders into forgetting that his people need the Lord. They are so respectable, so well-to-do, so intelligent, so opulent in friends, that he forgets the aching heart under the costly clothing, he forgets the tired brain and the wearied soul which are too proud to ask for help, and when men come to hear the gospel of power and peace he fails to grasp the real need, and in preaching what he thinks will suit them he misses the opportunity to help them in their hour of need. There is no one, there is nothing, which toiling men need half so much as they do Christ Jesus our Lord and the help which comes from Him.

## THE FUTURE OF LABOR

LABOR has had its years and centuries of depreciation and even of scorn; it has been compelled to toil long hours for less than a living wage; it has seen its womankind degraded and destroyed by scandalous neglect and iniquitous oppression; it has seen its children turned into the human treadmill without mercy at years when they needed mothering rather than toil; it has built palaces and mansions for the great while it has been begrudged even the vile hovel it could afford to occupy; it has seen the world worshipping the Carpenter of Nazareth while it despised His present-day successors; it has been doomed to compulsory ignorance and lack of many of life's sweetest joys; and it has still toiled on, carrying on its weary shoulders the burden of the world's civilization. It has seen dark days, and its pathway has been too often a *via dolorosa*. But a new day is dawning, and slowly labor is coming to its own. The thrones of the mighty have tottered and fallen; kings and emperors have been discarded as unfit to rule over men; and the fiat has gone forth that the toiler alone is worthy to rule. That toiler may choose his sphere of toil; he may labor with hand or brain, but the world has come to the point where it is prepared to insist that all the drones in the great human hive shall justify their existence or cease to be. At last labor is coming to its own.

And while this tremendous revolution is slowly being accomplished, what part shall the Church of God take in it? Shall the Church be silent and unconcerned while the world's greatest revolution is in progress, or shall it seek to apply to the new day the laws of our Lord which were intended for all ages and for all crises? So far as we can discover there is no possibility of keeping the Church silent at such a time, and to her the world rightly looks for wise and Christ-like guidance.

The Church must reassert the dignity of soiled hands, the value of the man in overalls. We do not need, probably, to emphasize the value of professional toil, as that is generally acknowledged; but we do need to exalt the plough and the broom, the hammer and the pick. Kid-glove trades are necessary, but bare hands and black hands are also part and parcel of the world of labor. And we need to emphasize by word and life the dignity of service, the value of the man and the woman who accept what the world regards as menial tasks. In some cases high wages are wholly insufficient to offset the stigma of inferiority which undeservedly attaches to certain forms of highly useful toil. Kitchen work is just as honorable as office work, but the world is a long way from believing it; and the Church has a right to point out as forcefully as she can the true dignity of all honest toil. The world will take a long step forward on the day when it recognizes this truth.

And the world recognizes to-day that labor has a right to its full share of the good things of this life. For many centuries it has been the tacit assumption of the privileged classes that they

had many rights to which the masses of men could lay no claim. But to-day labor is putting forth a plea, which is recognized generally as just and fair, that the life of the poor man be made pleasant as well as safe. Liberty alone is not enough; safety alone is not enough; the poor man and his family have a right to share in all the bounties of nature and all the blessings of our civilization. For instance, the Province of Ontario has a magnificent forest reserve in Algonquin Park, but at present, while it is public property, it is actually accessible only to possibly less than one per cent. of our people. How to make nature's bounties accessible to all nature's sons and daughters is one of the problems for the statesmen of to-day. One thing is clear, that the laboring man has a right to many things which are now inaccessible to him.

And the Church must be prepared to allow labor to have its say, plainly and unequivocally, without calling out "Bolshevism" or "socialism." Freedom of speech is one of the greatest safeguards of liberty, and we must see that it is carefully preserved. The labor orator may be extravagant in his speech, unwise in his denunciations of things which he dislikes, and foolish in his proposals of change; but he has an indubitable right to be heard. A progressive civilization is impossible without freedom, and freedom means that within certain well-defined limits the fool has just as much right to his say as the wise man.

And the trend of events to-day points clearly and unmistakably to the fact that in coming days labor must be recognized, not as the servant of capital, but as its partner. To many men, brought up in the old school, where labor was regarded simply as a commodity to be bought and sold, this new view is particularly objectionable, and it will no doubt be most strenuously resisted; but it is in exact harmony with the trend of thought to-day, and it seems destined to world-wide recognition. Well for us to meet it intelligently and sympathetically. It may be radical, but it is certainly rational. It may be revolutionary, but it is clearly righteous. The great world of workers is asking nothing unfair nor unwise, but simply that we recognize that the toiler is a real and most essential unit in the production of the world's wealth.

And it cannot be too strongly emphasized that the future of every land and every people lies, under God, in the hands of its toilers. The men of thought, the men of action, owe it to their God, their country, and themselves, to give their very best. No slipshod methods, no half-hearted service, no inferior work, will suffice. We owe it to the world to do the very best and the very most that we can. We may not be satisfied with the monetary returns of our toil; we may be conscious that we are not receiving what is justly ours; but these things cannot justify us in rendering a second-best service. God will make the injustice right, but God himself can't make our scamped work perfect. The future is in the hands of the workmen of to-day. Let us do our very best.

## THE PREACHER AND HIS DICTIONARY

**P**REACHERS, school teachers and editors are very largely responsible for moulding the language of the nation which cherishes them, and the nation has a right to expect that they will do their best to preserve the purity and force of the language unimpaired. Of the three classes the editor is the one who is safeguarded the most, in regard to bad spelling at least, by having the eagle eye of the proof-reader forever upon his manuscript. Thus his spelling may be notoriously bad, and no hint of it will appear in the paper. And if he mispronounces words only his intimate friends hear him, and probably they know no more than he.

But the preacher and the teacher have no guardian angel in the shape of a proof-reader to watch over their manuscript, and the consequence is that the bad speller has entirely his own way, and the result is sometimes exceedingly unfortunate. Leaving the teachers to correct their own errors, we would respectfully call the attention of all our clerical brethren to the fact that the dictionary is a most obstinate kind of a book, with a most singular and perverse habit of spelling things the wrong way. Again and again we have gone to it for information, and we have found many a time that the lexicographer had made a mistake, and had spelled a word differently to what we knew was right. But after thinking the matter over we concluded that it would be easier to adopt his spelling than to make him adopt ours, and so we have

changed our spelling, sorely against our will and in opposition to our unbiassed judgment, to agree with his.

But occasionally we meet a brother who is braver than we, and who, sure that he is right, boldly defies Johnson, and Webster, and Worcester, and flings the Standard and the Century on to the scrap-heap. There is a clear gain in this, for you can then use what style of spelling you please, unhampered by the fear that someone will call up Webster's Unabridged as a testimony against you. And yet, we confess, we dare not do it. We see a brother write "affible," "comreds," "buter" and "conscienceous," and we may envy him his liberty; but, frankly, we dare not do it. That old dictionary sits on our desk, ever staring us in the face, and we weakly submit.

But when it comes to the matter of pronunciation we find the dictionary still more perverse in its ways, and words which we have pronounced in a certain way for twenty years it boldly pronounces in some most absurd and outlandish fashion. And yet the dictionary habit has so enslaved us that now we are prepared to submit, almost without a murmur, when the dictionary is plainly wrong.

But here again we find quite a few brethren who are far braver than we, and they proclaim their independence in nearly every speech. Scripture names are a special stumbling block, and yet these are words which the preacher must face every Sunday. Of course no one who reads this ever needs the dictionary, but it may be worth while to look up the dictionary and see what an ass the lexicographer was when he indicated the pronunciation of such words as Aquila, Magdalene, Jethro, Philippi, Sosthenes, etc. The preacher will find an unfailing source of delight in looking up the pronunciation of even some of our common words, and discovering how often that dictionary fellow makes mistakes. Try it! Especially if you don't want to try it, be sure to give it just one trial. It will probably pay. And if you happen to be a B.A., B.D., D.D., Ph.D., LL.D., or anything of this kind, it will afford you still greater pleasure to know how much superior you are to the poor idiot who compiled the dictionary.

## THE METHODIST NOTE

**A** FEW weeks ago, on a north-bound train, a group of men fell to discussing the characteristics of the various Churches. What they said about other denominations need not concern us here, but we were interested in learning that they considered the Methodist note was *enthusiasm*.

Frankly, we welcome such a designation. Of course we admire dignity in worship, clear logical thinking, eloquent preaching and first-class music. To pretend to despise such would be an affectation. They are all valuable acquisitions and play a large part in the building up of the kingdom of God; but if a choice has to be made, and some kind of a designation applied to us, then we are quite willing to forego the dignity, etc., in order that we may be known as an enthusiastic people.

On thinking the matter over our only regret is that we are not more worthy of such an appellation. Methodism was born in enthusiasm. Mr. Wesley and those associated with him in the early days of the movement were nothing if not intense. Simply to read of their devotion, and review, as far as we are able, their achievements, fills us with amazement—and despair. There was nothing languid nor apathetic about their attitude to life. The fire which burned on the altar of their hearts was constant and intense.

Enthusiastic men make more mistakes than their cautious brothers. Like Peter, they are apt to make promises sometimes without realizing all that is involved. Like Peter, they often fail. But Jesus loved Peter, and freely forgave him his failures. We know that Christ's estimate of Peter was correct. We love the type to which he belonged. Cautious men, prudent men; yes, we need them, and we thank God for their presence among us, but there is ever a larger supply of them than of the ardent men whose devotion is contagious and whose passion for righteousness is the world's greatest antiseptic against corruption.

The Scotch have a quaint proverb which runs, "It is better that the pot should boil over than not boil at all." Yes, we agree, far better; and if the Methodist Church does make mistakes, let us have the satisfaction of knowing that these blunders indicate on her part a great enthusiasm, fervid and passionate, for all that stands for righteousness.



# Democracy, Socialism and the State

By  
Ernest Thomas

THE war has compelled a reconsideration of the more fundamental principles in social organization. Especially has the popular uneasiness over labor disputes and apparently extortionate profits led to impatient demands for speedy remedies. The avowal which our statesmen made at the commencement of the war still challenges us to make the world safe for democracy. On the other hand, the national exertion on behalf of organized efficiency has tended to beget, first, a centralized bureaucratic government, and then in reaction a distrust of all governmental control. It is no small task, though an important one, to gather into some systematic whole the best thinking of our time, so that we represent not merely one phase or mood, but the whole spirit of our age.

Fortunately, we have plenty of helpers and guides, each exploring his own pathway or surveying some special problem. And from the multitude of counsellors three are here selected.

The dire perils which threaten democracy are set forth with clearness and in a most interesting style by Mr. J. A. Hobson, in his last volume, "Democracy After the War" (Macmillan). The interplay of different tendencies is exhibited with much patience—militarism and capitalism, protectionism and imperialism, ecclesiasticism and educational orthodoxy, political and intellectual conservatism, are here all shown at work.

One delightful feature of the book is its constant effort to distinguish between an undiscovered bias in one's life and the conscious and avowed motive of action. Militarism and capitalism may be the driving powers in careers which believe themselves to seek high social and national ends. The vicious circle, with its endless passing from phase to phase, appears to afford no opportunity for the brave spirit to escape.

But Mr. Hobson spies what he believes to be the weak point in the encircling tangle of influences. And this weak point at which decisive blows for deliverance may be struck is the control of foreign policy. Here definite breaks may be made. Here exploitation may be repudiated. Here the powers which, once enthroned, dominate us may be defeated. The opportunity for which capitalism is seeking provides the objective of imperialist policy, which in its turn affords the ground of appeal for expeditionary forces, which again go forth sanctified by the religious praise of patriotism, while this in turn enters into the school life, setting up false standards of value for the next generation. Therefore, make the dash for freedom at this point.

By so doing, thinks Mr. Hobson, the State will be retained, but democratized, and the growing necessity for centralized authority will be neutralized. This is the road to freedom. But this decentralization of the State also makes one's own state less central in the view of the world. Thus democratic control, with international outlook, provide the first steps towards spiritual emancipation.

There are other "Proposed Roads to Freedom—Socialism, Anarchism and Syndicalism," and these are vigilantly surveyed in the new book by the Hon. Bertrand Russell, and bearing this suggestive title (Henry Holt and Co.). Mr. Russell has vindicated his right both to speak and to be heeded since, while he insisted on his bounden duty of resisting certain laws during the war, he equally insisted that the State must compel him to submit, if possible. His experience of prison life leaves no trace of bitterness or resentment.

This volume is interesting as giving us a fresh valuation of some traditional ideals in the light of recent experience. Many a reader, whose ideas of socialism, syndicalism and anarchism are so vague that even these terms mean much about alike, will be thankful for the precise though brief historical account of the rise of these modern movements and their relation to each other. Here is a very definite rejection of State socialism. Mr. Russell agrees with Mr. Hobson in his distrust of growing bureaucratic power. He has little sympathy with any policy of standardizing life. Rather he seeks the freest play for individuality. Especially does he see the peril for art and science once there is established a State censorship and an official orthodoxy.

Mr. Russell sees men as naturally pugnacious, and sets no store by the dogma which makes all war the outgrowth of capitalism. On the other hand, he insists that the biggest single stride away from war is taken when private ownership of land and capital is abolished. Here we pass over into that interesting sphere with which we associate the name of Mr. G. H. D. Cole and his plea for guild socialism. This abolishes the sharp antithesis between individual ownership and State ownership.

Mr. Russell's own road to freedom seems to lie—somewhere far off—through anarchism, where fully-developed men and women, free from the evil incentives native to the present order, will move together in some majestic harmony of freedom. But so far as eye can reach Mr. Russell sees the need of the State. There will for a long time to come be needed some ultimate authority empowered to use force and with a monopoly of that right. Freedom meanwhile demands the abolition of all other compulsions—the economic power of men over women (even their wives); the economic autocracy of the investor over the worker in industry; and the arbitrary power of a purely national State over weaker members of the international order.

And so we are confronted with the question—what is this State from which both writers turn in distrust and to which they both return as indispensable? And just at the right moment, as usual, Canada's foremost philosopher gives us the benefit of his mature thinking. What is more urgently

needed just now than such a book as "The State in Peace and War," by Prof. John Watson, of Queen's University (MacLebrose, Glasgow)? For both Hobson and Russell appear to view the nation as an aggregation of individuals each capable of finding his whole life in himself as such. Consequently the State is for them either an inevitable contrivance to keep these individuals from killing each other, or an alien power against which they have to assert themselves. Dr. Watson, of course, goes to the root of the matter by challenging this conception of human life as egoistic. For him it is essentially social—we are born sons ere we know ourselves—and the State is the true self writ large.

Dr. Watson, as one would expect, leads us to study the State, not as a fixed and rigid institution, but as a historical development. He brings before us in panorama the growing life of the State as it existed in the mind of its representative interpreters. Thus, starting with the Greek city State, we renew acquaintance with Plato and Aristotle, and meet some very up-to-date observations.

The efforts to realize during the Middle Ages a world State under the form of the Roman Empire form the prelude to the modern expression of the human spirit in the national State which is for too many people the one thing old as the race and destined to know no change. But none too soon we have a well-justified protest against the popular efforts to involve Hegel in the antipathy aroused by the recent developments of German political philosophy.

But this historical review forms the basis of two interesting chapters of more intensive study of the State as we are familiar with it. Here we meet some matters of controversy with which the author deals in such a way as to obviate the necessity of mingling in the fierce polemics to which the war has given rise.

The supremacy of the State in regard to all the various mediate forms of social, industrial and political organization may be admitted. But the relation of the industrial and economic organization to the political State is still in process of being determined. The State is so intimately concerned with the economic organization that increasingly the Legislature is the register of results already achieved in the economic sphere. Will this demand that politics must be more and more concerned with economic matters, or will it involve that the State will itself be merged in the economic organization? The time has not arrived for the historian to depict as fact the process through which we are now passing, and it may be well that Dr. Watson has avoided the discussion of what is the outstanding issue of political organization in our own time.

The supremacy of the State over every form of organization, including the Church, may be admitted in the abstract, but still there have arisen for earnest students grave misgivings concerning the treatment of con-

scientious objectors and the teaching of religion which produces such persons. After all has been said it remains true that British history cherishes among its greatest treasures men who won eminence as men who resisted the State in what they deemed to be usurpations of authority. So we come to the question which Mr. Russell has elsewhere raised. If the State can even conceivably usurp rights or authority, who is to determine in any specific case whether such usurpation has taken place? Some of us would have welcomed some aid from Dr. Watson in reaching even a tentative answer to this and similar questions.

Most welcome, however, is the closing

statement of the relation of the State to the new international order which is emerging. However we may define the absolute sovereignty of the national State, it is here laid down that there is a larger unity whose interests cannot be ignored in formulating national obligations. There is a morality of international relations. But will it not follow that the recognition of international morality presupposes a community whose laws are still supreme over the sovereign will of the State? Dr. Watson clearly sets aside any conception of the State as merely will to power, and leads us to the point at which, while we gaze on the preliminary form of a League of

Nations, we find our eyes rising persistently to the horizon, above which is seeming to hover an international State which will; however, be far otherwise than the world State out of which the modern order has arisen.

This volume, however, forms an essential part of the most effective approach to the outstanding problems of politics, whether as they concern the internal organization of the nation or the efforts of the human spirit to express itself in forms more adequate than those which equipped it for the war, but which left it almost powerless to escape the war and its accompanying entanglements.

## A Leader in the Armchair

Interview with Prof. George Albert Coe

By  
R. O. Armstrong

"THAT the child is to grow up a Christian and never know himself as being otherwise," is, according to Prof. G. A. Coe, the keynote of present-day religious education. The aphorism is attributed to Dr. Horace Bushnell, and was given to the public in his "Christian Nurture," published in 1847. Coe regards Bushnell as one of the immortals in the science of religious pedagogy.

Prof. Coe was listed as a special lecturer at two summer schools in the west this season. He arrived in due time, but in passing from Old Ontario to Manitoba he was seized with lumbago, and had to cancel all appointments. There was keen disappointment on the part of dozens of ministers especially. They had set other arrangements aside in order to hear this distinguished teacher, whose books they had been reading for years.

However, the professor was able to sit with tolerable comfort in an armchair and talk freely with his interviewer about the subject with which he is most familiar and in the teaching of which he has spent the best years of his life. Such an interview, we surmise, will be scanned with interest by a large circle of readers. His line of work is coming into greater prominence as the years pass and the teaching function of the Church is better recognized.

Prof. Coe is a very approachable man, and talks with the familiarity of an old friend as soon as introduced. He has been a teacher in theological schools for years, yet he does not seem to carry any of that musty aroma which tradition has associated with the theological professor's personality. He belongs to the inductive school of reasoners, and has studied from life rather than from books. He is, therefore, familiar with all sorts and conditions of men, and is a good mixer. He is spare of form, medium height, clean shaven, angular featured, with the deep-set eye of a steady thinker. He is the son of a Methodist minister, and was born in New York city nearly three-score years ago—1862. Both he and his friends thought he was to follow his father's footsteps, but under the higher direction of Providence the teaching pro-

fession claimed him. So he has had to be content as a teacher of preachers!

Dr. Coe has been a hard worker. Beside lectures at the Union Theological Seminary, New York, where he has been professor since 1909, he has published a number of books on religious education and kindred themes. These are pretty well known and widely read, both in America and in the Old Country. His first book, on "The Spiritual Life," appeared in 1900. Owing to the timeliness and nature of this book it was epoch-making in many ways. The subject matter was not presented as original, but under his magic touch valuable data was brought together and made widely popular. His books, beside the above, are: "Education in Religion and Morals," which we learn from him has been placed by the Methodist Episcopal Church on the course for probationers; "The Religion of a Mature Mind," one of the largest sellers; "The Psychology of Religion" and "The Social Theory of Religious Education."

In reply to the question how he became interested in his particular work, the professor said that was a matter about which he had not given much thought, but he expected it was through teaching in the Sunday school when he was a boy or a young man. (Another one for the Sunday school!) He had no intention of making that a lifework at the time. As a matter of fact, there was no such line of work thought about. The Church did not seriously consider a science or technique of religious education. The Sunday-school work had a stimulating effect on his personal ambitions, and in the course of a few years he found himself professor of philosophy and psychology in a California university. He found by actual experience and observation that education could not properly function without religion. Some of his students lost their moorings in the whirling rapids of dissolving traditions. His deep sympathies with human and personal problems led him into a closer study of applied Christianity.

An opening for teaching along those lines was found at Methodism's big university at Evanston, Illinois. He still retained his place in the Sunday school, but after some discouraging times of one sort and another was forced to the conclusion that its methods were hopeless and those in authority obtuse against reform. He withdrew, and worked along another line. Not until the Religious Education Association was formed did he again take a public part in religious training propaganda. He saw hope here, and in the meantime the Sunday-school world became quickened by a new spirit.

The relation of the child to the kingdom of God was the point, Dr. Coe explained, where he experienced the most difficulty in his work. Christianity had been regarded as something static, something to be taught and learned. He thought that the Anglican and Lutheran communions were the only two Churches in his early days who had a definite place for the child in the kingdom. Things have wonderfully changed, and now practically all Protestant Churches regard the child as being "in the kingdom of heaven," and therefore capable of religious experience. Virtue, he would teach, does not depend on intellect and will, but may rest on the emotional nature and be developed unconsciously—in its earlier stages at least. There is where the "atmosphere" of the home counts. The child has overturned the middle-age, adult and rationalistic theories of religion, and humanized our Christianity.

A "School of Religion" is carried on under Dr. Coe's supervision in New York. When asked about this, he detailed with enthusiasm the origin of the school and the method of running it. Space forbids reference to the former; suffice it to say that it is an interesting story. About the method—it is, as one might expect, a "closely graded school." "A demonstration school," the professor termed it. The curriculum is shaped largely by the staff in charge. In some of the upper grades they use the Scribner system. They have all the pupils they can accommodate—somewhere about two hundred, I think. A list of applicants is always in waiting. There is



a "registration fee," one dollar annually, for junior pupils, and two dollars for seniors. All the offerings taken are to help in some way the education of the pupils. The offering becomes a part of the teaching process. In this school, it will be of interest to note, the teachers are paid. They receive what practically amounts to an honorarium, averaging probably a hundred dollars a year. This enables the teachers to buy books and otherwise equip themselves for the great work they are undertaking. In this way they can keep in touch with the best things and stand a better chance of getting the best results from their work. Good ideas, we all think!

"What do you regard as the most fundamental need of religious education workers to-day?" I asked.

"Aim or object," was the reply, promptly given.

"Many Sunday-school superintendents," he said, "had very superficial ideas about the work they were doing. He had asked a man once what was the object of the 'opening exercises.' The man said it was to occupy the time till all got in their places and were ready for the lesson. The right idea is that everything about such a service should have meaning from the educational standpoint. Otherwise there will be confusion and unsatisfactory results. The technique of religious education, devotionally and other ways, should be taken seriously, and be adjusted to the needs of

the growing child. Much misunderstanding had arisen, he believed, by placing the kingdom of heaven somewhere in another world practically unrelated to this. When the sacredness of every life is recognized, when an ethical order and an ethical personality are accepted as the basis of immortality, the Church will be getting on a practical working basis.

Prof. Coe is not a believer in teaching religion in the public schools, not technically at least. He thinks, however, that the State should support a Christian view of society. There is objection to even the reading of the Bible in the public schools. The State should stand for a "real democracy," industrial and political. He commended the idea back of the educational conference to be held in Winnipeg this fall. He thinks it will have a stimulating effect on the moral aspects of public education.

Touching on local matters a little, and referring to Dr. Bland and others, the professor asked if our people really objected to a man saying that the social order needs changing. . . "Why," he continued, "that is what Christianity teaches, and that is what I am saying constantly." He called attention to the declaration of the General Conference about reconstruction as one of the best statements yet given. It was making the folks across the line sit up and look. Furthermore, the professor thinks the present organization of our civilization and

our Governments is more or less "inhuman." The point of approach to the task of reconstruction was not discussed in detail, but it was evident that the doctor is a thorough believer in "constitutional methods"—but they must be worked.

"Lack of focus" was the way he characterized the Christian experience of the youth of the Church—across the line, by the way! There is nothing as definite in their consciousness as there was in the conversion their fathers experienced. The fathers overlooked educational processes, but they were clear on the vital thing.

"Learn by doing" was the motto he recommends to all engaged in religious training. Teacher-training classes, he thought, would be far more interesting and successful if they were taught in the normal method. Too many teachers learned books instead of children. Teacher-training classes should study teaching by doing. That would create keen interest in the class work.

"What is your opinion of the C.S.E.T. programme?" was asked. He thought the difficulty here was to get "content" into all the terms involved and into all the activities carried on. "The training of leaders" was another difficult task. There was danger of making them self-conscious and stereotyped. Leaders, like prophets, drop in among us spontaneously. Dr. Coe's next book is to be on technique, and also a sketch of the experiments in his "School of Religion."

## The Wesleyan Peace Conference

By

Rev. William Wakinshaw

FOR four years we have met amid the infinite horrors of war or the endless evils that follow in its train. Therefore it was with unspeakable relief that we pilgrims, whether representatives or visitors, set out for our Mecca, which this year is Newcastle-on-Tyne. This is a famous old Methodist stronghold, within seventy miles of the Scottish border, and the most northerly of all our Conference centres. To the Methodist antiquarian it is steeped and hallowed in memories of Wesley. It was a place that was always dear to his heart. It was, with London and Bristol, one of the three chief areas of his activities. Here he reared his Orphan House, the second chapel built by him in England. So far as the indomitable evangelist had a domicile this was one of his homes, and no one can write a life of Wesley and leave Newcastle out of the story. But the first half of our stay here has had curious and annoying associations. In my latest letter on general topics I described the unrest that prevailed all over the land. I am afraid the reader might imagine that I had degenerated into a pessimist. But the sombre colours with which I painted have been justified. The last few days have produced a startling and prolific crop of strikes and riotings and ravages. The Conference has been strangely involved. Owing to a strike, specially affecting the North-Eastern Railway, a number of delegates were unable to reach their destination, and those who were located at distant homes or hotels have been compelled to

travel each day in a motor car, or on a lorry, or any other vehicle that was available.

So much for the setting, the frame, of the Conference. Apart from the inconveniences to which I have referred, this has been a delightful and progressive assembly. We have made history this year. This will rank conspicuously as a Conference in which freedom and advance have been the dominant notes. Let us glance at the main items of business and see how far this optimistic verdict can be justified. But we must first salute the president. In the Rev. William T. A. Barber, D.D., we have an admirable archbishop. He is in a class apart. He is a striking illustration of the wealth of our Church. He has been little in the public eye. His duties for the last twenty years as headmaster of the Leys, the great Methodist public school at Cambridge, have withdrawn him from the limelight. But he is a man of broad and generous sympathies, and there is no doubt that during his year of office he will amply justify the choice of his brethren. His address from the chair was admirable, and whetted our appetites for more intellectual and spiritual food from the same source.

One of the earliest signs of the progress we have made was provided by the deputation that welcomed us to the city. Hitherto it has always appeared in two batches—

State and Free Churchmen. But this year a miracle happened. The oil and the water mixed. That is, the two sections combined and gave us one cordial welcome. Then there was another sign of progress which some of us were not slow to detect. We have had Anglican prelates among us before, and almost invariably they have referred to us as a "body," a "denomination," or a "community." This year the deputation was headed by Dr. Handley Moule, the Bishop of Durham, and with perfect courtesy, in a gracious speech, he spoke of us as a Church. Among his henchmen were the Vicar of Newcastle; Sir Henry Hadow, of educational fame; and the Rev. Wm. Younger, a Primitive Methodist minister, who had an undimmed vision of union on the near horizon.

It is an easy transition from one class of bishops to another. We are about to be enriched with these dignitaries minus the crook and the mitre. They will be known as separated chairmen. They have been created on the recommendation of our Spiritual Advance Committee. Districts are now so exacting in their claims that no men can at the same time do justice to them and to their circuits. We are experimenting with five dioceses. If the venture is successful it is contemplated that ultimately as many as twenty brethren will be dedicated to this supervision work. Their duties are hard to define in a paragraph so that a Canadian can understand them. One or two in the Conference with an abnormally

keen scent detected some subtle traces of undemocratic patronage in the arrangements for the election of these New Testament bishops. But these hyper-sensitive critics received their quietus from the bare bodkin of the common sense of those who supported the scheme, and ultimately it was adopted with a cordiality bordering on unanimity.

We must now pass on to the most important subject handled by the Conference—Methodist union. Here the tide of progress touched high-water mark. Practically the whole of a morning session was consecrated to this important topic. It was introduced by the Rev. E. Aldren French, the convener of our Wesleyan Committee and one of the three secretaries of the Joint Committee of the three contracting Churches. His exposition of the situation was full, explicit and convincing. He was followed by Sir Robert W. Perks, in a speech that was eminently conciliatory, earnest and persuasive. Then we had some wonderful tactics in guerilla warfare. No one cared to open a frontal attack on union, but two amendments were submitted. Both of them sought in an adroit way to impede and discredit the movement. They urged that in its present crude state the issue ought now to be placed before our synods and quarterly meetings. But old birds are not caught with chaff. In spite of much clever special pleading the Conference refused to be seduced from its course. The next stride towards our destined goal was fearlessly taken. With only about a score of hands in opposition the report of the committee was approved, and we were empowered to meet with the representatives of the Primitive and United Methodists during the year, and submit a complete constitution to the judgment of our next Conference. If this provisional policy is accepted it will then be passed on to the synods and the quarterly meetings for their consideration. Both in the Primitive and the United Conference the report of the Joint Committee was endorsed unanimously. We did not attain to such complete agreement, but the opposition to advance was so slight that we can rejoice over a real gain to the cause of progress, and nothing save some unexpected catastrophe can prevent us from reaching our objective.

The treatment of our theological colleges was singularly sane and bold. It is felt on every hand that our students must have a broader outlook on life, and this can only be secured by a longer and a more intensive cultivation. Two or three prescient and generous laymen have made a great development possible. One of them has promised or given £30,000, and another £20,000, towards a hostel in Cambridge. In this students will be lodged while they receive their university training. The ordinary colleges are to be graded and their staff increased. The men in training there will be in touch with two or three of our modern provincial universities, and within their walls will receive special instruction in certain secular subjects. The Right Hon. Walter Runciman and several other leaders pronounced their benediction on these proposals, and they were accepted with marked cordiality.

My space is now diminishing so rapidly that several items must be squeezed into one paragraph. Bishop Mitchell, of the Methodist Episcopal Church, has shown himself a delightful visitor. I had an opportunity of an occasional chat with him now and again, and I found that he was highly gratified with his reception and his glance at British Methodism. We have held a most impressive memorial and thanksgiving. Very appropriately it was held on the public holiday set apart for the celebration of peace. Tender and telling addresses were delivered, by Col. Holden, the senior chaplain of the Australian forces, and by the Rev. T. Ferrier Hulme, M.A. On the motion of Mr. Runciman, seconded by Miss Lena Wallis, we passed an earnest resolution insisting that all Christians in the present distress should regard it as their duty to abstain from the use of drink. Another significant proposal was placed before us by Col. Joseph H. Bateson, the secretary of our Army and Navy Board, and Col. Owen Spencer Watkins. Years ago our Church declined to have any of its ministers appointed as chaplains. The utmost our fathers would concede was their admission to temporary rank. The war has shown that this is an unsatisfactory arrangement,

and, convinced by the unanswerable arguments of these experts, it has now been decided to place a certain number of our ministers at the unreserved disposal of the army authorities.

Stale news is never palatable, and although the Conference is not yet finished, I will wind up my report, because the mail may be delayed, and because the main part of our business that is of public interest has already been transacted. The pastoral session opened this morning. Its biggest and juiciest plums, so far as the outside public are concerned, were the address of the president and the designation of his successor for next year. The counsels of Dr. Barber to his fellow ministers were at once wise and weighty, and he held us interested to the last syllable of his speech. The selection of Dr. John Thomas Wardle Stafford for the chair in 1920 was a foregone conclusion. He just missed the distinction last year. He to-day headed the poll with 248 votes. Much excitement was kindled as to his "runners up" in the contest. They proved to be John Alfred Sharp, the Book Steward, with fifty-four suffrages, and William Goudie, one of our missionary secretaries, with thirty-four acolytes in his retinue.

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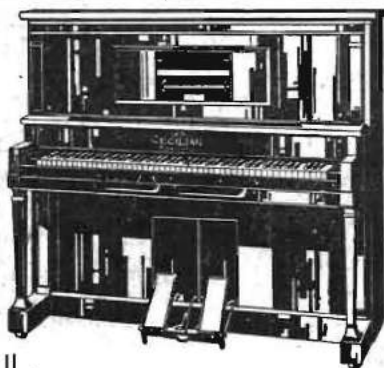
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# THE HOME AND ITS OUTLOOK



## The New Life

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Thou hast washed me in Thy mercy,  
For Thine heart was wrung with pain;  
Thou hast clothed me with salvation  
In a garment free from stain.

I am fed with food, sufficient,  
For Thy grace is mine in store;  
I have drunk at Thy great fountain,  
I shall thirst again no more.

I am gladdened by Thy Presence,  
In my heart Thou art a guest,  
And I close mine eyes at even  
When Thou givest me my rest.

I shall waken in the morning  
Just before the break of day,  
When I hear the Bridegroom calling,  
"Come, beloved, come away."

## Silas Peterman's Investment

The little girl in the faded dress trudged determinedly down the road. In one hand she carried a pail of blackberries, with the other she twisted and untwisted a string of her pink sunbonnet. She wore no shoes or stockings, but under the pink sunbonnet a pair of steady blue eyes looked out upon the world, undaunted by many hardships. Myrtila Lucy was not a stranger to them.

All at once she stopped. She set down her pail of berries and looked in the direction of a large grey stone building, not so very far from where she stood. Her blue eyes gleamed, her lips parted in a smile, revealing even rows of teeth as white as seed pearls. She drew a long breath.

"It looks good, that school does," she whispered. "Oh, if I could only go there and learn things; I'm prayin' that I can."

She stood there a moment longer gazing at the big stone building gilded by the splendor of a summer's sun; then she picked up her pail of berries. She walked on until she came into closer view of the village nestling in the valley. Once she stopped to examine her foot that she cut suddenly on a stone; but she soon resumed her walking, trudging bravely on in spite of pain and weariness. She came at last into the town, with its beautiful residences, its wide streets, its well-kept lawns. At the largest and most imposing of these residences she stopped. She walked up the stone steps leading to the lawn, then to the broad, gravelled walk up to the large porch. She knocked at the massive door without touching the electric bell so near it.

A moment later a white-capped maid answered it. When she saw the bare-footed little girl in the faded dress she frowned.

"If you have anything to sell, you should go around to the back door," she said sharply. "No one but callers comes here."

The little girl pushed back her sunbonnet.

"I ain't got nothing to sell, and I'm a caller, too," she answered with a certain

childish dignity. "I've come to see Mr. Peterman."

The maid started.

"Law, child," she cried. "You ain't got no kind of a chance to see Mr. Peterman. He's the busiest man in town. He hasn't time to spend on little girls like you."

The child's eyes suddenly filled with tears. "But I've walked eight miles," she said, resolutely winking back the tears. "I've brought him these blackberries, too, and I must see him. I can't"—her little lips set themselves in firm and sudden lines—"I can't go home until I do see him."

The maid looked at her again, at the weary little figure; the bare, dusty, small feet; the determined gleam of the blue eyes.

"Well, wait a minute," she said not unkindly, "and I'll see what Mr. Peterman says." A moment later she came out.

"You can come in," she announced briefly. The little girl followed the maid through a wide and spacious hall into another room, where a man sat busy with some papers at a table. He had grey hair; sharp, shrewd eyes; and strong, rugged features. There was a stern, sad look on his face, as if he seldom smiled. He lifted his head when the two came in. The maid spoke.

"This is the little girl, Mr. Peterman," she said.

Silas Peterman pushed away his papers.

"Well," he said, as the maid turned away, "what is it you want with me?" The little girl came nearer.

"May I sit down, sir?" she asked in a sweet, clear voice. "You see, I've walked a long way, and once I cut my foot on a stone in the road."

"What did you take such a long walk for?" demanded Silas Peterman, still gruffly. "There, sit down, then."

The little girl took the chair he indicated, still keeping the pail of berries by her side. "I wanted to see you," she said simply.

"To see me; what for?"

The little girl looked back at him gravely.

"I wanted to ask you," she began slowly, "if you wouldn't send me to that school for girls on the hill yonder. Folks tell me you've got heaps of money, and I thought maybe, when I explain things to you, you wouldn't mind having me for an investment."

"An investment?" cried Silas Peterman.

The little girl nodded.

"Yes, an investment; you see, sir, I've always wanted to learn, but at home I haven't any chance. Mother has five others besides me; and dad, he can't do much, 'count of his poor health. I thought if I could get you to send me to school, why, when I did get educated, maybe I could do something for you. I ain't got no kind of a chance the way things are, so I picked these berries and brought 'em to you for a little present, and I made up my mind I'd come out open and honest and ask you to

send me to that school. Nobody knows I come, not even mother."

Silas Peterman stared at the small, shabby figure, too astonished to speak.

"What made you come to me?" he demanded after a short silence.

The little girl sighed.

"There wasn't anyone else to come to," she replied. "I don't know of anyone that's got any money except you. I heard dad tell mother how rich you were, and that you never yet put any money into anything that wasn't a good investment. And then, I thought I'd come and tell you that I'd be a good investment myself. I'm little now, but I'll grow, and maybe when I'm grown you'll be glad you helped me. You never can tell what will happen in this world. Oh, sir, please send me to school and let me learn. I'll pay it back, truly I will. When you get old I'll come and take care of you if you need anyone; but please—please send me to school. The world is just full of things I don't know about. To go without an education is most as bad as being blind. When you don't know anything you can't see with your mind. It's all dark. You understand what I mean, don't you?"

Silas Peterman continued to study the small, earnest face.

"That's a new thought," he answered, "about the mind being blind if one isn't educated. And so," he added reflectively, "you came to me to help you, and you brought me some blackberries?"

"Yes, sir; the finest I could pick. It was all I could do for you, but I think you'll like 'em. They make good pies." She lifted the pail of shining blackberries and placed it on the library table. There was a silence.

"Well," said Silas Peterman at last, "I am inclined to accept you as an investment, much as I know I shall regret it. I've been disappointed a great many times in those I've tried to help, but I'm going to give you a chance. It rests with you whether you make good or not."

The little girl in the faded dress sprang up.

"You won't be sorry," she cried. "I'll learn everything I can, and some day I'll do things for you—"

"Come along, Myrtila Lucy, come along," called a man in a blue shirt and overalls one September morning. "Say good-bye to ma and the children. It's time to go." Out from the cabin door a little girl ran swiftly. She wore a clean gingham dress, and this time she had on shoes and stockings; but she wore the pink sunbonnet. A slender, stoop-shouldered woman in a limp calico gown came out with her, followed by five little children.

"Good-bye, ma," cried the little girl, flinging her arms about her mother's neck.

"You won't miss me too much, will you? I'll be home Christmas, and I'll write every week. Good-bye, Nellie and Luella and Bobby and Ned and Nancy. All of you help mother."

"Good-bye, Myrtilla Lucy," they all cried in chorus. "Write us what they have to eat and if the teacher's cross or not."

"I will," said Myrtilla Lucy. "I will."

As they jogged along in the little rough wagon her father turned to her.

"It beats all that Silas Peterman is going to educate you," he said. "Folks do say that he's powerful close, and yet sending you to school don't look much like it. Well, I'm glad you are to have your chance, Myrtilla Lucy."

"Well," said Mr. Silas Peterman to the president of the college one day, "how is that little girl I sent you last fall doing? Is there anything to her?"

The president of the college smiled. He was a portly gentleman, with kind eyes. "There is a great deal to her," he replied. "She's the brightest girl we have. She's at the head of all her classes. She leaves nothing unlearned that comes her way." He hesitated. "May I ask how it came that you decided to educate her?" he said. Silas Peterman smiled a little.

"Well," he replied, "I'll tell you. I did it for an investment."

It was twelve years later. The physician looked grave as he studied his patient.

"Mr. Peterman," he said finally, "you need a change, a trip, a long rest; but someone will have to go with you. Don't you know anyone? Some capable young woman, upon whom you could depend? Someone who would cheer and brighten you, and see to your meals and your medicine. Think, now; among all the young people you know surely there is someone."

Mr. Silas Peterman shook his head. He looked shrunken and old and sad as he sat there.

"Who wants to cheer up an old crabbed invalid?" he replied. "What young person would be willing to devote her time to a sick man? I haven't anyone related to me to look after me, and I wouldn't ask it of her if I had. We'll say no more about it."

Just at that moment the door opened and a young lady in a grey suit entered. She was slender, erect and blue-eyed—a very vision of health and hope and happiness.

"I've just heard of your illness," Mr. Peterman, she began, as she went forward to greet him. "I came on the first train."

Mr. Silas Peterman looked up. A smile broke all over the thin, worn face.

"If it isn't Myrtilla Lucy!" he said. "But what," he added, "have you done with your school?"

"They can get a substitute," she replied gaily, "but you can't—you know you can't. Nobody can take care of you as I can. I'm going to stay while you need me. The school can take care of itself."

The physician's face immediately lost its anxious look.

"Just the thing," he cried approvingly. "And may I ask, sir," he added, turning

to Silas Peterman, "who this young lady is?"

But it was Myrtilla Lucy who answered. She glanced down the vista of years and saw herself a small, ragged, little, barefooted girl, with her pail of blackberries by her side. She saw the man who had opened the magic doors of education to her and given her an entrance into an enchanted land. Myrtilla Lucy had come into her own; but she owed it all to the sick, lonely old man in the invalid's chair opposite. She did not forget it. She bent forward suddenly and took Silas Peterman's hand. She pressed it lovingly between her two young, firm ones. She laid a strong arm about the tired shoulders. Her turn had come. She looked at the physician.

"Did you not know," she said gaily, "that over twelve years ago Mr. Peterman made an investment? He took a little ragged girl out of a log cabin and sent her to college. I am that investment."

But it was Silas Peterman who spoke this time. He, too, looked down the long years, and saw Myrtilla Lucy as she had looked that August day, with her bare feet and faded dress, her eager blue eyes. She had told him then that some day he might need her. A great wave of thankfulness rolled over his heart. He wasn't alone any longer. After all, he had someone to lean on, someone who would stand in the place of his own daughter had she lived. The little barefooted girl in the faded dress had made good. He turned to his physician:

"Yes," he said, and his voice trembled, "she is an investment, and the best one I ever made, praise the Lord."—*Susan Huffner Martin, in "The Central."*

### A Good New Use for a "Tin Hat"

When Corporal Dick Manly was invalided home in the spring of 1918 he brought so many souvenirs that his mother felt like "The Little Old Woman Who Lived in a Shoe," for she, too, "didn't know what to do!" Of course the souvenirs didn't go hopping about like the Little Old Woman's children, but they took up very much room.

There was a German gun with a long barrel, and a German revolver, and a lot of empty shells, and an Austrian gas-mask, and a German gas-mask, and an Austrian mess-kit, and a German mess-kit, and two or three first-aid kits, and some pieces of a wrecked aeroplane, and a whole armful of little flags, and two or three dozen bits of most everything, and a German helmet which Dick called a "tin hat."

"I was uncommonly lucky, mother, to be able to hang on to them all," said Corporal Manly. "Lots of the fellows lost all theirs after we got into the real trouble. Yes, I certainly was lucky!"

His mother said, "Yes, indeed!" though she was so happy over getting Dick back "safe, and almost sound," as he said, after the gas got out of his lungs, that she wouldn't really have cared if he hadn't brought a single souvenir! Neither would father, nor grandmother. Ten-year-old Johnny thought they were the most interesting things in the world.



For a long time the neighbors came in from far and near to see the souvenirs, and Dick was hoarse a great deal of the time from explaining all about them nearly every evening; but after a while everyone had seen them, and one day in early June Dick said, "I'm going to put a lot of this truck up in the attic for a while; my room is so small, and the parlor is so small. I bet you're tired dusting them!"

His mother really was tired of dusting them, but she wouldn't have said so—never! She said, "Oh, dusting is nothing. Just do as you like. Whatever you do will suit me!"

So he carried all the large things that would not go in the parlor cabinet up to the attic. It was a sunny old attic, and it had a square window in the south end that was protected by a penthouse, or rain-shield, so that it could stay open all summer, rain or shine, and let in the sweet air to dry Grandmother Manly's precious herbs and, later, Johnny's popcorn.

One day, late in June, Grandmother Manly pattered up the attic stairs with her first basket of herbs—sweet clover, to dry for the linen closet and her bureau drawers.

"Cheep! Cheep! Cheep!"

Where did it come from?

"It can't be mice," she said, "for there aren't any! Besides, it's too sweet. But there isn't a bird in sight!"

"Cheep! Cheep! Cheep! Cheep!"

And just then in flew a motherly robin, with a nice plump worm in her beak. And she perched on the edge of that German helmet, which swung in the sun close by the window! And up came four little beaks, each one wide open for that worm!

Mother, father, Dick and Johnny all came trooping upstairs when they heard grandmother's call.

How Dick laughed! Then he said, soberly, "I hope there'll never again be any other use for tin hats!"—*Minnie Leona Upton, in "The Christian Register."*





# FOR THE BOYS AND GIRLS



## Taking Home Eliza

Larry and Max were a proud pair when their father said they might have the job of taking home Eliza, Uncle Alec's red heifer which had strayed to their farm in the night. As he wanted to send along a sample of his good apples and turnips, he told the boys that they might as well go in the buggy. They could put the baskets in front, he said, and lead Eliza by a long rope.

The boys decided to take turns at driving and leading. As they moved slowly down the road behind old Ben, with Larry driving and Max holding the rope and Eliza following, they wished that they might meet someone whom they knew. The wish came true, for at the first turn in the road they met Clem Talley.

"Hello," cried Max. "Want to get in?"

Clem looked surprised to see them driving alone, but all he said was that he had a new puzzle to show them and did not mind if he did get in. Clem was a fat boy, and to make room for him Larry and Max had to get out and move the two baskets to the back of the buggy. The space behind was small, but by raising the lid and putting up the buggy top they were able to wedge the baskets in. Then they themselves climbed in again and were soon busy with the puzzle.

It was such a wonderful puzzle that Larry and Max almost forgot to take turns at driving, and they quite forgot to keep an eye on Eliza, as their father had charged them to do. Once Max remembered to look out of the little window at the back.

"Eliza's all right," he said. "I can see her tail switching at the flies."

Old Ben turned in at Uncle Alec's farm before any of them knew they were there. Uncle Alec himself came out to open the gate.

"Well, well!" he cried. "I didn't know you two fellows could manage Ben alone!"

"That's not all," said Max with pride. "Look what's back behind the buggy."

Uncle Alec looked. "Why, if it isn't Eliza!" he said in a pleased tone.

"There's something else back there for you, too," Larry added, as he started to let down Ben's checkrein.

Uncle Alec was untying the heifer. "What else?" he asked; "I don't see anything but Eliza."

The boys laughed; even Clem had to smile. "How about all that stuff in the baskets?" Larry said. But Uncle Alec declared that he did not see any "stuff."

Max and Larry hurried round to the back of the buggy, still laughing. But their laughter stopped when they looked into the baskets. Both were empty. Not a turnip or an apple was to be seen.

"Why, they couldn't have jostled out!" Larry gasped.

"And nobody took them," said Max. "We didn't meet a soul anywhere on the road."

"Did you keep a good watch behind you?" their uncle asked.

The boys did not understand. "Nobody crept up behind," Max insisted, "because we'd have seen him while we were watching Eliza." They all three seemed bewildered.

Uncle Alec was looking hard at the heifer. "So you watched Eliza, did you?" he asked.

Larry and Max grew slowly red in the face.

"I forgot to," Larry said in a low voice. "I saw her tail—once," faltered Max, redder than ever.

"How about her head?" asked Uncle Alec; "her mouth, for example?"

He turned away and began to pull burrs out of the heifer's red side. All at once the boys understood.

Max spoke first. "But, Uncle Alec, could a little cow like that eat all those apples and turnips?"

"Pshaw! That was just a lunch for this cow," was Uncle Alec's reply. "But never mind; maybe she needed it after going

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without her breakfast." He felt sorry for the boys, they looked so downcast.

"We'll have to tell father," Larry said bravely, and Max nodded. "He'll never let us drive again."

"Yes, he will," said Uncle Alec, "after I tell him you've been punished enough. But don't forget—next time you lead Eliza watch every inch of her. You hear?"—*Nancy Byrd Turner, in the "Youth's Companion."*

### About an Old Stump

Once upon a time there was an old stump. There is another beginning to this story, too, for once upon a time there was a little girl.

Perhaps you think it was not polite to name the stump first in this story; but the reason the stump was given first place is because he was so much older than the little girl. Long before the little girl was born he was a large tree, waving his arms about in the sunshine, and holding more than one bird's nest in those great arms.

He stood upon a side hill near a cow-path, and for years and years lived his happy tree life, until one day, in a hard thunderstorm, the lightning struck him and sent nearly one-half of him not only to the ground, but to the very bottom of the hill; and that part of him was sawn up and taken to the great farmhouse nearby, and used for fires in the big fireplace.

The other half of the tree tried his best to live on, and did so for a number of years, but the people in the farmhouse could see that the brave half-tree could not stand another year; so they cut it down and left the stump.

Even the stump tried his best to live, and every spring new leaf-shoots on short stems opened up around the roots; but they, too, could not keep on coming every year, so after a while the stump slept quietly and dreamed pleasant stump dreams.

Then along came Mr. Woodchuck.

"My!" said Mr. Woodchuck, "what a fine place to live!" and he began to dig a burrow under the stump, and pretty soon he had as fine a home underground as you could make yourself. He named it Burrow Hall just the minute it was done.

It was after Mr. Woodchuck had been living in Burrow Hall for some time that the little girl came into the story. She walked into this story up to the cow-path, and found the stump that made Burrow Hall such a safe place.

"What a fine playhouse this will make!" she cried, and laying her doll upon the top she began to pick mullein leaves to make soft velvet carpets in the hollows of the roots. She did not know about Mr. Woodchuck then, and he did not know about her, either, for he happened to be out upon a hunt for things to eat down in a field at the bottom of the cow-path; so it was not until the little girl had taken Miss Doll home to lunch that Mr. Woodchuck came back. He was surprised when he saw that someone had been carpeting his entrance to Burrow Hall, and he laid down the apple he was bringing home, and wondered about the matter. He thought he did not care to have mullein carpets, so he dug them away with

his strong claws, picked up his apple and went inside.

When Mr. Woodchuck had put his apple away in the Burrow Hall pantry he crept back to the front door, and lay hidden where he could see who might come to put more carpets in his hallway.

Then he spied the little girl with her dolly. He heard her cry when she found her soft carpets had been kicked away, so when she laid Miss Doll upon the stump playhouse, as the little girl called it, but upon the roof of Burrow Hall as Mr. Woodchuck called it, he said that never again would he kick away any mullein leaf carpets.

One evening, when she came up the cow-path with her father, who was going after the cows, the little girl saw Mr. Woodchuck.

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Father told her Mr. Woodchuck owned that large doorway she had carpeted, and then she knew why the leaves had been kicked away.

Soon she and Mr. Woodchuck became good friends, for she found that he did not kick away the velvet carpet any more.—*Blanche Elizabeth Wade, in "The Christian Register."*

### A Queer Wolf's Den

A Nebraska man discovered a queer wolf's den in the sandhill section of the northern part of that State. A pair of coyotes had made their den on the second floor of a house a story and a half high, and the little beasts entered their snug quarters through a hole in the roof. Moreover, although the building was still erect, the roof was so nearly level with the prairie that the man would probably never have noticed it if he had not seen a wolf spring on it and sit there looking at him as he drove by.

An investigation showed that something had happened there that could not have occurred except in the arid regions. The whole sandhill country is more or less a mystery. Some think that the ridges and hummocks and hills of pure sand were once the bottom of the sea; and others maintain that in times past, when the land next to the mountains was naked sand, the winds blew the sand north and east like loose snow until it lay in piles and ridges all the way from the Staked Plains of Texas to

Northern Nebraska. As time passed, according to this theory, vegetation began in the valleys, and spread to the hills. In decaying, this vegetation mixed humus with the sand, so that a ranker growth of grass followed, until at last bunch grass anchored the hills in place, and stopped the age-long travel of the sand. As the drifting sand-hills encroached on the rain belt, that also had an effect, for wet sand will not drift.

To-day the general movement of the sand has ceased, for the hills and valleys are covered with coarse grass, but in spots it is drifting still. The man mentioned states that he has recently seen erected wire fences covered with sand, telephone wires and posts drifted over; and, in some instances, cottonwood trees which should have stood sixty or seventy feet tall, having but a half-dozen feet of their tops projecting above a hill.

In some places the wind begins its work on the very top of a hill. Gradually, while the outline of the hill remains intact, the hole goes down deeper and deeper, until it reaches hardpan or rock, where water collects. The top of the excavation may be only a few yards across, and then the pit has the appearance of a great well. The air seems to go down into one of these holes with a sort of suction, and the day is never so calm but that some sand arises from the pit. It always piles out on the north-east side.

The excavations are not confined to the hills. They may start on level ground, and then, as in the other case, the hole will go

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down to water. The level-land excavations may be of any size, from a pond of many acres to a narrow pit three times as deep as it is wide. They are called "blow-outs."

Here, then, is what happened to the "house of the wolf." The homesteader, having built his house, learned presently that his farm was so sandy and sterile that he could not live upon it, and consequently moved away. Meantime he had broken the sod about the building, and the wind, no longer resisted by grass and roots, began to excavate under the little house. Gradually the house settled into the hole, until at last only the comb of the roof showed above the level of the prairie. Probably some wandering hunter came along and knocked a hole in the roof to see what was inside. And then the little wild dogs had discovered, investigated and appropriated the shelter. The Nebraskan left the buried house as he found it, but it may be under forty feet of sand by now.—*E. Tarrisse, in "The Junior Herald."*

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## Saskatchewan Letter


(From Our Regular Correspondent.)

### SUCCESSFUL MINISTERIAL CONFERENCE.

The ministerial conference held at Regina College, and recently concluded, may be voted without hyperbole "the best yet" in point of attendance and interest. The real success of this year's conference establishes this ministerial conference as a regular feature of the annual life of the Saskatchewan ministry, and demonstrates the potentialities of such a gathering. One can foresee a great growth of interest possible until this ministerial conference shall become the inspirational gathering of the Church year, as the Annual Conference is the business agent of our Church in the province. Principal Stapleford is reaping the reward of his foresight and vision in the increasing success of this annual gathering. He has the genuine satisfaction that comes to those who devise means of increasing the happiness and usefulness of others. There can be no manner of doubt that all who were present thoroughly enjoyed the social side of this year's event, in addition to gaining such further insight into truth as will result in stimulating ministerial efficiency. The rural circuits of our Church in Saskatchewan owe something to Principal Stapleford and the board of governors of Regina College for the undoubted value of this conference in helping ministers not to lose their intellectual and spiritual vision that work on busy circuits might cause to become dim and obscure. This is a greater service than can be estimated. If you who read this happen to be a minister who has not yet attended these conferences, make up your mind that next year you will be present. Do not say you cannot afford it. Say rather you cannot afford not to go. Next year Dr. Coe, of New York, who was taken ill and was unable to be present this year, will be a lecturer, and also Prof. S. H. Hooke, of Victoria University, Toronto, who has a growing reputation as an earnest scholar and an original thinker.

To return to this year. In Dr. Coe's regretted absence, Dr. Stapleford got busy and managed to secure, literally at the last minute, Dr. J. P. M. Smith, of Chicago University, as the special "outside" lecturer. Dr. Smith gave seven lectures on Old Testament subjects, including "The Value of the Old Testament," "Jonah," "Habakkuk and the Problem of Suffering," and "The Growth of the Hebrew Religion." They were scholarly, acute, earnest and helpful, and were given in a racy manner that added to the interest, greatly. In addition to the actual lecturing, Dr. Smith submitted after each lecture to a rapid fire of questioning, and gave informing replies that were very valuable. Dr. Smith rendered the conference a real service, and was heartily thanked at the close.

Not the least helpful part of the conference is the work done by our own men. These essays are revealing the fact that among our own younger men are those who can do really fine work in mastering a big subject and presenting it interestingly and even arrestingly. This was particularly true this year of a paper on "The British Labor Party's Programme," given by Rev. F. Passmore. This paper happened to be the first, and gave a great lead to the conference. Other able papers were given by Rev. J. T. Stephens, with a "live" discussion of the returned soldier and the Church; and by Rev. G. H. Dix on "Varieties of Religious Temperament." Mr. Singleton's paper on the "Rural Church" was reserved for next year, when it is



WHAT is where Mama and I stay when we go to Toronto. Mama says she always likes to stay there because they give us such splendid attention. She says it is just like being home only it's better 'cause it's a change.

Oh, yes! I like it too, 'cause everyone seems to notice me and Mama says even if papa is not along we receive the attention just the same.

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hoped the writer will be able to be present to deliver it himself.

The great missionary exposition at Columbus, Ohio, was very much with us. In such hands as Rev. C. Endicott, J. A. Doyle, A. J. Tufts and Hugh Nixon the centenary gathering lived before us. Some of us could not help but think that if we had heard half as much about it before as we have done after we might have seen it ourselves. Anyway, the men who did see it seem to have seen a vision of a new day. May it dawn soon!

The business meeting decided to make the conference next year a full eight days' gathering, and to leave more time for social intercourse. While every minute was well filled this year, the days were a trifle crowded, and the men were divided between the desire not to miss anything and the natural desire for rest and change. So next year the time will be lengthened. The new Business Committee elected is: Hon. president, the President of the Conference, 1919-20; president, Rev. Dr. E. W. Stapleford; secretary, Rev. A. W. Keeton, M.A., B.D.; committee, Mrs. Stapleford, Mrs. T. Jackson Wray, Rev. Dr. Milliken, Rev. Chas. Morgan, Rev. T. Jackson Wray, Rev. D. R. Patterson and Rev. W. Mason.

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## AND THE LADIES!

One of the bright ideas of the principal of Regina College was that the wives of the ministers needed the change the conference would give as much as the men. He had been in and out of the prairie parsonages, and knew the value of the work of the women. Some were sceptical of the idea of asking the wives, but the result has justified Dr. Stapleford's view. The last two conferences have been brightened by a good attendance of women, and the babies have been given a good time in the nursery, being taken care of by a nurse while their mothers attended the lectures. This year the wives went a step farther, organized a society of their own, and asked for representation on the Men's Committee. So in future they are not appendages of their husbands, but an integral part of the conference. There is no doubt of the value of their presence, both intellectually and socially, and their new organization hopes to provide a means of the ladies knowing each other better and helping to solve the problems incidental to their work. The executive the ladies chose is: Mrs. E. W. Stapleford, hon. president; Mrs. T. Jackson Wray, president; Mrs. F. B. Ball and Mrs. J. T. Stephens, vice-presidents; Mrs. E. Smith, secretary; and Mrs. H. D. Ranns, corresponding secretary.

## MORE FAREWELLS.

Since our last long list was published we have been notified of other farewells and presentations, and now give them below:

*Morse; Rev. H. H. Kerley.*—The Morse appointment gave Bro. Kerley a purse of money and an address of appreciation, while the Ladies' Aid gave Mrs. Kerley a nice gold wrist watch. The Ernfold appointment also presented a purse of money.

*Elstow Circuit; Rev. W. R. Seeley.*—A handsome dinner set was presented to Mr. Seeley by the Elstow congregation, and a purse of \$110 was given him by the Allan congregation. The Allan Tribune says: "During the past three years Mr. Seeley has been a faithful minister to the three villages, Elstow, Colonsay and Allan, and, without exception, he leaves for his new home with the kindest regards of all those with whom he has come in contact."

*Gull Lake Circuit; Rev. C. B. Oakley.*—On leaving Gull Lake circuit Rev. and Mrs. Oakley were the recipients of a number of kindly presentations. Grassy Hill appointment gave a set of harness and a cheque, and Mrs. Oakley a substantial purse. Twin Butte ladies showed their appreciation by the presentation of a glass berry bowl and individual presents of money. At Gull Lake itself the town congregation assembled and gave Mrs. Oakley a cut-glass cream and sugar bowl, and Mr. Oakley a purse of money. Mr. and Mrs. Oakley were held in high esteem in Gull Lake.

## A TRAGIC EVENT.

Our last item recalls a tragic event. During the Regina College conference Mrs. C. B. Oakley was taken seriously ill with appendicitis. The doctor to whom she was taken advised an immediate operation, and this was performed at Regina Hospital. It was at first reckoned successful, but after two or three days she became worse, and died on the sixth day after the operation. It was all pitifully sudden, and Mr. Oakley was prostrated with grief. Our paragraph above shows that Mrs. Oakley was a real helpmate to her husband, and her loss will be deeply lamented. Mr. Oakley has the sympathy of his brother ministers in the Conference. H. D. R.

Regina Beach, Aug. 14th.

Lieut. Osborn Shore Hollinrake, Royal Garrison Artillery, son of Mr. and Mrs. H. J. Hollinrake, Sault Ste. Marie, returned this week to his home from active service overseas.

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Write for College Year Book and information in regard to course in which interested.

## British Columbia Letter

(From Our Regular Correspondent.)

Columbian College, New Westminster, held very successful closing exercises the latter part of June, when Rev. Dr. Sanford, the principal, was able to report that, in spite of all the difficulties occasioned by the epidemic during the winter, the pupils of the college had passed very creditable examinations. While the number of students had not been large, yet considering the uncertainty of the times there had been cause

for gratitude that so many students had attended during the year. At the closing exercises prizes were awarded in the various classes. For best general record in the matriculation class Miss Myrtle Swanson received a beautifully-bound set of Browning's poems, the gift of Miss A. E. Oulton, lady principal; Miss Viola Dill won the prize for best reading in English, donated by Mr. E. R. McMillan, of the Duke of Connaught High School; for best general record in the intermediate class Gordon Large was the prize winner; while Gordon Jamieson was awarded a special prize for faithful attention and general improvement. The prizes in the junior and preparatory classes were awarded to Miss Ada Brown and Will Burke. In the commercial department Miss Muriel Oakley won the prize donated by Mr. A. E. Etherington. Miss Helen Smith and Miss Jean Lindsay won the medals donated by Miss Winters in the

vocal department; Miss Virginia Conkey and Miss Katherine Reid being successful in winning the medals presented by Miss Dolmage for piano playing. Miss Rosalum won the prize for keeping the most tidy room throughout the year; and for best attendance at roll call and morning service gifts of books were presented to Miss Edith Raley and Gordon Large.

Miss A. E. Oulton, lady principal, was presented by the pupils with a cameo brooch as a token of good-will and regret that circumstances prevented her continuing her work in the college; and Mr. E. R. McMillan, principal of the Duke of Connaught High School, who had given lectures to the matriculation class after his day's work at the school was over, was presented with a college ring as a token of appreciation.

Rev. Dr. Sanford and his staff have maintained the high standard of Columbian College through the period of the war, and the doors have ever been open for the reception of students, though at times it has hardly seemed worth while to continue the heavy overhead expense owing to the small number of students offering themselves. Yet splendid work has been done, and the reward for patience and perseverance through trying times will come, with an increasing number of students as the years go by. Already the prospects for 1919-20 are very bright, and every mail brings a number of applications from prospective students. With the return of the probationers for the ministry from overseas there will be a necessity to reopen the theological department for a year or two, until Ryerson College can take over the work. There are also an increasing number of young men and women who are endeavoring to fit themselves for life by attending Columbian College, to gain the advantages of higher education which had been denied them in earlier life owing to various circumstances. Columbian College is doing a magnificent work in helping these young people, with ambitions of the highest order, to achieve their purpose in life, and many life decisions have been made by students while attending the college. The Methodist Church may well be proud that such an institution continued its beneficent work during all the stress of war conditions and the uncertainty of the future.

A number of the members of the British Columbia Conference travelled with the troop trains under the auspices of the Y.M.C.A., and were able to contribute to the well-being of the men as they journeyed homeward. Among the number were Revs. Thos. Keyworth, J. Wesley Miller, H. A. Ireland, J. C. Switzer, S. J. Green, J. D. Hobden and R. M. Thompson. They all report a splendid spirit among the returning men, and an appreciation of the work of the "Y." on the homeward trip.

British Columbia Methodism has organized for the Forward Movement, and is preparing to take hold of the work to press it to a successful conclusion. The officers are: Hon. chairman, Mr. A. C. Wells; chairman, Mr. Geo. Bell, M.L.A.; vice-chairmen, Rev. R. J. McIntyre and Rev. Dr. White; organizer, Rev. S. S. Osterhout; secretary, Rev. A. E. Roberts. These, together with the chairmen of the various committees, will form the principal Methodist executive. The chairmen are: Spiritual Aims, Rev. W. J. Sipprell, D.D.; Publicity, Mr. John Nelson; Finance, Mr. G. R. Gordon; Financial Objectives, Mr. George Bell; Special Subscriptions, to be elected; Organization, Rev. J. G. Brown, M.A.

A. E. R.

A jury recently met to inquire into a case. After sifting through the evidence the twelve men retired, to return presently with the following verdict:

"The jury are all of one mind—temporarily insane!"

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### A TRIBUTE TO

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The mother of two girls now in attendance, when sending a cheque a short time ago, added:

"I cannot express to you how thankful I am for such an institution as Albert College, where we can send our girls and know that they are receiving not only a good education, but are also being helped spiritually, as I feel sure they are; and it is such a comfort to know they are safe while away from home. I know they both enjoy their work, and I trust they are giving you every satisfaction as pupils."

Full courses in Literature, Music, Art, Theology, Physical Culture, Stenography, Commercial. A new department of Religious Education; a systematic study of the Bible will be established this fall, under the direction of the winner of the Wallace Prize and the Gold Medal for general proficiency in the B.D. course.

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ART, EXPRESSION, MUSIC  
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Write for Calendar and College Literature

REV. G. W. KERBY, B.A., D.D., Principal



## The Forum

### A REPLY TO MR. ORR

To the Editor of the Christian Guardian.

Dear Sir,—I am amazed and stand astonished at a letter in your issue of Aug. 13th, from my old friend, W. H. Orr, in regard to the position of a man setting up for a leader in the political world on the question of temperance and prohibition of the liquor traffic. I had always looked to Mr. Orr for a stalwart one, who would give no quarter to uncertainty in speech or action, and to find him apparently satisfied with a man who can only say "I will go the way popular feeling leads," is a great disappointment.

To enforce legislation that opposes the interests of the liquor traffic, and men interested in it, everyone knows needs a leader who says, "I believe in the good effects to be derived by the community by the enforcement of total prohibition of the liquor traffic by law, or enforcement will be a farce," and I, for one, am not prepared to follow a leader who will only say "I stand neutral until I find which way the wind blows."

The Commissioners appointed to carry out the provisions of the Ontario Temperance Act the past few years have had a difficult task, and when I find a member of the Legislature acting in such a way as is calculated to make this task more difficult, by trying to expose the plan to learn the tricks of the breakers of the laws, as was done in the last session of the Legislature, I am compelled to refuse to be a follower of him. Being a Liberal of sixty years, it grieves me I cannot support the present leader for Ontario.

E. FIELDING.

### A LAYMAN SPEAKS

To the Editor of the Christian Guardian.

Dear Sir,—I do not often ask the privilege of your columns, but cannot refrain from a word of protest at Mr. Hollinrake's letter in your issue of the 13th inst. Bro. Hollinrake has gone out of his way, in defence of his favorite doctrine, to hand you what he intends to be a very hard knock, and that entirely without justification. It is hardly necessary for me to say to you and your constituency that you are in no danger whatever of losing "the esteem of many" for your sane and scriptural utterances in the GUARDIAN. Bro. Hollinrake has an intended sting in the phrase when he calls your words the "clever" utterances of men. I think I speak for the vast majority of the laymen of our Church when I say that we have come to look upon your messages, not as "clever," but as exceedingly wise, helpful and steady. We do not find you carried away by theological fads and fancies, but maintaining, on the contrary, an attitude of reasonableness and common sense quite in harmony with the teaching of Scripture.

One who knows Mr. Hollinrake is much surprised at the unworthy charge in his letter that you are failing as the appointed shepherd of many thousands of sheep. That unwarranted statement betrays a narrowness of mind of which it is difficult to think Bro. Hollinrake capable. Surely he does not think that in the official medium of the Methodism Church you should champion the doctrines of the pre-millennialists of this day. He is perfectly free to hold his own opinions on this doctrine, but to charge you with disloyalty to God and the Church because you will not endorse the inconsistencies involved in it is most unkind and uncharitable.

It would be presumptuous on my part as a simple-minded layman to enter upon any theological controversy with Bro. Hollinrake. I respect him very highly for his

## End Every Corn Before You Fit a Shoe



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## No Dainty Shoes

### If You Consider Corns

There are these three ways:

1—Get big, loose-fitting shoes which don't pinch corns, or which permit corn pads.

2—Get dainty shoes and suffer.

3—Remove the corns.

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The last way is the only way to nowadays consider. A corn is to-day a reflection. It signifies neglect.

Millions of people know that corns can be quickly ended. They have proved it repeatedly with Blue-jay.

They apply it in a jiffy and the pain stops instantly. The corn never aches again.

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Blue-jay is the scientific method, evolved by scientific men. It is made in laboratories known the world over.

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Christian integrity; but when he asks me to accept the implications of his teaching I must very respectfully demur. The quotations in his letter are so unconvincing, and indeed irrelevant, that it is surprising he attempts to base an argument upon them. Assuredly Jesus is coming again, as the passages Mr. Hollinrake quotes plainly show. But to argue that His coming is "imminent" now, any more "imminent" than it has been for the last nineteen hundred years, is to confuse most unfortunately the thinking of many people of our day, just as similar teaching at recurring times ever since Paul wrote his first letter to the Thessalonians confused many even to distraction, and consequent disappointment and unbelief. The teaching is based on the assumption that the dispensation of the Spirit is an utter failure. The implications are dishonoring to God. According to such teaching, when Jesus gave His last great command to go into all the world and preach the gospel to the whole creation He knew it was a hopeless and impossible task. He was setting His disciples. Only an insignificant few would ever believe, despite the constant presence of Himself with the obedient messengers. The whole "world-system," as the pre-millennialists like to call it, was under the dominion and control of Satan. One of these teachers, whom Bro. Hollinrake follows, I believe, puts it this way: "It is futile for the Christian Church and the individual Christian to attempt to work in any complete way with that world system (i.e., because Satan is in control). According to this Jesus knew then that He would have to come again in person to inflict dire punishment upon faithless men." Here is another quotation from the same authority (?) just referred to: "When he returns to this earth, not in humiliation, but in glory, our Lord will see best to bring physical death to men on a scale of slaughter that perhaps the world has never yet known." Hideous doctrine this! The blackness of darkness of pessimism; much worse than blowing out the candle of an only hope to see how dark it is. No. Methodism, I think, will have none of that doctrine. And we do not want the GUARDIAN to countenance that kind of thing, despite the soft (?) impeachment of any pre-millennialist teachers.

We rejoice in the truly Christian spirit in which you are meeting the multitude of perplexing questions and problems of these restless days, and have the utmost confidence in your counsel and leadership.

Faithfully yours,

J. M. DENYES.

## THE IMMINENT RETURN

To the Editor of the Christian Guardian.

Dear Sir,—In the GUARDIAN of the 13th inst. a letter appears from my friend, F. W. Hollinrake, in which he passes severe strictures on your editorial on the above subject which appeared in an earlier issue. It is difficult to see the consistency of Bro. Hollinrake finding fault with you using the position in which the Church has placed you to advocate your views on this debatable subject, because some do not agree with you, while he feels at liberty to use the position in which the Church has placed him to advocate his views, though there are many who do not agree with him. If Bro. Hollinrake were editor of the GUARDIAN, would he not be giving his readers frequent editorials on pre-millennialism, regardless of the fact that many would read them with "pain and regret"? I do not wish, however, to argue the question, though my convictions are quite as decided as those of your correspondent. I regard controversy on the subject as a waste of time. I want to direct his attention to a small work, recently published, which may have escaped his notice. The author is Dr. J. M. Campbell, a writer of some repute, and the subject is "The Second Coming of Christ." I have no hope that this would change Bro. Hollinrake's

views, but it would give him, and those who think as he does, to see that those who do not accept pre-millennial views are not abandoning the Word of God and depending on "philosophical argument and skilful reasoning" to support their convictions.

Dr. Campbell deals with the whole question from the standpoint of the Scriptures. He takes up every important reference to it in the New Testament, explaining each in a most lucid and scholarly manner. His explanation of the frequent references to it in the synoptic gospels, while it is not only "omitted, but replaced" in the later fourth gospel, is very clear—a fact, by the way, which I have never seen even referred to, much less explained by any pre-millennial writer. His expositions of the various references to it in the apostolic writings and in the Apocalypse are also very striking. I hope your correspondent will be open-minded enough to see that there must be something to be said on the other side when good and honest men differ so widely from him. The reading of the book referred to will emphasize, Mr. Editor, your own comment, that it is all a matter of Scriptural interpretation.

But I say controversy on the subject is useless. Our views on the one side or on the other are not the chief items in our

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salvation. Thousands have lived holding very tenaciously to pre-millennial views of the second coming of Christ. They watched, and they prayed, and they died, and no one questions their eternal safety. Other thousands have held just as tenaciously the post-millennial view, but they had personal faith in Christ and were fruitful in good works, and they passed to their reward. And still other thousands never seriously considered the subject, but they faithfully served God and their generation, and they passed away in the faith of the gospel. What advantage, now, has any of these over the others? And that is something that is being repeated to-day and will be repeated over and over again. No man is saved because he is a pre-millennialist, and no man is lost because he is not. The best of men differ in their views on this subject. Let us be careful not to dogmatize on the one side or the other, but hold our individual views with charity toward those who differ from us. I close with the words of Dr. Campbell: "Wise will we be if, instead of seeking to break open the seven-sealed mysteries of the future, we refuse even to crystallize the blessed hope that sings in our hearts into a hard, unyielding dogma, but bending ourselves to our allotted tasks, which nothing should be allowed to interrupt, are content to say with Susan Coleridge:

"Let us keep on abiding and unfearing  
Thy will always;  
Through a long century's ripening  
fruiting,  
Or a short day's;  
Thou canst not come too soon; and I  
can wait  
If Thou come late." "

J. W. STEWART.

## THE ONTARIO REFERENDUM COMMITTEE

BY REV. PETER BRYCE.

The members of a new organization frequently make the mistake of assuming that the people know that the organization exists and are acquainted with the causes leading to its creation and the purposes which control it. It has been demonstrated in recent days that comparatively few people know why the Ontario Referendum Committee was brought into being and what it proposes to do. As the committee is constituted to perform a service of provincial application and affecting a vital question of general interest, I believe it desirable at this time to state the form of its organization and the work it was constituted to perform.

The committee was organized to meet a specific and immediate task. Sir William Hearst, as a measure of war-time efficiency, introduced what is known as the Ontario Temperance Act, whereby the sale of alcohol was prohibited in Ontario. He declared when the measure became law that it was to be considered temporary, and that with the coming of peace and the return of our soldiers the question of its continuance would be submitted to the electorate of Ontario in the form of a referendum. The citizens of Ontario, irrespective of property qualifications or sex, if British subjects and twenty-one years of age, and with certain local resident qualifications, will be given the opportunity, on a date to be announced by the Government, to record their attitude to the liquor question. The will of the majority shall decide whether prohibition continues or not in Ontario.

For many years certain temperance organizations have been at work in Ontario. Chief among them are the Women's Christian Temperance Union, the Dominion Alliance and the Committee of One Hundred. In view of the responsibility resting upon all who believed in prohibition, and with the new sense of prohibition as a measure of national efficiency, it was considered desir-

able to form one organization for the present campaign which would represent all the other associations and also include the business and other interests not actively affiliated with temperance organizations. In unity there is strength. All the temperance forces of Ontario, therefore, have united to function during this campaign through the Ontario Referendum Committee. Other interests are represented on the committee. For instance, only one member on the Toronto executive has had active association with either of the temperance organizations in Ontario.

The Ontario Referendum Committee is governed by a Board of Control responsible for the general policy of the organization throughout the province. A Campaign and Publicity Committee directs that aspect of the work. A Finance Committee, of which Mr. J. H. Gundy is chairman, is charged with the securing of the necessary funds. Mr. John Macdonald is chairman; Dr. Andrew S. Grant, vice-chairman and secretary; and Mr. D. A. Dunlap, treasurer.

An organizer is at work in each county, and several lady secretaries are travelling over the provinces. Mrs. Becker is secretary of the women's work for Ontario. A local organization has been effected in every part of Ontario.

The Toronto headquarters are at 505 Ryrie Building. A staff of capable and enthusiastic workers are at work, and an organization has been brought into being which has placed fully 5,000 workers in the field in a house-to-house canvass to make certain that all eligible to vote have been placed on the voters' list.

The general policy of the Ontario Referendum Committee may be briefly summarized under three divisions:

1. To co-operate with the Government and other organizations in making the voters' lists as complete as possible.
2. By publicity in the press and otherwise; by literature; and by the training of an army of workers for personal work, to bring the issue before the people in a clear and convincing manner. Every effort will be made to give the people an intelligent conception of the vote to be taken.
3. Toward the close of the campaign the whole strength of the organization will be directed to bring to the polls the greatest vote that has ever been registered on any question in Ontario.

## BRITISH WESLEYAN CONFERENCE

The following letter has been received by Rev. Dr. S. D. Chown from the President of the Wesleyan Methodist Conference:

"Dear Dr. Chown,—Last evening, in the open session of our Conference, the Rev. W. Hodson Smith gave us a delightful account of his reception as our delegate to your General Conference. We heard of the boundless opportunities opening before Methodism in your vast Dominion, and of the zeal and success with which you were girding yourselves to meet them. The war has knit us more closely together than ever. You have shared all our labors and sorrows, and we rejoice together that God has given us the victory. We write amid the national thanksgivings for peace, and we clearly realize that our best return for all God's mercies is a new consecration to the service

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"Yours fraternally,

"W. T. A. BARBER, President.

"JOHN E. WAKERLEY, Secretary.

"Newcastle-on-Tyne, July 19, 1919."

Rev. and Mrs. S. G. Rorke, of Tamworth, Bay of Quinte Conference, and Miss Luella Rorke, who has been appointed to missionary work in Japan under the auspices of the W.M.S., have started on their way to Vancouver, leaving Sarnia by the steamer *Hamonic* on Wednesday, 13th inst. They will visit friends at the Soo and Calgary while on their journey to the coast. Miss Rorke will sail from Vancouver on the *Empress of Asia*, on September 4th, for Yokohama, where she expects to arrive on September 15th. Miss Rorke, before leaving Tamworth, was made a life member of the W.M.S., and also of the Mission Band, and presented with a purse by the W.M.S. Auxiliary; and Mrs. Rorke was presented with a purse by the Ladies' Aid. Rev. Mr. Rorke was granted six weeks' holidays by his Quarterly Board, in order that he and Mrs. Rorke might accompany their daughter to Vancouver and visit their friends on the coast. They expect to return home about Sept. 18th. They have the best wishes of their many friends for a pleasant voyage and a safe return.



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## MR. BLACK'S BIBLE CLASS

### The Kingdom of God

He is indeed a poor preacher or teacher who does not ever find himself hampered by the greatness and bigness of the story that he has to tell. His gospel is such a great and splendid message, it will do so much for men and women who are ready to accept all its blessings and benefits, the men and women to whom he is delivering it need it so much and are so hopeless without it, and they are at the same time so likely to miss its full meaning and direct application, that any preacher or teacher who has a due appreciation of the situation finds himself lost for words and gifts with which to make his message effective. So often it seems as if no mere man should have such a responsibility as that of giving such a message to the world and that no one but an angel from heaven should be given such a task.

Those who feel that way about it may take some comfort from the fact which our lesson for to-day brings out, namely, that Jesus himself when on earth had almost the same kind of difficulty and embarrassment as they experience. To Him the kingdom of God was such a tremendous and significant affair, and the story about it so full of import and meaning, and the men and women to whom He wished to speak were so preoccupied and dull of spiritual understanding, that He seemed, like many another earnest man since His day, to be ever wrestling with the problem of how He could best bring His message home and make it effective in the lives of the people. And the preacher or teacher of to-day who hasn't felt the same problem continually pressing him is most likely quite lacking in Jesus' appreciation of the greatness and significance of the gospel message.

There is one thing to be said: Jesus felt His obligation and responsibility in this matter so keenly that He did succeed in making His message intensely interesting and effective. In fact, there have not been many sermons preached since Jesus' day that have been as interesting and effective as His were. Those sermons have been read and studied for two thousand years, and yet men find them as fresh and vital and instructive as ever.

Of course we cannot expect mere men to be as effective as preachers and teachers as He was, but if they felt the situation as He did they might be able to approach somewhat closely to it. Certainly it ought to be possible for any preacher or teacher, if he at all realized what it was that he was trying to do, to make his message, as Jesus' was, interesting and stimulating and vital. And he surely ought not to be satisfied short of that.

The lesson text for to-day furnishes one of the finest illustrations touching methods of teaching to be found anywhere. The method here used was a very common one with the Master, and a very excellent one for any teacher to follow. Jesus seeks to explain things to His hearers about which they knew little by illustrating what they were by reference to things with which they were familiar. And the objects used as illustrations illustrated so well, and they were so familiar, that the lessons were brought home with great effectiveness. Yes, there is no teacher, no matter what or who he teaches, can afford to ignore or overlook this Master-teacher of men.

"The kingdom of heaven is like." Well, it is like so many things. What a wonderful kingdom indeed it must be! And are

*The International Sunday-school Lesson for Sept. 7th. "The Kingdom of God." Matt. 13: 31-33, 44-50. Golden Text, Matt. 6: 33.*

we to suppose all the possibilities of illustrating it? Certainly, by no means. As the Spirit of God inspires us we will still be able to say that this, and this, and this shows us the depth and meaning and fullness of this wonderful kingdom. In fact, there is nothing that is instructive or wonderful or beautiful in all the world that may not be used to set forth the greatness and outreach and blessing of that kingdom.

Coming to the special parables that are used in our lesson text, the meaning in each case is very clear and plain, but the scope of the application may be extended indefinitely. The kingdom as a grain of mustard seed is a kingdom that is vital and living, that grows and enlarges by its own inherent power. It is not an artificial thing or a manufactured thing. This gives us significant lessons as to how it must grow and as to what we may do to help its growth. The parable of the leaven also relates to the growth of the kingdom. Can we say that this parable teaches us that the "whole lump," that is, the whole world to which the gospel has been given, will be permeated with and redeemed by its gracious and saving influences? Surely it is not too much to put that interpretation upon the parable. And in how many ways may we enlarge upon the parables of the hidden treasure and the goodly pearl! If men would only come to appreciate as they ought the gospel and the gift of God in Jesus Christ, how wonderfully the kingdom would grow and enlarge. And while we are studying these parables we ought not to miss the stern lesson contained in the last one in our text, which teaches us this much at least, that there is a fundamental difference between goodness and badness, and that the latter reaps its inevitable fruit of disaster and loss.

### Wise and Otherwise

A detective asked an office boy if it was Mr. Jones or his partner who reached the office first as a rule.

"Well," said the boy, turning very red, "Mr. Jones at first was always last, but later he began to get earlier, till at last he was first, though before he had always been behind. He soon got later again, though of late he has been sooner, and at last he got behind as before. But I expect he'll be getting earlier sooner or later."

"Come upstairs and let me wash your hands," said mother.

"I don't want to go," wailed Alice, aged three.

"Let her wash them down here," called grandma; "she can do it here just as well."

"No," her mother said firmly, "I want her to come up with me."

Alice came as slowly as she could. "Oh," she howled, turning a wrathfully tearful face to her mother, "why don't you obey your mother!"—*Harper's Magazine.*

A girl once sang a song where she asked, in the first line of the chorus, "I wonder if he'll miss me?" and she sang it with more force than expression or sweetness; in fact, she was slightly off the key. As she sang the first verse there was a restless shuffling of feet; the chorus brought out a buzz of voices.

The second verse did not add to the interest, but increased the noise. She reached the chorus in safety, and once more noisily inquired, "I wonder if he'll miss me?" A man in the gallery said, "If he does he never ought to be trusted with a gun again!"—*London Blighty.*



## THE GENERAL CONFERENCE SPECIAL COMMITTEE

### The Church and Fire Insurance.

Some wag suggested that the new effort be thus named, but it sounded too much like a jibe at certain forms of evangelism. So we spoke of the fire insurance of Church property, and this insurance the Church now proposes to attend to for itself. But not yet! To launch a Fire Assurance Association demands some centralization of business, together with wide experience and organization. But one thing can be done at once, and is to be attempted at once, according to orders from the General Conference Special Committee. The Department of Finance will become an agency for insuring Church property, and thus the commissions hitherto going to agents—commissions aggregating very many thousands of dollars—may return to sustain the central financial department of the Church. But there is no idea of abandoning the outlook of the last General Conference, which definitely looked to the elimination of the element of profit by means of co-operative insurance. Soon or late, and before very long, there will probably be such an association as will secure for the Church the costs hitherto taken as profits for the company, as well as the costs of the agents' commissions.

### Mobilization for the Forward Movement.

The national campaign has given rise to very widespread misgivings which may now safely be set aside. What threatened to be a movement centred in and controlled by one special group of Toronto men is now seen to be the inevitable outgrowth of the great policies and aspirations of the last General Conference. The Church as a whole found expression in the meeting of the General Conference Special Committee, and representatives from every province brought their contribution. The result is that the campaign is now officially announced, and every department and official, every member and Official Board is summoned to bring to a successful issue a movement of consecration to personal holiness, social justice, the discharge of the mission of the Church in the world, and the adequate equipment of all the agencies of the Church. The formal decisions were made too late for full announcement in this week's issue. Look out for the call to action next week. ERNEST THOMAS.

### RESOLUTION FROM THE FERRIS ROAD METHODIST CHURCH, VANCOUVER.

Resolved: That we, the members of the Official Board, the various organizations, and the congregation of the Ferris Road Methodist Church, do put on record our warm appreciation of the more than three years' services of our beloved, now deceased, pastor, Rev. A. N. Miller, and that we extend to the sorrowing family our deep sympathy and prayers in this, their time of affliction. We recognize in his death the loss of a good preacher, sympathetic pastor, true friend, safe counsellor, competent leader, tireless worker, and exemplary man in domestic, social and public life. His recent election to the Presidency of the British Columbia Conference testifies to the esteem in which he was held by his brother ministers. He was born in Vaughan township, York county, Ontario, May 29th, 1861, and died in the Ferris Road parsonage, South Vancouver, July 19th, 1919, after thirty-four years' active service in the ministry of the Methodist Church. His sudden death involves sudden translation into a mansion in heaven.

We cannot say, and we will not say, that he is dead.

He is just away; with a cheerful smile and a wave of the hand.

He has wandered into the unknown land. And left us dreaming, how very fair it needs must be

Since he lingers there.

Signed.

William H. Thorpe, member of Church Board.

John T. Reed, Supt. Sunday School.

Lillian S. Lewis, Pres., W. Miss. Society.

Christina Brown, Pres. Ladies' Aid.

Emily and David Gavet, Choir Leaders.

Laura L. Odium, Pres. Girls Club.

George A. Odium, for the congregation.

## 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.

CARSE.—At Montreal, on Sunday, Aug. 3rd, Mrs. Maria Carse, widow of the late Robert Carse, passed to her heavenly reward. In her earlier life Mrs. Carse had been a resident of Brockville. While there she began a Sunday school in her home, which grew to such proportions that the outcome was the erection of Pearl Street Methodist church. Although living in Montreal in later years, her heart was much in the work, of which she appreciated the honor of being the founder, and the little ones she taught. She passed away at the age of 77, "Safe in the arms of Jesus."

## DISTRICT SPIRITUAL CONFERENCES

The following telegram has been received at the Mission Rooms from Rev. Dr. J. W. Graham, who has been attending the District Spiritual Conferences held in the Manitoba and Saskatchewan Conferences. He says:—Some district conferences proved veritable pentecosts, mainly because there had been adequate preparation. Emphasize significance of district conferences and urge every pastor to ensure attendance of representative laymen. J. W. GRAHAM.

## DISTRICT MEETINGS

Sault Ste. Marie.—The financial district meeting will be held in Central Methodist Church, Sault Ste. Marie, Sept. 8th, at 2 p.m. and 8 p.m. A spiritual conference will be held in connection with it. The following are expected to be present: Rev. E. J. Adams, President of the Conference; Rev. F. L. Brown, Superintendent of Missions; and Rev. Ernest Thomas, of Toronto. I. G. Bowles, Chairman; J. O. Johnston, Fin. Sec.

Ridgetown.—The financial district meeting and spiritual conference will be held at Bothwell, Friday, Sept. 12th, at 9.30 a.m. At 2 p.m., Rev. Frank Langford and others will present the claims of the Inter-Church Forward Movement. Each circuit is asked to send at least ten delegates to the afternoon session. W. L. Hiles, Chairman; A. S. Whitehall, Fin. Sec.

Lacombe.—The financial district meeting will be held in the Methodist church, Wetaskiwin, on Thursday and Friday, Sept. 4th and 5th. The first session will begin at 2.15 p.m. Sept. 4th. Wm. Hollingsworth, Chairman; J. W. Wilkin, Fin. Sec.

Simcoe.—The financial district meeting will be held in St. James' Methodist Church, Simcoe, on Tuesday, September 16th. Business session at 9.30 a.m. and public session at 2 p.m. (old time). Rev. W. E. Millson will represent the Methodist National Campaign. It is important that all should be present at the afternoon session. David A. Moir, chairman; H. Brand, Fin. Sec.

Bowmanville.—The financial district meeting will be held in the church in Bowmanville, at 10 a.m. (early time), on Wednesday, Sept. 10th, 1919. S. C. Moore, Chairman; A. M. Irwin, Fin. Sec.

St. Thomas.—The financial district meeting will be held in Central church, St. Thomas, at 10 a.m. and 1.30 p.m., on Monday, Sept. 15th. At the afternoon session a programme relating to evangelism, missions and religious education, will be carried out. Rev. Frank Langford, B.A., will represent the United National Movement. Each circuit and mission is requested to appoint ten delegates to attend the afternoon session. Sunday-school superintendents and Epworth League presidents should form a part of the delegation from each circuit. R. H. Barnby, Chairman; Geo. A. King, Fin. Sec.

Windsor.—The financial district meeting will be held in Essex Methodist church, on Thursday, Sept. 11th, beginning at 10 a.m. The business session will be followed by a spiritual conference. Besides local speakers, there will be present, Rev. W. H. Graham, president, and Rev. F. H. Langford, of Toronto. Each circuit is asked to send not less than ten delegates. H. A. Graham, Chairman; J. W. Hibbert, Fin. Sec.

Brampton.—A special district conference of the Brampton district, to plan for the great Inter-church Forward Movement, will be held in St. Paul's Church, Brampton, on Sept. 11th, at 2.30 p.m. and 8 p.m. Rev. W. B. Caswell will be present to assist. Every church on the district is urged to send as large a representation as possible. J. W. Stewart, Chairman; J. J. Sparling, Fin. Sec.

Winnipeg South.—The financial district meeting will be held in Young church, on Thursday, Sept. 4th, 9.30 a.m. At 2.30 p.m. the North district will meet in joint session with the South, when Drs. Darwin and J. W. Graham, of Toronto, will explain the claims of the Forward Movement. Every minister and layman ought to be present. T. G. Bethell, Chairman; W. L. Armstrong, Fin. Secretary.

Woodstock.—The financial district meeting and Forward Movement Conference will be held in the Central church, Woodstock, on Wednesday, Sept. 17th. The regular business session will begin at 10.30 a.m. (new time). The Forward Movement Conference session will begin at 2 p.m. and 7.30 p.m. (new time). Let each circuit send its full delegation to this important gathering. Arrangements are being made for a banquet in Central Church parlors, from 6.30 to 7.30 p.m. Rev. W. E. Millson will, amongst others, represent the Methodist National Campaign at the Conference. John M. Halth, Chairman; Edward Sheppard, Fin. Sec.

Orangeville.—The district meeting and Campaign Conference will meet on Wednesday, Sept. 10th, 1919, at 9 a.m. (old time), in Shelburne, Ont. Rev. W. B. Caswell and Rev. S. W. Dean, of Toronto, will be present to speak on behalf of the campaign. Rev. W. W. Prudham, of Warton, will give an illustrated lecture on "Japan." A full and interesting programme for the whole day has been arranged and a good meeting is anticipated. Every circuit on the district is asked to send a strong delegation to hear, give and receive help and inspiration for the year's work. E. Ryerson Young, Chairman; William W. Wallace, Fin. Sec.

Cobourg.—The financial district meeting will be held on Sept. 9th, at Cobourg, beginning at 10 a.m. (new time). At 2 p.m. (new time), there will be a district conference, when it is expected that the Rev. W. E. Millson will be present in the interests of the National campaign. Ministers are requested to secure as large a lay representation, as possible from each circuit. J. S. I. Wilson, Chairman; G. W. Marvin, Fin. Sec.

Peterboro.—The financial district meeting will be held at Reid Street school-room of Trinity church, on Friday, Sept. 19th. At 10 a.m. the regular business session will be held. At 2 p.m. a conference in the interests of the National Campaign. Address by Dr. R. N. Burns, Toronto. Each circuit is asked to send seven or more delegates.

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A PAPER FOR THE FAMILY

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## Births, Marriages, Deaths

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### DEATHS.

BEAN.—At Victoria Hospital, London, Ont., on Friday, August the 15th, Katrina Payne Ford, widow of the late J. A. Bean, M.D., of Concession, and daughter of the Rev. James E. and Mrs. Ford, of Goderich.

CALDERWOOD.—Eliza Read, beloved wife of David Calderwood, died suddenly at Fairvalley, on August 9th, aged 63 years 5 months 12 days.

### IN MEMORIAM.

OXBY.—In memory of my beloved and sainted brother in Christ Jesus, George Smith Oxby, who fell asleep in Jesus, at Finch, Saturday, August 18th, 1918. Reality was the glory of his piety.

John Puttenham, Escott, Ont.

PILE.—In loving memory of Rev. (Pte.) David Pile, of the Saskatchewan Conference, who was killed in action at the battle of Fresnoy, August 16th, 1918. He loved right and freedom until death. His memory will be cherished.

Wife and Daughter.

REYCRRAFT.—In loving memory of Elizabeth Jane Reyrcraft, who passed to her heavenly home, August 25th, 1918, at Blenheim, Ont.

Oh, no, not dead—just passed beyond the shadow  
Into the full clear light;  
Forever done with cloud and mist and tempest,  
Where all is calm and bright.

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Each minister in charge is asked to notify Rev. F. E. Mallott, B.A., B.D., 302 Reid St., Peterboro, as to the number of delegates attending, wishing billets for dinner. A. J. Thomas, Chairman; J. F. Chapman, Fin. Sec.

Brantford.—The financial district meeting will be held in Wellington St. Church, Friday, Sept. 12th. A personal letter will be sent to each of the ministers of the district with an outline programme. Each minister is urged to try and secure the attendance of a good delegation. Rev. J. D. Fitzpatrick, Chairman; Rev. J. H. Wells, Fin. Sec.

### CORRECTION.

There is an error in the Guardian of July 23rd which we desire to correct. F. Waite is stationed at Waldeck, Sask., and not F. White.

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WANTED—A good practical housekeeper to take charge of a city parsonage. An elderly woman of good character, and a member of the Methodist Church, preferred. Apply to Box 8, Christian Guardian office, stating qualifications and salary expected.

WANTED—Second-hand reed organ, suitable for country church. Write J. B. Coneybeare, Croton R. R. 1, Ont.

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