



A Distinguished and quite casual group of Golfers at the St. Charles Country Club. From the left:—Mr. G. F. Galt, Mr. W. H. McWilliams, Sir William Whyte, Mr. N. G. Leslie, Mr. E. H. Macklin, Mr. G. W. Allan.

A. J. Andrews; chairman of grounds committee, W. B. Lannigan; chairman of house committee, Arthur Sullivan; golf secretary, C. A. Codere.

Altogether, with the sporty new golf links of the Winnipeg Club, with the older and well situated course of the St. Charles Club, to be improved

next year by the addition of new holes, Winnipeg golfers certainly have no reason to complain of the facilities for playing their favourite game. Very few cities are now better equipped for the enjoyment of the royal and ancient sport. Golf has come to Western Canada to stay.

The Gospel and the Preacher

By JAMES B. BELFORD

A COURIER reader of my article, "The Foolishness of Preachers," to me unknown, has asked that I should "define the Gospel, or at least state what I mean by that term." I fear he makes the query with his tongue in his cheek. Nevertheless, any inquiry as to a force, which has played so important a part in the world, is entitled to serious consideration—if only because of its rarity.

I would like to say first of all that I do not attempt to define the Gospel; I accept it. The Gospel is a revelation of God, or it is nothing. That revelation is made so plain that the wayfaring man, though a fool, need not err therein. Not for definition, mark you, but for acceptance. When we begin to define the Incarnation, say, or the Resurrection, we get beyond our mental depths, and delight the sceptical world with our theological floundering. With all our twentieth century erudition, it is still open to doubt, whether the human mind comprehends all the purposes of God.

But if my querist is still unsophisticated enough to accept Jesus Christ as God in the flesh, he will find a summary of His Gospel among the formularies of most Christian bodies. This summary was compiled in the early days of the church, when the recent presence of the God-man on earth was still a very real and a very wonderful thing. It received the assent of the Church Catholic, and is known among men to-day as the Apostle's Creed. With the Anglican Church it is still a part of daily worship. But the Creed, excellent as it is as a simple statement of the fundamental truths of Christ's Gospel, yet suffers from the fact that it is a statement, merely. The Gospel is more than that. It is the Creed plus the Life. The Gospel is not a statement or series of statements of religious and ethical truths alone. It is a Force. It is alive. Jesus calls it the leaven. Now, you cannot define Force. You may observe and catalogue some of its phenomena—that is all.

THIS is the sense in which I accept the Gospel. I know that to many it appears hopelessly antiquated. It lacks that broadminded, comprehensive—and spineless—interpretation which characterizes the teachings of the Rev. Dr. R. J. Campbell and his followers. It has not advanced under the influence of the floods of German learning. With an obstinacy of which I should doubtless be ashamed, I prefer the society of Parker, Wesley, Chalmers and Thomas A. Kempis.

If in my former article I criticized the themes of many of the preachers of to-day, without suggesting an alternative, I will gladly state now the cardinal

truths which I believe the pulpit should proclaim. First, that the natural man cannot reach his highest development, here or hereafter, without the aid of supernatural power; secondly, that by the acceptance of Jesus Christ as God, by the application to man's needs, through the agency of the Holy Spirit, of His Incarnation, Passion, Death, Resurrection, Ascension and Teachings, that power is provided; thirdly, that by prayer, meditation and sacrament we enter into communion with God. These are the subjects which seem to me the peculiar province



Putting on the Fourteenth Green at the St. Charles.

of the minister of Jesus Christ. I believe that new, regenerate and holy lives will be the direct result of such preaching. But when the preacher leaves his own field altogether, or attempts to wrest some truth from its context to bolster his own fads, he brings disrepute upon his sacred calling. I hold as strongly as anyone the obligation resting upon Christian men to respect the Lord's Day; but from Christ's words to the Pharisees I can see no justification for much of the work of the Lord's Day Alliance. Certainly I cannot see why the preaching of the Gospel on a certain Sunday should be dropped and this new cult introduced. Neither can I find authority for the calling in of the secular arm to enforce a religious idea. I deplore the eccentricities, verging on indecency, of feminine dress, but the pulpit is not a sartorial forum. I respect the total abstainer, but I deny his right to deprive me of religious instruction, while he preaches what is, after all, only a pious opinion, and has no warranty in the life or sayings of Christ. I admire the critical faculty of the comprehensive divine who discourses—with a smack of the encyclopaedia—on "The influence of the Bible on Shakespeare," but I feel no uplift in my soul.

Does this mean that our preachers should take no part in social reforms? Not at all. There are six days in the week without secularizing Sunday. Society is an aggregation of individuals. The Gospel works in the individual heart. Get that right, and your social life will show improvement.

The Wheat Spout at Montreal

By LOUIS F. KIPP

PROVIDING storage capacity for the golden flood of grain from Western Canada is the enormous problem that the harbour commissioners of Montreal are facing now. Last year there was serious congestion as the season neared its end and the hundreds of thousands of bushels of Canadian wheat was hurried to the seaboard for shipment across the ocean. This year it is even worse, although there has been a long string of "tramp" freighters arriving and departing most of the time since navigation on the St. Lawrence opened last spring. Had it not been for this return to former conditions when tramp ships were common in the port, the most disastrous grain blockade ever experienced here would have resulted this season. For since the ice cleared from the lakes, rivers and canals of the Dominion almost every month has seen a great increase in the amount of wheat and other cereals carried from the inland portions of Canada to this port this year.

Montreal's storage elevators have been greatly increased within the last four or five years. In 1909, the Harbour Commission had one elevator at the water front with a storage capacity of a million bushels; the Grand Trunk Railway owned one at Windmill Point—at deep water—of the same size. The entire capacity of the two from which ocean liners could draw then was about two million bushels. With the enormous development in the West the two elevators were utterly unable to handle the flood of grain that offered for export, and plans for large additions to the shipping facilities of the harbour were made.

Last September the Hon. J. D. Hazen, Minister of Marine and Fisheries, opened a 2,500,000 bushel concrete elevator here—the largest concrete one, it is said by Major Stephen, harbour commissioner

then, in the world. With the \$3,000,000 floating dry dock, "Duke of Connaught," it was thought that this equipment would complete the requirements of the port of Montreal for several years. But this prediction did not prove true.

Within a few months the harbour commissioners began the erection of an addition to the old elevator, so that when it is completed it will have a capacity of 2,500,000 bushels. This will give the harbour commissioners two elevators with a capacity of about 5,000,000 bushels and the Grand Trunk Railway one large enough to accommodate a million bushels for export.

Then, last spring, the G. T. R. suddenly decided to double the capacity of its plant at Windmill Point. The work is well along to completion now. This made the storage capacity of the port seven million bushels at the deep water line.

This week the harbour commissioners announced that almost immediately they would begin the erection of a three million bushel elevator, the work to be finished within a year. So Montreal, within the next twelve months, will be able to accommodate 10,000,000 of wheat where the big ships can reach it to carry it across the deep.

That storage capacity will be divided as follows: Harbour commissioners' elevator, No. 1, 2,500,000 bushels.

Harbour commissioners' elevator, No. 2, 2,500,000 bushels.

Grand Trunk Railway elevator, 2,000,000 bushels.

Proposed harbour commissioners' elevator, 3,000,000 bushels.

From two million bushels in 1909 to ten millions in 1914 is mounting upward at a rapid rate, but even that will not afford any permanent relief from the grain blockade.