

### Baptist Education in British Columbia.

A few weeks ago was laid the corner stone of a Baptist college at Brandon, in Manitoba, and now, on the shores of the great Pacific, the Baptists of British Columbia have set their stakes for the beginning of an educational institution which shall be to them what Acadia has been to their brethren of the Maritime Provinces. When their self-sacrificing efforts shall have born fruition and their expectations become measurably realized, then shall be completed the great chain of Baptist educational fortresses from the Atlantic to the Pacific, with Old Acadia as the mother of them all.

Three years ago the Baptists of this province organized themselves into a separate convention, distinct from their Washington brethren, who bade us God speed. Then began the pulsings of a new and independent life, and with something of the ardor of youth we faced the future with all its labor and with all its unsolved problems. Among the first questions considered was the question of higher education, and this was discussed under a strong conviction of the intensity of our needs in that direction. And not only from the standpoint of denominational growth and influence was it regarded as an almost necessary that a Baptist college should be undertaken at the earliest possible moment, but it was felt to be a duty which we owed to the province at large to do our share in the promotion of Christian education, and to do it quickly while the need is greatest. For let it be remembered that there is in this province no college, as the term is used in the East, or university. Those who wish to enjoy a university training must go far beyond the limits of the province for the purpose, or suppress their ambitious longings in that direction. In most cases it is, perforce, the latter that happens.

The educational movement thus begun has been steadily gaining ground. Last year it was determined, in anticipation of the founding of a university for residence work, to undertake instruction by correspondence. Such work, which is intended to prepare the way for the realization of the more complete ideal, will be commenced this year in September.

At the Convention held last month in New Westminster, the educational problem again took a prominent place, the unanimous conviction being that another forward step should be taken, if possible, within the coming year, and the beginning made of actual work in residence. And so a vigorous struggle will be made with that end in view, and if the hopes of the British Columbia Baptists in this regard become realized, Western University will open its doors for residence work in the opening year of the new century.

The Correspondence or Extension Division of the University opens for work in September next. It is designed chiefly to meet the needs of those people, studiously inclined, who find themselves unable to leave their homes or their occupations in order to spend their time at an institution of learning, but who are yet anxious to attain to something of the culture which the university gives. It is also designed to be tributary to the university proper, which, it is hoped, will soon be established.

The Correspondence Division of this university is an imitation of the corresponding feature of the University of Chicago, which has been conducting such work during the past few years with marked success. Courses are arranged covering preparatory work and the first two years of university work in arts with options in science and theology. The plan contemplates the association of students into local clubs wherever practicable, under the direction of local examiners who will render every possible assistance. Generally the local examiner is the Baptist pastor in the community. Examinations will be held half-yearly under the supervision of said examiners.

There is a feature of our educational work here that does not obtain, to the same extent, anywhere else. British Columbia may be regarded as the gateway to the Orient. Here on our western shores we have China and Japan within easy reach—nay, in a very practical sense, we have them in our midst. There are many thousands of Chinese and Japanese among us, and the number is constantly increasing at a remarkable rate. All these are in quite as urgent need of the gospel of the living Christ as are their countrymen at home. Just here, within the borders of our own Dominion, is an abundant foreign missionary field with untold possibilities. Most of these people cherish the expectation of again returning to their native lands and spending their days among their own people. In every one of them that we send home a converted man and zealous Christian, we send a self-supporting foreign missionary.

And so our Japanese mission work in British Columbia (Chinese missions we have none as yet,) takes on an importance far beyond its merely local significance. We have been a little slow, perhaps, in our efforts to evangelize Japan, but God has apparently sent these large numbers of Japanese here, and is still sending them, in order that we may Christianize them, educate them, and return them home to spread the gospel among the millions of their countrymen more effectively than we can do it by more direct means.

Japan is taking on a new national life. Her ambitious

young men are being thrilled with impulses towards the highest patriotism. They are eager to elevate themselves in order that they may better aid in the advancement of their country, and give her a larger place among the nations. Many are going abroad to study, along all lines of thought and activity, among the people of more advanced nations, with the fixed purpose of again returning to Japan to use their enlarged knowledge and powers of service for their country's good. As a case in point I may mention the fact that I have employed in my house, as a domestic, a young man belonging to the higher or gentlemanly caste of Japan, and holding a master mariner's certificate. He was led to adopt this occupation in order that he might support himself while learning our language and preparing himself to pass his examinations here. His purpose is to spend some years in our merchant marine service before returning to Japan, where he hopes to be able to introduce some reforms, as the result of his experience abroad.

When our university shall have become established, their will, no doubt, come many eager students from the Orient knocking at our doors. To educate these and at the same time lead them to a knowledge of Christ is surely a missionary enterprise of a very far-reaching character. The State university, with all its resources and efficiency, can accomplish only the former. For both there is needed the consecrated Christian school, with consecrated teachers, supported by consecrated money. And such is what the Baptists of British Columbia are hoping and aiming for.

A. J. PINKO.

### Why in Such a Hurry?

It is the general complaint that there is no time for a thousand good, wholesome, friendly things one would like to do. What has become of the time? Is there not as much as there once was? Is it a diminishing quantity, like Balzac's "peu de chagrin"? As far as we know, there is just as much time as there ever was or as there ever likely to be. Time is adequate between sun and sun, but it is the human machine that in some way is the fault. It is the high pressure put upon it, the strain of a hundred and fifty pounds of steam, where fifty or seventy five would be normal.

It is not necessary to refer to grandmothers or great-grandmothers. They certainly worked harder than their descendants do, and had more leisure; but we should not be willing to return to their way of life. Many of their superfluities are not necessities. We have mental appetites and aptitudes they did not know. If they were healthier than we are because they lived in houses full of cracks, still we cannot do without our steam-heated dwellings. The chick cannot creep back into its shell and become an egg again. The developed being cannot assume the embryonic state. It is foolish and useless to inveigh against our time and what it has brought us, but we can sometimes think for ourselves. We can sometimes rule our minds with fearless independence. We can refuse to submit to injurious contagions. The world's car is pushed on by people who differ from their neighbors and refuse to be led by others.

Hurry never blessed anybody, never made any human being happy. It is leisure that brings delight, that tastes the honeyed time, and is competent to see and hear and enjoy the good things God has bestowed upon his children. There is, if one may be allowed the expression, leisure in work, fullness of power that tunes and harmonizes the being in action, that makes labor only a larger and completer rest of all the faculties. But hurry is very different from this swing and rhythm of body and soul rightly tuned to action. . . . Hurry is ugly, anxious, hot, flustered. It has lost control of equilibrium, is out of the centre of gravity. Is there anything uglier than a crowd of people pushing, elbowing, crowding, scrambling their way into a street car at the moment of departure? Is there anything more depressingly unlovely than women hustling about a bargain counter? The puffing and blowing, the redness and sweat of hurry, are always repulsive. We are keyed to a point that is absolutely painful. The walk in the street, the poise of the head, betray an inward flutter.

This fad of being in a hurry, of squandering the last spark of energy, is an eating evil that invades both men and women, even children. Perhaps immature youth suffers most from life at high pressure. Our little ones are too often overworked at school. They have no time to digest their food properly, no time to play. They soon grow to look old, pale and pinched, if they were not born old.

Though modern life is complex, with pressure from all sides, much of the hurry that flusters people, makes them uninteresting and unbeautiful, is artificial. If a boy sees two or three persons running in the street he begins to run also, not knowing why. On the same principle, people are in a hurry because others are. It is an insidious fashion, a means of impressing personal importance on the crowd. There is something distinguished in having nervous prostration from overwork. A great deal of the overwork of our day is avoidable, and ought to be condemned. There is no reason why a business man should belong to ten clubs or ruin his

digestion by twenty public dinners a season. There is no valid reason why a rational woman should have five hundred names on her visiting list, belong to a number of charitable societies and several clubs, be active in her church, ride a bicycle, and manage an automobile.

The breakdown, if it comes to such a one, is the result of vanity, social ambition, the desire to be always in the forefront of everything. Our excesses kill; it is not our best work, but our worst, that lays us low. The effort to spread ourselves out thin over great surfaces, in order to show more in the public eye, is a procedure—indeed shallows that dry up the interior life. Concentration is the source of real work, whether great or small. To gain results that endure we must deepen the stream of life; we must enrich the nature, not by a continual friction and rubbing of brows in public places, but by tranquillity, self-communion—by a part of life given to God mirrored in mind and in nature, where we see his thoughts as images reflected in the infinite ocean of being, unruffled by extraneous objects. . . . "Why so hot little man?" Emerson asked. It was a pertinent question. The little men are easily heated; the great men perform their labors tranquilly in the fullness of their strength. If we cut off a few superfluities, a few barren ambitions, a few vanities, we shall always have time enough and to spare for the best things. If we discriminate what is essential from what is non-essential we can keep out of the mad rush and push of our age. God demands some space about us, some holy silence and calm. Jesus said not to go into the club and the marketplace to meet the spirit, but into the closet and shut the door.

Seldom now we find any one to call friend who can give us half an hour for close, personal communion. The hostess, while she talks to us, keeps her eye on the door to see who is coming in next, to whom she can make the same gestures, the same genuflections, she has made to us. The host after ten minutes looks at his watch. His time is too valuable to waste in sentiment. These things make life external, dry, arid, artificial. We meet in crowds, but we do not get acquainted. The soul is hungry to be fed with real food—with affection, friendship, responsive interest, true sympathy.

But there is no time for these things, we are so hurried, so overworked. When we have arrived at this point it is time to stop short. The hungry mind should not injure itself by gorging what it cannot digest. Wisdom lies in clearly discriminating the things worth doing, the objects worth pursuing, from those which, though, perhaps, good for others, may not be good for us.—Christian Register.

### A Cure For Worry.

BY J. B. GAMBRILL.

Undoubtedly worry is a great weakness. Nothing destroys the nerve force more, and nothing more enervates the whole system. It incapacitates one for any sort of service. It destroys the equilibrium of the mind, the peace of the heart and the strength of the body. It prevents the digestion of the food and drives sleep from the eyes. There are few greater enemies to the human race than worry.

It is more than a misfortune—it is a sin, because it displaces God and can only exist during the eclipse of faith. The person who gives away to worry discredits religion, and does a positive harm to all those who are in any way dependent upon him. For peace of mind or for right views of religion, a serene Christian, always earnest, always sunshiny, is an unspeakable blessing, for he is more than an argument—he is a demonstration.

Is there any way to stop this waste of worry, and bring ourselves to a higher and better plane of living? If there is, a great many of us ought to find out just how it may be done. The reasons for finding out are just as urgent as human necessities can make them. There are mothers who worry until they can not half way do their duty to their children. There are men who worry until their very presence in the home is an affliction. There are preachers who worry until the brightness and helpfulness is taken out of their preaching. There are desecrons worrying until every member of the church hates to think about them. There are Sunday School workers who worry until the children hate to look at their faces. There are business men who worry until they cannot exercise any judgment as to their business affairs, and become helpless, floating on the current of commerce. People are worrying themselves into dyspepsia, into headaches, into insomnia, into bitterness of spirit and all uncharitableness, and into their graves. Is there any way to stop it?

I will give Paul's remedy. The remedy is not original with Paul, but was given him by the Spirit of wisdom. Here it is in the fourth chapter of Philippians: "The Lord is at hand. Be careful for nothing, but in everything, by prayer and supplication, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

There it is. We need go no further for the remedy. It is complete, practicable and always available. Let's

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