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THE CHARLOTTETOWN GUARDIAN

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FITZLILLIE OF LILLIVALE

Yes, Nellie and I had a hard time convincing her father that I was the man Nellie was to marry. You see there were several reasons that made him look on me as an unavailable suitor.

Mr. Upton, Nellie's father, was a self-made man and proud of his success. It was the same old story of starting with a few bottles of pickles made at home, and ending with a huge factory, and himself as president of the pickle trust. His habits remained as simple as ever, but he surrounded his only daughter with every luxury she could wish. I am the youngest son of the youngest son of Lord Fitzlillie of Lillievale, England, and lack of money sent me to America, where I soon secured a good position as private secretary to the treasurer of the pickle trust.

From Mr. Upton's standpoint my lack of money was but a slight obstacle to my marrying his daughter, but my English birth was decidedly objectionable to him. My name, Laurent Algerson Aloysius Fitzlillie, was also an object of ridicule to him, although at the club Larry Fitzlillie was accepted as all right. My crowning defect to him was my loyalty to my family traditions. The Fitzlillie crest was a pond lily on a blue ground, bearing the inscription, "Loyal and faithful." It was granted to the founder of the family, who saved his king, at a time when his life was threatened, by hiding him under a canvas in his boat, with a bunch of pond lilies thrown over his head that he might have opportunity to breathe. I used this crest on my stationery, and Mr. Upton's radical Americanism would not stand for it. He had flatly forbidden any talk of marriage between Nellie and myself, giving as his reason that no man with a name like mine and who used a lily on his writing paper could ever be daring enough to win success.

The Upton family were summering on the borders of a beautiful pond that was dotted with pond lilies. Nellie, bless her soul, had confided to me that the profusion of lily blooms was her reason for selecting the spot. I, of course, found it convenient to spend my vacation months there, and in a few days Nellie and I had decided that if her father insisted on refusing his permission, we would get married and then ask his forgiveness.

One forenoon Nellie and I planned to row out and gather some lilies, and Mr. Upton came with us to see that no love-making took place. We were about a mile from the hotel, when Mr. Upton, while trying to reach a large lily, fell out of the boat. As the water was only two feet deep, with an extra foot of mud, he was in no danger, but as he stood up with the mud dripping from his face he presented so ludicrous an appearance that we both burst out laughing. His plebeian blood showed up at this and he let loose a volume of profanity that shocked Nellie.

My mind was made up in a moment and, backing the boat out of his reach, I told him in a few words what I thought of his language. I also told him that in spite of his vulgarity I was ready to accept him as a father-in-law, and that I proposed to leave him standing there until someone came to his rescue or he gave his consent to our marriage. He pluckily stood there through the hot afternoon until the mosquitoes swarmed so thickly about his bald head that he gave in, doing it more gracefully than I expected.

We were married in the fall and pond lillies were the table decorations at the wedding breakfast, Mr. Upton ordering the flowers himself. His wedding present was a handsome summer home with a design of pond lilies carved over the door, because, as he was pleased to tell the architect, "My son-in-law is a near relative of Lord Fitzlillie of Lillievale, England, hereditary caretaker of the King's lilies." Considering my father-in-law's radical Americanism, I think he acted very gracefully about the matter. Last summer, when he visited Lord Fitzlillie in England, he told him that he would never have given his consent to the wedding had I not shown that I was possessed of a daring spirit that must have come down from my long line of ancestors. He also said that he thought we had selected a very nice name when we named our first daughter Lillian Upton Fitzlillie.

170 MILES IN THREE HOURS.

PARIS, March 28—Aviator Verdine competing for the Aero Club's cup for the best flight from Paris to Pau by way of Bordeaux, left this city at six o'clock this morning and descended at Pertiers, having made 170 miles in three hours, ten minutes. He came down to make minor repairs and will proceed tomorrow in an endeavor to break the record of Captain Bellenger, who occupied about ten hours in the total flight of a little less than 500 miles.

A KEY FOR EASTER.

"Thirty days hath September,"
Every child can remember;
But to know when Easter comes,
Puzzles even scholars, some.
When March the twenty-first is passed
Just watch the silvery Moon,
And when you see it full and round,
Know Easter'll be here soon.
The very Sunday after
In each and every year,
And if it hap on Sunday
The Moon should be at its height,
The Sunday following this event
Will be the Easter bright.

GROWING DESIRE FOR CHURCH UNITY

(In address given in Grace Methodist Church, Charlottetown, on Friday evening, January 6, 1911 by Rev. Z. L. Fash, Pastor of the Baptist Church of this city.)

This subject, THE GROWING DESIRE FOR CHRISTIAN CO-OPERATION AND UNITY, has been assigned to me. It is a very appropriate subject for the Week of Prayer, and especially so for this closing service. We have been together as Christians of the various churches of this city, and we have enjoyed being together. We have met in the different churches, and this has done us good. We have proven again to ourselves and to the world that the differences which separate us are not so big as the principles which unite us. There is after all no "Great Divide" between us. We have joined with followers of the Lord Jesus? Christ the world over in this universal week of prayer, and we are not the less Christians because we have done it, but the more. The fellowship of the saints has been forwarded, and the bonds of brotherhood have been brightened. Our hearts have kindled at the touch of the pierced hand of our Lord, and we have sung with fervour:—

Like a mighty army,
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

It seems eminently fitting, therefore that this last evening should be given to the thought of the continuation of this spirit of unity. If it is good for us to be together during the week of prayer, would it not be good for us to be much nearer together during the rest of the year? If the fellowship of the saints is so sweet for a little while, why would it not be even sweeter if there was a fair, reasonable and scriptural way by which it might be continued? I am sure these and other questions of like import will occur to you after the happy experiences of this week. I would like to add my mite to the solution of this important and impending question of Christian Unity and Co-Operation. Let us consider the problem in form of three questions

The First Question IS A GROWING DESIRE FOR CHRISTIAN CO-OPERATION AND UNITY?

Whatever we may think about the possibilities of bringing together the different bodies of Christian believers, no one can doubt that Christian unity is in the air. It is a question which is forcing itself upon all the bodies of believers. It was only a few years ago that the late Pope of Rome sent out an Encyclical on Christian Unity. The Anglican Church passed their articles at the Lambeth Conference. In Great Britain the Non conformist Churches some years ago united in what is called the Free Church Congress. This was only for mutual help and protection against a state Church, and it did not interfere in any way with the denominations as such, but it was a long step towards more complete union. The Cumberland Presbyterians and the Presbyterians of the United States have recently united as one church. In our own Maritime Provinces, Baptists and Free Baptists came amicably together as United Baptists, and I understand that some years ago the different bodies of Methodists united on Prince Edward Island. Overtures of Union are now under consideration by the Presbyterian, Methodist and Congregational Churches of Canada. The Baptists and Free Baptists of the Northern States have united to carry on Foreign Mission work, and the union of these two bodies in the United States is now an assured thing. In the home land there is a growing desire for a closer union among God's children.

It is however from the foreign field that we hear the strongest desires for a united front against the common enemy of heathenism. If you read the Report of Commission VIII of the world's Missionary Conference at Edinburgh 1910, on Co-Operation and the Promotion of Unity, you will be amazed I think to find the marvellous advance which Christian Union has made in the Foreign Field. As I read that report at times it seemed to me that the Foreign field was going to pave way for the larger union of Christondom as the Laymen's Missionary Movement seems to be doing in the United States and Canada. Some of the Chinese Christians are outspoken in their declarations that they do not want to see a divided church propogated in China and the same voice comes from other parts of the field.

I think I have said enough to make evident the statement that there is a growing desire all over the world among Christian people for more co-operation and unity.

This desire for unity is but the religious expression of the trend of the age. It is useless for us to try to keep back the progress of the hand on the dial. The very atmosphese is charged with the ozone of united effort. The unifying spirit of the age is irresistible. That is why the larger banks in Canada are absorbing the smaller. Business can be carried on more economically on a large scale than on a small scale, if it is efficiently managed. That is why we have very few hand-made carriages and sleighs now. The larger firms with plenty of capital, and up to date machinery, have driven the smaller concerns out of business. The old fashioned shoemaker has been changed into a cobbler, and he is not always as proud of the title as was William Carey. The spirit of the business world is towards co-operation and centralization.

It is not surprising then that keen business men who are interested in the progress of the church of Christ should begin to apply some of the business principles, which have been so successful, to the work of the church. That is just What the Laymen's Missionary Movement is doing. It started in a Prayer Meeting of consecrated business men. A careful evangelization convinced these hard evangeliration convinced these hard headed business men that the church had only been playing at missions, and they proposed to go out of the retail business into the wholesale business for God. It is simply marvellous what has been done. The work of evangelization of the whole world in this generation has received a mighty impulse from the prayerful and business like united efforts of the men of the Protestant Denominations of the United States and Canada, and the movement is spreading to Europe. It must be counted as one of the unifying forces of the day. There are many other forces which are quietly but effectively working to the same end, the union of Christendom on a right basis. The forces are at work and the trend is in that direction. It is for us to see that they go right and do not overshoot the mark, or undershoot it.

THE SECOND QUESTION.

There is a question which must be disposed of at once if we are to approach this question with any degree of fairness. It has already been hinted at, but it has not been fully stated. Let us put it clearly now so that all will understand what we mean. IS THERE NEED OF CHRISTIAN COOPERATION AND UNITY?

We are not undervaluing the amount of Christian unity that now exists. Thank God there is so much of it today. Last night the Bible Society gave its cheering word to the united forces of Protestantism in this city. Without any distinction of denominations this noble Society has distributed the word of God at home and in the mission fields. Christians have been brought much nearer to each other by the work of this organization.

This Week of Prayer organized by the Evangelical Alliance since 1846 has been no small factor in bringing Christian people the world over face to face with the problem of unity. The World Missionary Conference at Edinburg was called this last June "to consider Missionary problems in relation to the Non Christian World," was one of the most remarkable gatherings ever held by the Christian Church. Representatives were there from a section of the church which had never been represented at a World's Missionary Conference. A high water mark was reach and Christian enthusiasm was at a high point. The temperature of the Conference was warm. No doubt some of it will cool off in the everyday life which follows, but a great stride was made by that Conference toward the evangelization of the whole world. Such a Conference would not have been possible ten year ago and it is to be continued.

We thank God for the kindly feeling which exists between the members of the different churches. Christian people are not so exclusive as they used to be. They are more kind and forbearing.

But we cannot say with honesty that conditions are ideal. No one would be so bold as to say that the members of the different churches are as united as they should be.

It is no use for us to live in a Fool's Paradise. The battle which the Church of Jesus has to fight against sin is a terrible one. It is on every side raging. The forces of evil are trying to hem us in. They are trying to cut off the source of supply. Intemperance, immortality, lust, greed and selfishness in all their varied forms, are trying to stifle and stab to the heart. "The greatest asset which any country has is in its God fearing people. Our nation can only prosper as it is godly. The only hope then for our great Canada is to give the gospel to these people who are coming into our gates at the rate of 350,000 last years, and probably at the rate of half a million this year. The various Home Mission Boards of our Denominations realize the seriousness of the situation and are putting forth every effort to establish churches in our rapidly growing west.

I think we can honestly face the problem of the evangelization of the people in the home land without saying it would be a great blessing if the Christian people would unite more fully for this task.

Then when we face the foreign field we are simply overwhelmed with the problem. Just think of it. It is over nineteen hundred years ago Jesus Christ gave the command to go into all the world and preach the gospel to every creature. And yet today only one third of the people of this earth are even nominal Christians. The total population of the world is estimated at 1,500,000,000 people. Of these we call 500,000,000 Christians. That leaves 1,000,000,000 to be reached. The Laymen's Missionary Movement tells us that this mass of unbelievers could be reached with the gospel in this generation if every Christian Church member would give on an average of $5.00 a year for Mission work. That does not seem much but it is far, far above the standard now prevailing in the Christian church.

The fact is that we have reached a world's crisis. The Decisive Hour has come for Christian Missions. The heathen world is now in a flux such as it has never been before. Shall we turn all of this tremendous possibilities of the 400,000,000 in China into the right channels, where we can mould them for God, or shall we allow them to cool into Godless moulds and revised heathen practises. The whole world is open to the message of the gospel. Christian people in the home land have ample means to send the gospel to all in this generation. The Christian Church has never been confronted with such a wide opportunity in the non-Christian world as today. Shall we embrace this opportunity for God? Certainly there is great need for united effort.

Do you wonder that the missionaries are anxious for the Church of God to unite? As they stand out there on the frontier they are baffled to meet the needs. The forces against them are very great indeed, and they long for a united front to the enemy. They have the impulse to march forward but the church at home causes them to mark time. They believe that Jesus emphasized the mightiest apologetic with which to convince the non-Christian world of His divine character and claims when He prayed that all of His disciples might be one even as He and the Father were one. John 17:20, 21. The command of Jesus is plainly to be one for the salvation of the world. What have we to say to that command?

A president of one of the great colleges was visiting France a good many years ago when he was invited by the French King to dine with him. The hour having arrived for dinner the President appeared in the royal palace much to the amazement of the King. "Why," said the King, "I did not expect you. I am surprised to see you." Then said the President, "Did you not invite me tonight." "I did, sir, but you did not answer my invitation." Then the President said one of the finest things that could be said, "I have always understood that a King's invitation is not to be answered but obeyed." I believe that the command of our Lord to preach the gospel to the whole world is not to be answered but obeyed. We should be united in this. There is great need for Christianity for the salvation of the world.

III.—THE THIRD QUESTION.

But the question still arises What is Christian Unity?

That is a difficult question to answer with our present light and knowledge. There has been advance in the solution of the problem and we may well hope that further light will break forth from the Word of God into all of our hearts that it maybe settled finally and fully.

At the present time we need to be frank and kind toward each other. A gush of sentiment will not settle the question. It is too big and far-reaching for that. There are many difficulties in the way of a full and complete union of all the forces of Christendom. It is useless for us to say there are not, and it will not hasten the glad day of a happy re-union by minimizing these differences and difficulties. Let us face them manfully. I believe in time they will not be found insuperable. We can face these mountains as Napoleon faced the Alps when he determined to invade Italy. When one of his generals protested against the expedition by saying, "But the Alps, sir," the indomitable little man replied, "There shall be no Alps." I believe that ought to be the determination of every Christian towards Christian unity. But the Alps remain to be crossed just the same. It is for the Christian churches to find the way across by crossing.

Let me speak carefully and honestly now about some of these difficulties. Not every plea for Christian unity is unselfish. Only a few years ago many of us felt that the man who was most persistent and even fierce and violent in his advocacy of union was not the man to be trusted. He did not influence us because we felt his motives were selfish. He might not have been conscious of his own selfishness but we were, though we did not tell him so. We do not need to be told that the anxiety for union which grows out of the desire simply to swallow up other communions is a selfish desire. It does not help along the cause very much, but tends to suspicions and unrest. It is the natural thing for one denomination to wish other denominations to join them. I suppose the Methodists of this church with whom we are so happily worshipping tonight would be glad if the Presbyterians and the Anglicans and the Baptists of this city would unite with them. I suppose the same would be true of every one of our churches. It is nice for the lion and the lamb to lie down together, but it makes a big difference whether the lamb is inside the lion or outside. This plea for Christian unity which is based upon mere absorption is out of the question. It must come in some other way.

There are enormous difficulties in the way of union. Some of these are worthy and some are unworthy. Just how much opposition is due to sectarian zeal we cannot say but it certainly plays an important part. We are not any of us capable of judging our brother in this respect, but we can mention the fact. Each one of us is likely to regard the other as the greater sinner in this respect, and to neglect to see his own blindness. I think, however, we are all agreed that back of the inertia and the hostility which must be overcome if Christianity is to present a solid front, there is a great deal of pure selfishness. For instance, men glory in a name, and it is not always the name that is above every name. There is an ambition which glories not in the Kingdom of God but in a sect. If all other Christians would only call themselves by the name of my church and thus become members of my church we would have Christian union some think if they do not say. But would that be the union Jesus prayed for, if that was all there was to it?

There are others who think that organic union is the only solution of this difficult problem. The bigness of a denomination or of an individual church looms up so large that nothing else is seen. They like to follow the big brass band and the biggest show, and they think the church is not making progress unless the show is going on. But that is not borne out by history or the word of God. Self-denial and self-sacrifice and self-denunciation are fundamental principles in the Kingdom of Christ. We have one example of a church which is organically one. It is the most perfect piece of organization in the world. Do we hold that church up before us as the ideal of Christian perfection? It has the organization but it lacks the spiritual life which alone makes a church great in the eyes of God. We must not forget the history of our struggle for freedom. Am I prepared to say that the Reformation was a mistake? Did the Puritans leave England in vain in their search for religious freedom? Was Roger Williams banished from Boston, in vain, because he believed in freedom of conscience without State restraint?

Organic union is power, but it may be presumption if it has not the right spirit. Liberty must never be sacrificed for outward show. It certainly would be a great gain to the cause of Christ if the churches could be more closely united, but the cost would be too great to be at the sacrifice of the liberty of conscience of the individual. We do not want this kind of organic union which puts the power of the church into the hands of a few.

I once heard Dr. Gambrell, one of our leaders in Georgie, tell this incident about one of their churches down south. He said a church had called a minister to the pastorate. He wrote inquiring about the condition of the church. Among his questions was this one, "Is the church united?" The answer was certainly an astonishing one, but perhaps it fits many of our churches better than we think. The answer was, "Yes, the church is united, frozen stiff." Any kind of union like that is not a good union.

There are a good many difficulties which stand in the way of a full union of Christendom, but many of them are of small moment. The most serious obstruction is the honest convictions which root themselves in the heart. These are not to be lightly regarded. They may seem childish to those outside the church, but they are real. There are certain beliefs which stand out prominently in each of the denominations. Are these to be sacrificed? Certainly not, if they are based on the word of God. We must give to those who hold different views from ourselves the same sincerity which we have ourselves. We cannot honestly change the beliefs, which we believe spring directly from God's Holy Word. These honest convictions stand very much at the present time in the way of the organic union of Christendom.

Let us then face the question squarely. A union of Christendom which is to amount to anything must preserve everything that is vital and vitalizing. It must not be a compromise for the sake of the truth.

At the present time unity in conformity does not seem possible. No two leaves are just alike and yet there is a grand unity in the leaves on the same tree. There is a certain value in the denominational spirit. It increases enthusiasm for a definite undertaking. If you make the task too general you relieve responsibility and reach a smaller number.

UNHEALTHY TO WASH THE FACE

A London despatch says:—A somewhat novel view on the subjects of bacteriology and hygiene was advanced by Sir Almorth Wright in an address yesterday.

Sir Almroth remarked that there was a widespread belief that if people had not got disease they could keep it away by following the rules of individual hygiene. Those rules were that they must eat a lot, have a certain amount of hard exercise, wash and have plenty of fresh air.

He was persuaded, he declared, that they were quite wrong though he did not say these things did not add to the pleasure of life. There was a belief, he went on, that by washing people washed off microbes. We did take off a certain amount of microbes, he admitted, but we also destroyed the protective skin which was all around our bodies like the tiles of a house.

When one had a horny hand no microbes could get near the skin. If one had a skin torture microbes would never get through. To take a Turkish bath was to take away one's protection, and he objected to that.

A great deal of washing increases microbes of the skin, he declared; so he did not think cleanliness was to be recommended as a hygeinic method.

With regard to the belief that in cases of cunsumption fresh air would make things right, he asked why it was this principle only applied to the tuberculosis diseases. He said he held it to be a dreadful superstition. The whole doctrine of fresh air was required in his opinion to be revised.

Rich people he asserted surrounded themselves with all sorts of luxury and took absolutely no interest in getting rid of the microbes that surrounded them.

GUARDIAN'S WEEKLY SHAKESPEARE SERMON

(Copr. 1909 by Bradley-Garretson Co. Ltd.)

You have too much respect upon the world;
They lose it that do buy it with much care.

—Merchant of Venice, Act I., Sc. I.

It is well to have regard for the things of the world. Its wealth enables a man to achieve, the good opinion of the inhabitants is a source of strength; but to have too much regard for it, to live as though this world were the be-all and end-all of existence is evil.

Many a youth comes from his country home to the city robust and cheerful, the song of brooks and birds in his brain, the vision of green fields and cool woods in his eyes. He enters a business establishment; he grows ambitious for place and wealth. In a sunless office, amid the roar of trade, he toils. Fortune may come to him; he may win worldly wealth, but if the battle in his heart dries up, if nature no longer appeals to him, if he loses sympathy for his struggling fellow creatures, he wins his wealth at too great a cost. It is a pitiable thing for a man who has toiled though many years to be able only to say at the end, "All is vanity and vexation of spirit." Over-carefulness with regard to the things of this world frequently loses for a man the possibilities of true enjoyment. A great fortune or a great career may be the cause of withering what was once a promising human soul.

The world appeals to men in different ways. It is a mistake to suppose that it is only he who seeks material possessions that is the worldly-minded man. The search after wealth is only one manifestation of worldliness. The student may be as worldly as the financier; the seeker after knowledge as the seeker for wealth. There is a world of books, an empire of knowledge. Certain types of mind are impelled to endeavor to conquer this world, to rule over this empire. Days and nights are spent in studying; shoulders become bent, eyes dimmed, the muscles weakened, at the end of existence the student stupefied with much learning finds that in the mere acquisition of knowledge he has missed his aim. It was all vanity of vanities. In his effort to satisfy the craving of his mind for knowledge he had neglected his body and starved his soul. A man who knows only his books is but half educated. His knowledge oppresses unless he uses it to make the world in which he lives better and brighter for his presence. To round off his nature it is necessary that a man should step out of his study and into the world of business and healthy pleasure. Contact with fellow mortals is essential for the proper rounding out of a character. The student who moulds body and mind in happy harmony, who adapts himself to the home and the state as well as to the study is the ideal man.

The words,

You have too much respect upon the world;
They lose it that do buy it with much care,"

are uttered by Gratiano, the somewhat coarse humorist of the "Merchant of Venice," to Antonio, the melancholy merchant. Gratiano attributes Antonio's melancholy to his over-carefulness about his business ventures. Possession, strange to say, is the cause of much human sadness. To possess something is to have something to lose. The peasant in his clay hut sleeps soundly, his narrow world causing him to take but little thought for the morrow. He has practically nothing to lose, and has no occasion for worries. But a man like Antonio with vessels on every sea, with merchandise coming to his warehouses from the rich and West, has large interests in the world. He buys its respect and esteem and wins power, but his nights are restless and his days painfully busy. The capitalist is the envy of the mob, but the capitalist has worries of which the ordinary citizen never dreams. His wealth does not bring happiness, and may produce profound melancholy. If his soul is attuned to stand loss of worldly wealth, friends, life itself with a smiling face, peace and contentment may reign in his heart. In the business world men frequently break down under the strain. Wealth cannot prevent that, and often hastens it. The health resorts of earth are filled with the wrecks of men and women who, in their much care to but worldly wealth, power and place, have become incapable of enjoying the world.

There are no doubt instances where a man possessed of a great idea or a great mission must dwarf his nature to accomplish his work in the short span of life but these are rare indeed. A man's duty is to seek perfection, a well-balanced character. Modern life gives numerous examples of men who are inspired with this point of view. Great bankers have achieved distinction as poets and literary critics, and many of the leading manufacturers and capitalists are close students, and some of them connoisseurs in art.

Gratiano was something of a babbling fool who uttered an "infinite deal of nothing," but his warning against over-anxiety about the things of this world is excellent. Every worrier about his worldly possessions would do well to take it to heart.

MOTOR CAR TOOL OF CIVILIZATION

Instead of being termed a fad, or even a vehicle for pleasure use only, the motor car is now the tool of civilization and is performing more thoroughly and more loyally than any other invention of which we have a record, with due consideration of its comparative youth—for automobiles, so far as practical purposes are concerned, have been in use but little more than eleven years. Prior to that time, they were experimental and deemed to be toys for the rich.

With almost 400,000 machines in use in America and the number fast increasing, the statement that the automobile is now the tool of civilization admits of little argument. The so-called pleasure car, or passenger carrying vehicle, is to a large degree an absolute necessity to a great number of people, not one of whom would think of giving up his car any more than he would consider dispensing with his telephone after its advantages were appreciated. In addition, there are thousands of new owners entering the field every month, all of whom are receiving proof of an indisputable nature in favor of the motor car's advantages.

The use of cars is now so general and the conveniences and time-saving qualities so apparent in our everyday life that machines are not alone taking the place of the horse but are opening up new fields in our lives that would be undreamed of under ordinary conditions. As a health-giver and an educational factor the motor is far more important than is a mere vehicle for pleasure driving. Every family can find almost continuous use for the modern motor vehicle.

A prominent manufacturer points out that the head of the house can use it going to and from his business, for making distant calls, entertaining customers and business associates, and for touring. This use of the car gives him a greater knowledge of the country while the mental and physical exercise of driving mapes for better digestion and better health.

The ownership of a car certainly adds prestige. A man's wife and daughter may use the car for social calls, entertaining and for open air driving.

As a willing slave for all work, the motor vehicle is now entering that broad commercial field involving the transportation of freight and the quicker and more economical distribution of merchandise, which foretells the emancipation of the horse, and tends to bring close to hand the time when the noble animal will become the pet of mankind, instead of the slave of a cruel business life.

It would be absurd to say that the horse will be relegated quickly. The displacement proposition will be a steady but not abnormal growth. Nevertheless the ultimate outcome must see traffic, especially in large cities, where it is of a congested nature, given over entirely to power driven machines. It is not too optimistic to say that ten years from now a horse on the streets of New York or London will be as rare as a motor vehicle was years ago.

Although the growth of the automobile industry has been of a magical character, the zenith has been reached without any great reaction, mainly because the trade has been in strong business hands, with mechanical men of the highest ability developing machines along practical lines. The trade now is like that of any other industry. In the best known factories, which produce almost all the automobiles in use, there are ample facilities for making sufficient machines to supply the normal demand.

The trouble in the past has been that these different sections have been fighting alone without knowing what the other sections of the army were doing. Now we propose to keep in touch. We are only using wireless telegraphy now and that is a good thing. It certainly is saving much for the kingdom as that wireless the other day, to the steamer out in the Atlantic, saved the firm handling the sugar beets $31,000. But we are only in the preliminaries of a fuller union of Christendom.

I have no doubt in my own mind that God is leading His church on to fuller unity of action for the evangelization of the world. We must not forget that the superhuman factor will play the largest part in this re-union of Christendom. Leave God out and the whole scheme of unity and co-operation becomes a rope of sand.

This union based upon the word of God which is certain to be consummated is not going to be per saltum, by leaps. It must be up an inclined plane. It may even be better expressed by a spiral, which goes back and forth, up and down, but the tendency is upward. At the present we cannot see through all the difficulties in the path of union, but we are glad the trend is that way. It will not help matters to minimize our difficulties any more than it will to magnify them. The great need now is not new schemes for unity but more Apostles for unity of the right kind. Much prayer is needed because human wisdom cannot discern the remedy for the situation, "Unity when it comes must be something richer, grander, more comprehensive than anything which we can see at the present. It is something into which we must grow, something of which and for which we must be worthy. We need to have sufficient faith in God to believe that He can bring us to something higher and more Christ-like than anything to which at present we see the way.

(Continued on page 3.)