

Volume X.

Number 2

PUBLISHED AT VANCOUVER, B.C.

Westminster Review

*The Social, Educational and Religious Monthly
of the Canadian West*



Our Ideal:

Social Betterment, Educational Enlightenment,
the Upbuilding — in City and Church and State
— of Christian Government, and the Develop-
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At a certain notable gathering some months ago, it might have been observed that the beautifully designed and beribboned programme was marred by a typographical error, the word "unflinching" being printed for "unflinchingly" in the verse from the Canadian Dominion Anthem:

"At Britain's side, whate'er betide, unflinchingly we'll stand."

The same error was made on a big club card shortly before. Some weeks ago the bulletin of a certain Vancouver church contained an announcement that the subject to be considered at a certain meeting was: "The IMMORALITY of the Soul."

Some "Printers' Errors" cannot be prevented by Proof-reading, but many can be:

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D. A. Chalmer

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A Social, Literary and Religious Monthly

VOL. X.

OCTOBER, 1916

No. 2

Published at Vancouver, British Columbia.

D. A. Chalmers - - - - - Managing Editor

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Paper Scarcity Affects Publication

SPECIAL NOTICE

Repeated increases in the price of paper and the difficulty of getting certain kinds, are affecting many publications, and this monthly among them. Our printers had difficulty in getting the cover stock for this issue.

Increased cost of production, involving printing rates as well as paper, make unavoidable a reduction in the size of this review. To give the best possible value, we have arranged to use a somewhat smaller sized type.

The unprecedented conditions make it imperative that we consider changing the subscription rate. We are reluctant to do so. Our action may depend on how YOU respond to the following request:

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WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor
Published at Vancouver, B. C.

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE,
INDEPENDENT IN POLITICS

VOL. X.

OCTOBER, 1916

No. 2

War Sonnets

(By Alexander Louis Fraser)

I.—To France

Sister of ours! who kept the world in cheer,
Whose eyes were beautiful, whose lips were sweet,
When at thy rich-carved door thou late didst hear
The wasting tread of the invaders' feet—

That ancient enemy who had returned
To plunder what expressed the soul of thee,
The fires, some thought were dead, all brightly burned,
And thou didst pledge thine all for Liberty!

France! the world knows from History's blood-dipped pen
What rich thoughts, what great deeds were thine of yore;
And Fame will tell how thy stout hearted men,
These trying years, the brunt of battle bore—

How Germany lies buried at Verdun,
How Freedom there a glorious victory won!

II.—"Kin Unknown"

No mother wept when thou didst take thy leave,
No home hopes now in vain for thy return,
No saddened family for months shall grieve
When from some messenger thy fate they learn.

Still thou art not unclaimed, for Britain knows
That thou didst cross the world for sake of her;
And thou, brave boy, art brother to all those
Whom Freedom doth in those scarred fields inter.

What was it made thee quit thy 'customed task,
When War's shrill bugle woke thy quiet vale?
Wouldst thou begin anew? In vain we ask;
But now where worth is known, they bid thee "Hail!"
And what if to this old world thou wast strange?
Down storied fields with heroes thou dost range.

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Notes and Comments

(Rev. R. G. MacBeth, M. A.)

The struggle for the presidency of the United States will soon be decided in so far as the choice of the country is concerned. But even if there is a change of administration, as is generally felt there will be, the incoming president does not assume the office until March next. This is surely a defective point in the United States system of government. The outgoing president is at the head of affairs for months after his rejection by the people has taken place and if he is lacking in force, a great deal of damage may take place. At the most critical hour in the history of the United States, Lincoln was elected president but Buchanan one of the weakest of public men continued in office for months, while Lincoln had to stand by and see irreparable and deplorable events happening in connection with the secession of the South. Had the Constitution allowed the mighty energy of the brave, sagacious and magnanimous Lincoln to be felt immediately he was elected the saddest chapter in the history of the Republic might never have been written.

* * * *

The narrow margin by which a far-reaching strike on our biggest railway was avoided shows how perilous and unstable is the foundation of our present industrial system. The Canadian Pacific in the thirty years of its existence, has not had very many serious labor outbreaks. But that has been more by reason of the remarkable sagacity and fairness of such railway managers as the late Sir William Whyte and others, and the generally wise leadership of the labor brotherhoods than by reason of the inherent justice of the industrial system. The publication of corporation statements annually, when these show immense profits without any adequate accompanying advance in wages naturally irritates men. There are many who think a profit sharing system the best solution of labor troubles, but the necessary implication of loss-sharing in certain years has not proved alluring to the workers. Yet there is much that is hopeful in the general suggestion, and back of all right systems must be the perpetual factor of personal good character.

* * * *

The menace of the Hun submarine on this side of the Atlantic is becoming a factor that specially involves the country to the South of us. Despite the conventions and the three-mile limit and such like, it seems incredible that the big Republic is going to permit Germany to prey against United States export trade and that United States war vessels are going to wait around to rescue the crews of boats torpedoed by Germany under the very noses of American onlookers.

* * * *

The high cost of living is to be the subject of municipal probes. And the upshot will likely be the usual discovery of shortage in food production and the inhuman manipulation of markets. It might be well to investigate the *cost of high living* and denounce those who glory in vulgar ostentation. And it might not be amiss for the municipality to secure some of the enormous takings of places of empty amusements. If people who do not go to the front persist in haunting tawdry shows instead of husbanding their resources for better ends, then the municipality might well capture some of their money by levying on a percentage of the

receipts of the aforesaid places of amusement. This would conserve some of the resources of the people and lighten some of their burdens.

* * * *

The subject of proportional representation is to the fore for discussion, and discussion always clarifies subjects. In theory under the present system the men who are elected to office are supposed to represent the whole people, but in reality they seem to consider themselves as representing the particular section that voted for them. So that the people who voted against them are not adequately represented at all. The proposed proportional system is intended to regulate this anomaly and accomplish other reforms. It deserves a respectful hearing at any rate.

* * * *

The question of throwing out the Prohibition vote on technicalities is mooted in some directions. If that could be done the result would simply be another vote which would bury the liquor business beyond the possibility of recognition. The people have their eyes wide open now.

Notes from the Interior

(By Rev. W. H. Bridge, the Rectory, Cranbrook)

Live Issues: Some Movements in Cranbrook

The result of the Prohibition vote is a wonderful demonstration of the growth of the moral consciousness in a people. A reform has been effected in the face of the most unscrupulous opposition, without resort to political jerrymandering or other intrigue. Had anyone prophesied this six years ago he would have been counted an impractical idealist, or worse. So we will take courage and go on dreaming daring dreams.

* * * *

Our next big dream is prohibition of prostitution. A great wave of popular indignation against this devilment will soon arise in the modern nations and sweep it away: but it is up to us to get the wave moving!

In the city of Cranbrook there is a rapidly developing public opinion against the business. The ministers of the various churches obtained from both candidates before the election definite pledges to abolish the local R. L. district. These pledges were read in the churches the Sunday before the election. In the English as well as in the other churches some very straight talking has been done by the parsons. People were shocked at first: that was natural enough. But it was inevitable. "It needs must be that offences come." What could be more un-Christlike than to live, year in and year out, under the very lights of the segregated district, as the Church has done, and never to lift a word of protest—because the subject is unpleasant, forsooth! "I am my brother's keeper," says the Christian; "the responsibility is mine for this state of things."

We have now a clear promise from the Liberal party to abolish this evil. Our own immediate duty is to keep public opinion alive in the matter and to give a fearless lead.

* * * *

The ministers are making a complete visitation of the City of Cranbrook to obtain a church census. Their visits are made together, and by this means a large number of the lapsed and unchurched are being brought back into touch with the churches. If such an undertaking could be made an annual event in every district, we believe the effects would be excellent.

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The Anglican Church has recently organized a Social Service Council. The object of the Council is to study social, industrial and economic problems in the light of the Gospel. Every effort that claims for the Christian law the ultimate authority to rule social practice, is to be welcomed. It is the first call of the new age upon the churches, and once they get to work they will undoubtedly find a readier hearing from a war-wearied world than many believe.

The following conferences have been arranged and each has been placed in the management of a sub-committee. (1) "Women's new spheres of labor and influence"; (2) "Municipal laws and how they are to be enforced"; (3) The introduction of religious and moral training into the schools"; (4) "In place of saloons—what?"; (5) "Re-adjustment of social and industrial conditions after the war."

The object of these conferences is to obtain the considered opinion and attitude of the best minds and of the organized bodies throughout the community upon the several subjects. Opinions from all schools of thought will be invited and a memorandum of the conference drawn up after each meeting and circulated as widely as possible.

Correspondence upon any of the above topics is invited and should be addressed to Rev. W. H. Bridge, Cranbrook, B. C.

Baptist Notes

(By Rev. G. R. Welch)

The Baptist Churches of British Columbia, with the other moral forces of the Province, have been busy chiefly with the Prohibition campaign. "This one thing we do" has been their motto, and wisely, for only by whole-hearted consecration and concentration could the gratifying results we rejoice in be achieved. Now that this important issue is settled the regular activities of the congregations will be taken up again with renewed vigor.

* * * *

The Kitsilano Church is losing its popular minister, the Rev. Henry F. Waring, who has given them aggressive and efficient service the last six or seven years. Mr. Waring came from the First Baptist Church of Halifax, one of the leading churches of Nova Scotia, and is now taking up work with one of the most important congregations of Chicago. During his ministry in Vancouver he has actively identified himself with every good work and will be greatly missed both in denominational and inter-denominational circles.

* * * *

The Rev. J. L. Campbell, D. D., of the First Baptist Church, Vancouver, has recently rendered a most valuable service to the soldiers in camp at Vernon. During ten days he conducted some twenty-eight religious services. His expository and evangelistic addresses, together with much personal work, proved very helpful to the men. Large numbers of these splendid fellows publicly pledged themselves to the Christian life and service. Dr. Campbell speaks in high praise of the good moral conditions of the camp. Drunkenness has been practically eliminated. The greatest care, physically and in every other way, is being taken of the soldiers. For this satisfactory situation he gives no small credit to the commandant, Colonel Gregory, from whom also he himself received every courtesy and assistance. The Doctor also praises the work of the Y. M. C. A. as conducted by Secretary Y. G. Yates. This gentleman has been called

overseas and is now en route to his new sphere of labor. We learn also that of the four battalions of soldiers stationed at Vernon, viz.: the 131st, 158th and 172nd, the last three leave for the Old Land about the middle of October. Doubtless many of these men will look back with pleasure and gratitude to the helpful messages and warm-hearted human touch of the Minister of the First Church during this special mission.

* * * *

The members of this communion are justly proud of and grateful for the present minister of war, Mr. Lloyd George, who also is a Baptist. The big little Welshman is nothing if not courageous. One of the first things he did—and one of the pluckiest—when he succeeded Earl Kitchener, was to place the chaplains of all denominations in the army on the same footing. In this action he was not only true to his Baptist convictions of religious democracy, but also to our common Lord, who said: "One is your Master and all ye are brethren." The breaking down of these artificial and unfair distinctions between the workers in the noble cause of religion makes it yet a little easier for the divided followers of Christ to close up their ranks in Christian fellowship and service.

The Lantern in the Sunday School

(Rev. A. H. Sovereign, M. A., B. D.)

"Eye-gate is better than ear-gate." These words of Dr. Schauffler in "The Teacher, the Child and the Book," very concisely state a true principle in child psychology. The child not only perceives more readily but remembers longer that which he sees in an attractive form rather than that which he hears in an ordinary way. "Ear-gate" must not be neglected, but both the sight and the hearing must be used in a co-operative way to produce the most permanent effect on the child memory. By this co-operation in the use of the senses, a result is produced which no one sense-gate could accomplish by itself. The use of pictures in the teaching of the Bible is not only advisable but is essential. The Word of God, moreover, lends itself in a unique way to pictorial teaching, for its kernel of truth is bound up in a shell of Oriental life and action which not only is full of interest to the child, but which, being so foreign to the child's environment, of necessity must be known and understood before the teaching can be comprehended.

Seeking, then, to plan for the most natural entrance to the mind of the child, it has been found that the lantern, in its many forms, answers the conditions most perfectly, and its use in the Sunday School is of utmost importance. It is a splendid aid in teaching and a great source of interest to the child, for children of all ages love pictures.

Moreover, the old idea that anything is good enough for the Sunday School is passing away, for as methods have improved in the "day school" so there is a call for a similar improvement in Sunday School teaching. The old, antiquated, ultra-conservative feeling that modern equipment and consequently, modern methods, in the Sunday School, were in some way undignified and irreverent, is also fortunately being thrown overboard. The call to-day is: "Give us the best, the most efficient and the most sanely modern methods and equipment for the Sunday School." No work is more important or more far-reaching in its results.

How and where is the lantern to be installed? The best and most natural place is in the room over the vestibule as in the moving picture

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theatre, or in a box in the front of the gallery, if the school building is so planned. It should be permanently installed with proper fuses, etc., so as to be always ready for use. Moreover, it should be under the control of only one or two operators.

How is it used in the school? The lantern abolishes the hymn book, with its small print, its torn cover and loose and lost pages. The hymn is thrown on the screen, is seen clearly by all, and because it is the only object visible in the room, is looked at by all. Experience teaches that the singing in the school is much more general and hearty. The creed, the Lord's Prayer, and any other parts of the devotional service may likewise be placed on the screen. Again, after the lesson is taught by the teachers, the review can be so easily and effectively taken by the superintendent by means of two or three well chosen pictures of the lesson. Wherever possible, pictures from the works of the world's artists should be used, and thus an appreciation of art is inculcated.

The International Lesson Scheme also calls for a review at the close of every quarter. To most teachers, this review is one of great difficulty, but with a lantern the superintendent takes the main school as a whole and reviews the lessons by means of the same views which had been used consecutively each week. The plan is admirable and experience has shown its effectiveness.

Again, special services may take the form of lantern talks on "The Life of Christ," "The Life of Moses," etc., and the lantern is always ready for use for lectures and entertainments during the week. The time is soon coming when no Sunday School will consider its equipment complete without a lantern, for it cannot afford to be without it.

The Educational System of British Columbia —A Viewpoint—Article V.

(By C. N. Haney, M. A.)

Whatever excuse there may be for the parent, blinded by affection to the real interests of the child, there is no excuse that I can see for a system of education which endeavours to produce healthy intellects from purely pap-fed mental qualities. Yet, day by day we load upon our teachers the work of cooking and preparing the intellectual pabulum and, as far as within them lies, making it ready for assimilation by the pupils with the least possible effort on the pupil's behalf. No greater error could, in my judgment, be made.

I am not sufficiently read in medical lore to say whether or not it has ever been advanced as a theory that a strong physical body could be built up on an exclusive diet of food so prepared that its main qualities would be its ready digestability; such, for example, as the classes of foods given to those who by reason of illness, are unable to partake of the ordinary menu to be found on the dining tables in our communities. I gravely doubt if ever such a theory has been seriously advanced by any competent medical authority. If I read nature aright, stress and struggle are the main factors in the development of life in whatever form it may be found. The more sheltered and easily fed a tree, the more readily it falls a victim to attacks of disease and decay, when the protection is withdrawn and the food supply interfered with.

While conditions can be made too severe to enable a struggle for life to be successfully undertaken by tree or body or brain, has it not been the experience of mankind that those who apparently were taxed beyond

strength and endurance have done more for themselves and for humanity than those who by reason of their easy circumstances might have been at first sight expected to have accomplished the more.

No one at all conversant with our public schools but has seen books used in them whereby it was evident that unless supplemented by other educational aids, the work of instruction would consist in the greater part of work on the teachers' behalf to the almost total exclusion of labor by the pupils. Yet, not in one instance alone, but in the rules laid down by the administration of the department for the time being, not only were the further aids not provided but in some manner it was looked upon as a test of the teacher's ability that he or she might properly prepare the subjects for the pupil's comprehension and capacity.

A third criticism I would make is of the exaggerated importance given to examinations. Examinations are a recognized test and have their value, but that they are an absolute and sufficient test is not seriously argued by any educational authority with which I am conversant. Yet we persist in determining the scholarship of our pupils solely by examination and this, too, in the higher grades.

Need it be stated that there are those pupils in every school who, day by day, show a more or less mastery of their work, but who, on account of their nervous constitution or some other equally cogent reason, are unable to do themselves justice in an examination? Furthermore, any examination paper, however carefully prepared, may, and probably will, more largely suit the work of one pupil than that of another. For instance, in a translation in Classics, the passage given may have appealed to a particular pupil's imagination, while another pupil who has mastered, perhaps, more difficult passages or a greater number of passages than the one to whom this passage particularly appealed, has found in the passage given nothing sufficiently interesting to impress it upon his memory. (No one will probably seriously contend that our instruction in British Columbia is not largely based on the mnemonic.

Why not take into consideration the better test of scholarship, the daily achievement at the desk and in the class, and judge scholarship not alone by the three hours' work at an examination paper, but by the capacity shown throughout the entire year. I would not do away with examinations. There are those who, for constitutional reasons, find adequate opportunity of impressing their scholarship in such a manner. I would use a dual standard and would make class work count 50%, examination results 50%, and require the pupil to make a pass mark which would be determined by both his or her daily work and the ability shown in writing examinations.

While touching on the questions of examination, is it not well to consider the probably unique situation which, up to my very last information of our British Columbia schools existed, and probably still exists, where in the earlier classes or junior grades no examinations are held in connection with promotion and where in many instances examinations are not given or required. Is it fair to a pupil to carry him for a certain length of time without instruction or practice in written examinations and then suddenly face him with the condition where the passing of an examination is necessary to his promotion? Is it not more reasonable to accustom people from the first to the test which is later the most important, if not the only test?

Another criticism I would make is the lack of support given a teacher in a question of discipline and an attempt, seemingly beneficial, but really misguided, to control by what is, perhaps, called by its defenders, moral

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suasion. The teacher in most cases not properly supported in matters of discipline by the Board of School Trustees, is forbidden to keep a pupil in for more than a certain length of time after school. Corporal punishments must be reported and the tendency is to regard with disfavour the teacher reporting any considerable use of the ferule. The result is to my mind bad for teacher and pupil.

I am no great supporter of corporal punishment, and its constant use by a teacher is, to my mind, evidence of weakness in that teacher's control of his school. I do not think, however, we can altogether deny the truth of the old proverb: "Spare the rod and spoil the child." At times corporal punishment and very severe corporal punishment at that, is necessary and salutary. Let us look at the one or two instances East and West and compare results.

Some years ago in the Dawson School of Vancouver City, a teacher severely punished a pupil. The School Board investigated the matter from the standpoint of so-called new ideas of school administration, and dismissed the teacher. Those who taught in that school, and particularly those having to teach the pupil on whose account that teacher was dismissed, will know only too well what a sad effect the action of the school board had on the discipline of that school. Within a year that particular pupil had defied his teacher, knowing well that no serious results to him would follow such defiance. There is a proper method of determining whether or not punishment has been too severe. Let the parent take the complaint to the Courts and have it settled there as is done in other provinces. If the punishment is too severe, let the teacher pay the penalty. If it is not, let the parent learn to his cost what an unfounded complaint in a Court of Law means.

I will now quote the Eastern instance.

In the St. Andrew's Grammar School a pupil was guilty of disobedience, and instead of remaining, as directed by the master, for punishment, went home. The Trustee Board, learning of the matter, took action, notified the parent and pupil to be at the school a certain day. On that day in the presence of the parent the pupil was compelled to take a much severer chastisement than would have originally been given, it having to be done to the satisfaction of the trustees composing the board, as well as to the satisfaction of the teacher. The pupil was then expelled from school for one year. He subsequently attended that school the same time as myself, and is to-day a medical man of good standing. He has more than once in talking of the matter, assured me that while he thought at the time he was rather roughly treated, that the incident was really the making of him.

Would there not be less tax on the teacher and better discipline in our schools if the trustee boards and our school regulations allowed of the same wise administration and firm discipline? If teachers were allowed to keep pupils in till not later than quarter to six, and for not more than four out of six days of the week, and to deprive pupils of not more than 50% of their recesses for the purpose of punishment, would there not be many cases in which the teachers' struggle would be considerably lessened and the pupil taught discipline without recourse to corporal punishment? I thoroughly believe that the pupil should be made to understand from all sources that he is there to obey the teacher's instructions and do his work as directed. I should support to the last a teacher in maintaining discipline. At the same time I would unhesitatingly dismiss from the service a teacher whose methods of discipline were proven too harsh.

The Immortal Hope

(By Rev. W. H. Smith, B.D., Ph.D.)

Part II.—The Personal Significance of Immortality

When Paul is presenting his great apologetic in defence of the doctrine of the Resurrection he passes from the evidence of Jesus' resurrection and its bearing upon our resurrection to his own personal conviction:—"If in this life only we have hope in Christ we are of all men most miserable." We need not tarry to consider all that is implied. The important fact is that for Paul personally the hope of immortality was the mainstay of all his heroic service and unconquerable devotion. In his daily contact with persecution, affliction and death the hope of immortality so cheered him that we hear the Hallelujah Chorus where the ambitions and longings of others break like spray against the cold, dead cliffs of agnosticism and materialism. It is well to pause and ask, What is the meaning of immortality to us? Does our life gain in value, heroism, self-sacrifice and power? Or, take the negative side of Paul's thought. If we denied immortality altogether, if we dismissed it from our thoughts would it make any real difference in our attitude toward life, work or death? Is it a factor of any vital meaning? Does Rossetti's song appeal to us?

*But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.*

The thought concerning immortality has usually followed the positive line. The gain has been unquestionably great. It has been so great that we scarcely feel the value of it until we calmly ask what life would mean without it. Something is therefore gained if we follow Paul's passionate, heart-breaking cry in the denial of immortality. Let us be perfectly frank with ourselves. Let us take up the position of the materialist, no hope of immortality for humanity. Holding this position, certain results would inevitably follow.

First, we would be compelled to admit that human life, in its final goal was a contradiction of all we now know of the world and life. As we come to the full vision of the best life conceivable, we could have no hope of immortality, simply doomed to nothingness. This would surely be a bitter disappointment. Pause and consider what is going on in the world. All nature is struggling to conserve the highest values. This is the truth in the doctrine of Evolution. Life grows from small to great, from chaos to order, from dim outline to perfect plan, from nature alive with instinct to nature alive with reason, spirit, conscience and immortal yearning. There is something in all life which contains the germ of a perfect plan and this unfolds as it has a favourable opportunity. It conserves the best. Human life has the same deep instinct, the passion which urges to knowledge and victory even at great sacrifice. Life becomes in its highest flights a great adventure:—

*Sail forth—steer for the deep waters only,
Reckless, O Soul, exploring, I with thee and thou with me.
For we are bound where mariner has not yet dared go,
And we will risk the ship, ourselves and all.*

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Humanity makes many attempts but has a rare genius for preserving the best. It gathers the treasures of art, throwing aside the worthless imitations. It preserves the gems of literature, neglecting and forgetting the trivial. It continually sings the great songs and stores them in the heart of an adoring memory and experience, while the others float like the lily on the bosom of the lake, gladdening for a few months, forgotten forever. It builds the home, adores it, defends it. Human life goes forth seeking goodly pearls, finds them, conserves them. It passionately seeks abiding values. There is always a limit to the lower kind of values. We can buy them off with other values of their own kind. But there is no limit to the values that appear in the realm of the spirit. We cannot buy a mother's love or a patriot's devotion. We cannot exhaust the justice, or sympathy of a community by overdrafts. There is an infinite element in the higher ranges of values. The higher the development of the spirit the more clearly is this recognized. It is the test of manhood and intelligence not to doubt this, but to enthusiastically recognize it.

It is universally admitted that Personality is the crowning glory of all existence known to man. We may well pause on bended knee as we contemplate the way by which we have come. Let us stand by the roadway of humanity. See primitive man as he emerges from his pre-historic ages. Watch him in his intellectual processes, in his social relations, in his home, in his industrial struggles and in his dying fears and hopes. Listen to his song so weird, so plaintive, so gloomy, so shot through and through with superstition, so fearful of the gods, so wedded to being. Then pass over the long blood-marked trail. See man in the freedom of his thought as he thinks God's thoughts after Him. See him in his home, where love rules, and in his social relations where service abides. See him crowned with glory and honour, the light of God dispelling the gloom as he steps out into the day's work. How has it been accomplished? By ages of pain, toil, sacrifice, love and death. If there is no immortality then the universe has toiled for countless ages to produce the finest gem of existence, the human soul, only to dash it to pieces when it begins to reflect the beauty and holiness of the perfect life. Such an assertion carries with it an unutterable agony. It does not accord with the convictions we have learned to follow as true and abiding. The idea of immortality is an assertion of the absolute worth of all the values we long to cherish eternally. These moral and spiritual values are the flowers and fruit of the humanity which ripens in the best cultivated gardens of God. If the lower values count in the march of material progress, surely the highest values must count in the march of the soul upward to the light of a perfect day. The principle of conserving values and the conviction that there must be some proper correspondence between function and sphere rise in protest to say that it is not in keeping with the nature of things that man be thus crushed to nothingness. The giant trees which cannot think or love, began their life long before the Redeemer of the world trod the quiet hills of the Holy Land or poured out His soul in agony in the Garden of Gethsemane. The beeches near Hampton Court have been the playthings of fifteen generations of British Kings and Queens. They abide but the kings and queens have passed away forever. Several species of animals have length of days unknown to man. Can it be, that the highest in nature and possibilities has the shortest space allotted to it for expression? Can it be that ere the awakening soul gazes upon the rich fields whose virgin purity has not been

stained by the foot prints of pioneers, it hears the summons to oblivion? Man even with his rudimentary knowledge of values is more thoughtful. No reasonable man will toil with almost infinite pains to produce a violin capable of giving adequate expressions to a masterpiece only to dash it to fragments when he finds he has succeeded. No reasonable man will spend a lifetime in transforming a block of marble into the finest models of a Michael Angelo only to demolish them one by one. All about us the best in human life gathers the highest values and treasures them as worth while. If there is no immortality human life at the grave becomes the contradiction of all it has been, and the mockery of its own ideals and methods. The conception that death ends all may not empty life of all its worth, but it certainly destroys its most precious element, it shuts off the adventure beyond death with its possibilities for time and opportunity to reach the perfect life. Humanity has never permanently accepted such a philosophy of existence. Instead of being reconciled to the prospect of oblivion we cry out life, more life, and fuller. The highest standard of life is not quantitative, but qualitative, not more existence, but richer experience. It is a matter of experience that the thing that at bottom matters most, is the sense we have of something in us making for more life and better. All pain is at last a feeling of the frustration of this, all happiness a feeling of its satisfaction.

*But oh, for tireless strength,
A life untainted by the curse of sin,
That spreads no vile contagion from within;
Found without spot, at length.*

*For power, and stronger will
To pour out love from the heart's inmost springs;
A constant, freshness for all needy things;
In blessing, blessed still.*

*Oh, but to breathe in air
Where there can be no tyrant and no slave;
Where every thought is pure and high and brave,
And all that is, is fair.*

*More life, a prophecy
Is in that thirsty cry, if read aright.
Deep calleth into deep, life infinite,
O soul, awaiteth thee.*

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