

"pious opinion" endorsement from the clergy or local courts of the new Church, carries on his publication service on a basis similar in the main to that of the management of this Magazine, namely,—of practical "Faith and Works,"—learning to "Have faith in God" rather than man, and involving "work" in all departments, not restricted by any "eight hour" regulations, or lightened by a guaranteed income, even of a ministerial "minimum,"—after payment of printing, postage and other incidental expenses.

*Resolutions That "Pass in the Night,"
—and Serviceable Periodicals*

We think it timely to respectfully remind the ministerial brethren of all the Western Canadian Churches—Roman Catholic, Anglican, Presbyterian, Baptist, United, and others—that, whatever they do in "passing resolutions" about "salacious literature," there is, in that connection, a line of service and influence open to them that is unquestionable, namely, by word and example encouraging the people to subscribe to the Canadian periodicals that, whatever their limitations or independence in service, are honestly aiming to upbuild and extend healthful religious and community spirit in the churches as well as in the homes of the people.

*"What Touches Us Ourselves, Shall
Be Last Served"*

Having said so much of other periodicals, the *British Columbia Monthly* representative may be excused for noting that among the other "blows of circumstance" the management of this magazine had to face and fight throughout the years was the erroneous assumption—affecting circulation and business departments—that because of a "Westminster Hall" College connection or association in its origin, this was an exclusively church journal: whereas the fact was—and is—that it has never had a dollar assigned from any church fund, has never sought official recognition from any Church Court, and, so far as the Churches are concerned, has, in the main, fought a lone fight for ideals of service along "social, educational, literary and religious" lines.

Two Big Former Methodists

Dr. Endicott, who has spoken more than once in Vancouver, is one of the best speakers and widely experienced men of the former Methodist Church, but Dr. Chown is also a stalwart, physically and otherwise.

At a meeting later than the Conference, we understand he, following the habit of the Court, also made certain

remarks "not for publication," but the addresses Dr. Chown gave at the Conference were not of a kind to support allegations of any disposition to assume pontifical powers. The tenor of his expositions and the spirit of the man as revealed thereby were impressive and altogether happy and helpful. In opening one address he referred in some detail to his own early career, and that outline was not calculated to lessen interest in this strong and attractive personality, whose figure and manner may in some measure remind men with experience of Old Country Leaders of Professor Marcus Dods,—whom it was usually an intellectual treat to listen to, and often a soul-stirring one as well.

The former Methodists may well be proud of their contribution to the Union in the personalities of Drs. Endicott and Chown. For the United Church certainly needs such men, and more of such men, if it is to be carried on with balance and unity.



REV. E. D. BRADEN
New President of British Columbia
Conference of the United Church

Though born in Toronto, the recent Chairman of Vancouver Presbytery of the United Church, now new President of the larger "Court," the British Columbia Conference, Mr. E. D. Braden is from childhood, educationally, "a B. C. product." His father was in Vancouver before the "Vancouver Fire" (1886), and the President himself, though just entered on the "for-

ties," is a member of Vancouver Pioneers' Association.

Mr. Braden was elected to the honourable office of President of the 1927 Conference by a substantial majority over the united vote given to two formerly Methodist D.D.'s also nominated for the position. Later, when the report on Columbian College was presented, the new President made fitting and complimentary reference to that College, (Methodist, at New Westminster) as having been his only Alma Mater. He also referred in a good-natured way to the fact that while few of its graduates had received degrees, and might not be considered worthy of them, they were not envious, but comforted their souls with the statement of Scripture (Psalm 62:9) that "men of low degree were vanity and men of high degree were a lie" and "laid in the balance altogether lighter than vanity."

To all of which this reviewer would only venture the reminder that some one has said—was it not Shakespeare?—that "the kernel of a jest lies not in the mouth of the speaker but in the ear of the hearer."

At the same time, from a personal impression of President Braden, received some months ago, when the writer happened to be his neighbour at the ministerial luncheon addressed by Dr. Carruthers, we believe that, notwithstanding that pleasantries of his, it is right to assume that Mr. Braden would not deliberately belittle the value of "degrees" earned by real intellectual work or practical community or literary service.

On the other hand,—as a matter of interpretation, indeed,—we would be inclined to infer that his jest, by use of a scriptural text, was inspired by an innate recognition that, with ministers as with others, the first and most important "degree" anyone can obtain from his fellows is that of genuine gentle—"M.A.N."

The churl in spirit, up or down
Along the scale of ranks, thro' all,
To him who grasps a golden ball,
By blood a king, at heart a clown;

The churl in spirit, howe'er he veil
His want in forms for fashion's sake,
Will let his coltish nature break
At seasons thro' the gilded pale:

For who can always act? but he
To whom a thousand memories call,
Not being less but more than all
The gentleness he seemed to be.

—TENNYSON.