

but throughout the fourteen years of this magazine's life, we have found so many "good church people" — including not a few ministers—so often indifferent to its work, that we think it timely to emphasize this more agreeable experience. Of course we have found clergymen, like others, alert when this Magazine showed practical concern in themselves, their work, or interests, but that, at best, is a self-centred solicitude.

* * *

PERHAPS IF THE MINISTERS and the "active workers", not of one denomination but of all, realized that we have reason to know that the incorporation of the word "Religious" in the outline of a magazine's field, is in some ways a handicap rather than a help in a business way they would be a little less slow in exercising their practical interest: just as we believe that if more of such folk recognized that the community and religious side of British Columbia and Western Canadian life and work cannot be adequately dealt with in "denominational" papers or magazines published in Eastern Canada, they would, immediately they knew of it, be ready to support and advertise a Magazine of the Canadian West "Independent of Party, Sect or Faction."

* * *

WE ARE TRYING TO DO OUR PART to leave such laymen and ministers no excuse for not being "with us"—so far as it is in their power. In that connection no sensible person will wait till he or she can endorse every view expressed or article published in such a magazine. On many questions, religious ones included, sane folk can differ without imputing unworthy motives to others or questioning their sincerity. Yet, not long ago we heard of a home in which exception was taken—or was it judgment passed?—on this Magazine because we published as a "filler" (from another periodical) a short story relating an alleged spiritualistic experience! . . . (More of this subject anon).

* * *

"SHALL WE TURN BACK?" is the arresting and suggestive title of an "Editorial" in the Presbyterian Witness (Toronto), to hand as this issue goes to press. Those who study words and titles may not be surprised if the Witness is taken to task, privately or publicly, for using such a question. The article is a well-reasoned exposition of the situation to date—from the Unionist viewpoint. But the writer, like Dr.

George Pidgeon in a summary given in the preceding issue, sees fit to gather into the aggregate reckoning the Methodist and Congregationalist Churches. While of course the resulting figures, by comparison, dwarf the non-concurring minority, it is only fair to remember that there has been practically no division in the other two denominations, so that final comparisons must be made among Presbyterians themselves. Perhaps it is too late to "turn back"—especially if delayed consummation is called "turning back"—but if another vote were to be taken with a supplementary qualifying question such as—"Do you believe in going forward with Union if, say, 25 per cent. of those voting are against Union?"—it is likely that many folk while supporting Union would vote "No" to going ahead without such a considerable percentage of the whole.

* * *

BRINGING "THE DEVIL" INTO "CHURCH UNION" may be another kind of arresting heading, but the present pastor of First Baptist Church, Vancouver, is responsible for that—so far as a sermon theme is concerned. We hasten to add that there was more than "the devil" in the title as it appeared on the Church Board, Bulletin, and in the press, but apart altogether from the treatment of the subject by Dr. Ross, we think the phrasing was more arresting and sensational than happy. The Church bulletin notice read: "Church Union: What is the plan concerning it? Is it of God, or is it of the Devil?"

* * *

WITH SO MUCH THAT IS OF PRACTICAL social and christian service waiting to be done in the West End of Vancouver City, we do not wonder that another earnest minister was led into a critical comment on that topic as published. But, as it happened, it proved to be a case of a misleading title. For Dr. Ross did not deal in his sermon with the subject of "Church Union" as generally understood by the Canadian public at present, nor did he justify the use of the phrase—"Is it of the Devil?" Instead he gave a well-reasoned and well-delivered discourse on "Union", spiritual union, based on a thoughtful interpretation of scripture . . . The title used, therefore, was not fair to Dr. Ross himself,—to say nothing of others.

* * *

WITHOUT PRESUMING TO "PREACH"—in titles or otherwise—we are reminded of the need for patience and charity among those

who differ in opinion on Church Union and kindred subjects. If it be written that "He that is not with us is against us," it is also written, "He that is not against us is for us." But for the use of the latter quotation perhaps there are many sincere yet questioning souls who would hesitate to associate themselves with the Christian Church at all. Controversy and feeling regarding interpretations of Creeds, "Bases of Union" or other church standards may not only tend to turn such folk from ardent adherence to either side, but lead to their becoming lukewarm to "Church" connection itself. It does not follow that they will be less "religious"—in the best sense of that word. Religion and Christianity mean more than Church-going and church connection. . . .

THE CHINA INLAND MISSION

Interdenominational, International, Evangelical, Evangelistic.
Supported by Free-Will Offerings.

Founded in 1865 by the Late J. HUDSON TAYLOR, M.R.C.S., F.R.G.S. General Director—D. E. HOSTE. Shanghai, China.

Director for North America—HENRY W. FROST, D.D., Princeton, N. J. PRACTICE—The Mission does not go into debt. It guarantees no income, but ministers to workers as funds sent in will allow. All members are expected to depend on God alone for temporal supplies. No collection or personal solicitation of money is authorized. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. Correspondence from earnest young men and women who desire to serve God in China is invited.

OBJECT and AIM—The preaching of the Gospel to every creature in China.

EQUIPMENT (Jan. 1, 1924)—Missionaries, 1,101; Paid Chinese helpers, 2,211; Voluntary Chinese helpers, 2,150; Stations, 258; Outstations, 1,764; Hospitals, 13; Dispensaries, 91; Native Schools, 545; Schools at Chefoo for missionaries' children.

RESULTS IN THE FIELD—Churches, 1,165; Baptized in 1923, 5,892; Communicants in fellowship, 64,350; others under regular instruction, 65,428; Baptized since commencement, 99,041.

Main Offices: Toronto, Philadelphia, London, Melbourne, Shanghai.

Pacific North-West District Secretary:—Rev. Charles Thomson, home and office, 1464 Eleventh Ave. W., Vancouver, B. C. Phone: Bay. 1681.

CONTENTS

	Page
EDITORIAL NOTES	1
EDUCATIONAL NOTES: By Spectator	3
VERSE BY WESTERN WRITERS:	
Silver Clouds: By Annie Dalton.	
Rest: By Lois H. Gilpin.	
Morning on Bute Inlet: By Alice M. Winlow.	
I Sometimes Feel So Tired: By Edith Fielding.	4
THE WAYSIDE PHILOSOPHER: Abracadabra.	
Our Present Road System.	
Who is a Canadian?	
The Dewdney Protest	5
A STUDY IN CANADIAN CITIZENSHIP: (Conclusion)—	
By Ira A. Mackay, M.A., Ph.D. of McGill University	7
THE BLOCK SYSTEM OF COSTS IN LITIGATION: Notes of an Address to Vancouver Board of Trade: By F. G. T. Lucas, Barrister	10
LITERARY NOTES:	
A "Book Week" Address to Vancouver High School Students: By Percy Gomery	12
NEW FABLES BY SKOOKUM CHUCK: (R. D. Cumming): XII. John and Johnny	13
CORNER FOR JUNIOR READERS: Some of Denny's Out of School Doings: By Annie Margaret Pike	16