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WESTMINSTER HALL MAGAZINE

AND FARTHEST WEST REVIEW

VOL. V

MAY, 1914

No. 4

Published at 1600 Barclay Street, Vancouver, B. C.
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D. A. Chalmers, Managing Editor

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FEBRUARY MAGAZINES WANTED.—The demand for the February Magazine exceeded the supply. Any unsoiled copies of that issue returned to our publishing office will be duly credited.

Strength in Weakness

(By Rev. John Pollock, Belfast, Ireland.)

"How can I preach to-day?" I sighing said,
As languidly I laid my weary head
Upon the vestry mantel. All was still:
The bell had ceased. The beadle, waiting, stood,
I answered "No." And then, in dreamy mood,
I entered with him, climbed the pulpit stair,
Sat down—the people thought I bent in prayer.
Perhaps I prayed, although no words did lend
Expression to my yearning. Then I preached,
And prayed, and felt relieved when I had reached
The accustomed benediction at the end
Of my performance. Oh, how sad I felt,
And sick at heart; and in my grief I knelt
And poured my disappointment in the ear
Of the Master whom I longed to honour more.

* * * *

And then I heard a footstep coming near—
A sob—a timid knocking at the door.
"Come in." "Oh, sir, you'll pardon me for speaking
A word or two; but, oh, I could not go,
After so many years of weary seeking,
Until I had just come and let you know
How much the tender words that you have spoken
Have comforted a heart that's well-nigh broken.
God bless you for them, sir!" she said no more,
But pressed my hand, and vanished through the door.

* * * *

Again I knelt. "Oh, Father, pardon me!
And teach me more and more to trust in Thee!"
Long time I wrestled there; and as I prayed,
Methought a tender, loving Hand was laid
Upon my head; and as I walked along
Towards my home, my spirit sang this song:
"Behold, when I am weak then am I strong!"

This Magazine and Missionary Enterprise

Whatever difference of opinion there may be about the entrance of Oriental and other foreigners into Canada, there can be no difference as to the attitude which British Empire born should take towards them when they are here.

It is therefore quite in accordance with the ideal of service affecting social and religious life to which this magazine is devoted, that its management should welcome the opportunity which has arisen of co-operating in the educative and missionary work among Chinese and other foreigners resident in Vancouver. In doing so we are allowing 50 cents out of every dollar mailed to our publishing office at this time for additions to our daily-increasing list of subscribers.

We need not be ashamed to record that because of the cost of production, our minimum rate of one dollar a year, and the rate of mail delivery in the city of publication (even with magazine postal privileges) the magazine is giving every cent possible towards the missionary fund referred to in the letter sent out this month; and we trust that many of those interested will avail themselves of the opportunity provided by mail and not wait to be called upon personally. But even in the cases of those joining when called upon, a percentage will go to the fund.

It may also be repeated that this publication has been established and is being conducted with the determination to maintain at this Farthest West outpost of Empire a monthly review which shall give place to articles bearing upon and (as formerly noted herein and afterwards quoted in an editorial by one of our leading dailies), "supporting social progress, active literary interests, and all that makes for political purity, healthful mental development, and the deepening of the spiritual life through the extension of Christward influences and agencies 'Unto All the World.'"

The number of replies received through the mail as we prepare this issue for the press is encouraging, and we respectfully thank both new and old subscribers who have so readily responded to this unique appeal to support foreign missionary enterprise at home.

Invocation

(R. A. Hanley)

Lord, within Thy courts to-day
Send Thy brooding spirit o'er us;
Wait we now Thy quickening ray,
Heavenly life and joy restore us;
Long our waiting hearts for Thee,
Let us now Thy beauty see.

Stay our restless thoughts on Thee;
Fill our minds with visions holy;
While we humbly bow the knee,
Make our worship pure and lowly;
From each wandering thought set free,
Let us meet alone with Thee.

May Thy wondrous message fall
Like a calm, refreshing shower,
Till our spirits, one and all,
Feel and own Thy quickening power;
Send us from Thy home above
Foretastes of the Eternal Love.

Nesbitt, Manitoba.

WESTMINSTER HALL MAGAZINE

AND FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS LIFE AND WORK
INDEPENDENT IN POLITICS

RATES:—

\$1 a year IN ADVANCE; Renewals, 3 months overdue, \$1.25 per year; or 15 cents per copy.

We shall be glad to have for consideration Articles (typewritten preferred) bearing on Social, Literary or Religious Subjects.

If envelopes, prepared for return, accompany articles, we shall endeavor to return those we cannot use. In cases in which copy is used in part we do not undertake to return the original.

VOL. V.

MAY, 1914

No. 4

Problems of Immigration

(By Principal Mackay)

V.—Immigration and Politics

During the days when our population was increasing very slowly and was composed almost entirely of the best class of British settlers, we were accustomed to look with more or less smug complacency upon the political sins of our big neighbor to the south. But she has long since become conscious of her peril and is making heroic efforts to rid herself of the evils of corrupt politics, while we are following her bad example as fast as we can and failing to profit by her mistakes or by her splendid attempt to correct them. We are in grave danger of becoming the most corrupt of Anglo-Saxon peoples, if we have not already reached that unenviable position.

Our ideas of citizenship are so vague and indefinite that we allow streams of foreigners, who know nothing of democratic institutions, to gain the franchise after a brief residence in the country. The only training they receive in the meaning of democratic institutions is given them by the ward boss of their own race and the corrupt politician, and we expect them to be good material for the making of a great nation. Is it any wonder that one of these foreigners is said to have written home: "This is a great country to live in; they give you a thing called a vote that you can get two dollars for every now and then."

Already in hundreds of communities throughout Canada there are groups of foreign voters, each controlled by a boss, who gets for them enough favors to keep them in line and who turns them over wholesale to the party whose henchman he happens to be. The unlimited control of patronage makes this state of affairs possible and in some cases the evil has gone so far that even relief work instituted by the Government is only given to those who have been faithful henchmen of the powers that be. The foreign people who are coming to

us in such large numbers are learning to look upon our democracy as a kind of spoils system where each man sells his vote and influence to the highest bidder. In a recent notorious election in one of these foreign settlements, not only were hundreds bought up at so much per head, but liquor flowed like water for days before the election, and promises were made, and in some cases surveys were begun, for enough wagon roads and branch railways to last the whole province where the election was held for years to come. The Government officials in many of these settlements are mere party heelers, using their positions to frighten or buy the electors, who are ignorant of our laws and know nothing of any high national ideals.

But the foreign immigrants are not the only source of danger to our national life. The rapid growth of new centres of population lends itself to the building up of a vast party machine which is usually controlled by one or two men and which elects the members to all provincial and municipal bodies. New centres of population, being composed of persons drawn from other lands or from different parts of our own land, take some time before they can have community ideals or traditions. In the meantime there are certain necessary officials who in most cases are chosen for partizan fidelity and are expected to use all their influence to bolster up the party machine. Roads, bridges and other public works have to be constructed, and this work is in most cases judiciously placed so as to secure the support of the largest number of electors. The community being composed of citizens who are for the most part strangers the one to the other lends itself readily to exploitation in the interests of corrupt politics. The representative of the party in power so distributes the patronage for the district that he gains control of a majority of the electors, even decent men of otherwise high ideals being too often willing to accept favors in return for their slavish allegiance to the party. When it comes time to nominate a representative for election to any municipal or provincial office, the local dispenser of patronage is in a position to say who shall be the nominee. In every case he must be acceptable to the headquarters of the machine and must be of sufficiently flexible conscience to lend himself to corrupt tactics or else too thick-headed to be able to comprehend what is going on about him. In either case he must be the unquestioning tool of the machine which got him his position or he will soon be relegated to oblivion. So far-reaching is this system that in some cases even a settler who needs work to gain a foothold in the country cannot obtain it until he has thrown in his lot with the party machine. In this way the whole political life of the province may be thrown into the hands of one man, who may do almost as he pleases till by sheer tyranny he makes even the partizan worm turn. One or two of the more notorious party

machines in Canada have reached a state of such efficiency that representative government is a mere name.

The same condition is likely to arise in any country which is growing rapidly, but Canada is peculiarly in danger from these malign forces.

In New Zealand and Australia the attempt is made to keep all great public utilities for the use of all the people. But we give corporations the control of such utilities to be used, we hope, in the interest of all the people. It is an open question which is the better method of administration. But there is no doubt as to which offers the greatest temptation to an unscrupulous politician. We have many splendid men in the political life of Canada, but we have in prominent political places too many men who before entering politics were and seemed likely to remain poor, yet who are now reckoned among our wealthy men. It does not require any great amount of common sense to know that the salaries paid even to real statesmen would not make them rich men in twice the ordinary span of human life. The immense amounts of money required to keep up a corrupt political machine must come from somewhere and the result is that what is the property of all and should be used only in the interests of all, too often goes to those who are able and willing to make the largest contributions to the funds of the party which has the administration of any part of the country's resources in its power.

The majority of the people would do right by their fellow-citizens if they were left alone and allowed to see the issues at stake in their true light, but back of each party in Canada is a vast political machine composed of the most astute and unscrupulous members of each party, who see to it that partizan feelings are kept keenly alive and that enough decent electors are so blinded by these feelings as to wink at wrong-doing in the interests of the success of their party. Too many of our leading papers are so completely under the control of these party machines that no sensible person ever goes to them expecting to find the exact truth about anything which affects the success of either party. It is practically sure to be a chorus of meaningless praise or of equally meaningless censure, depending on the party to which the paper owes allegiance. And this unreasoning partizanship is increasing instead of diminishing as the issues dividing the two parties become of less and less importance. It does not matter the flip of a copper to the ultimate destiny of Canada what party is in power at Ottawa or at any of our provincial capitals tomorrow if that party were only composed of honest men free from obligations to corrupt heelers who live off the partizan folly of the people. We are party mad and have yet to learn the first principles of true Canadian patriotism, when we allow ourselves to be governed by such men as have from time to time found their way into high places in the nation.

The occasional spasms of flag-waving to which we give way will not save us. We must face up to the problem of governing Canada as a task of the first magnitude and importance, for we citizens, not the party machines, are the government of Canada. If we abdicate that function in favor of anyone we do not deserve the high destiny God has made possible for us.

But all this is easily said and sounds somewhat like a Jeremiad. What can we do about it?

I. The Church must rouse itself to its mighty task of preaching national righteousness and a national conscience. She must teach that a man's Christianity is to be judged not by what he does at Church, but by what he does at the polls and why he does it.

II. The vote must cease to be considered the right of every man who is born in the country or comes here to live, and should be given to men and women alike who show their appreciation of it by passing an examination sufficiently difficult to show that they understand at least something of the meaning and responsibility of citizenship. Boys and girls should be given a course of training in the meaning of citizenship before leaving school, and those who sufficiently master such a course should be given the vote on coming of age regardless of sex. Those coming to us from other countries should be afforded facilities for studying our institutions, and only those should receive the vote who show that they understand its meaning and appreciate its responsibility.*

III. The treasurer of every political association should be required to make declaration under oath every six months of all moneys received by him, indicating the exact source from which they came and what use was made of them. This report should be open at all times for public inspection. The severest penalty should be attached to any attempt at concealment which may be made by any such officer.

IV. In every community there should be a "Canada First" committee of three in each party, chosen for outstanding honesty and patriotism, as well as loyalty to their respective parties. It should be the duty of the Conservative committee of three to investigate charges made against the Conservatives of the community by Liberals and to make public their findings for the information of the public, and of the Liberal committee to investigate charges made against their party by Conservatives and to make their findings public also. One of the worst factors of our Canadian political life is the bandying of

*Since the above was written a splendid new naturalization law has been put on the statute books at Ottawa which provides most of the safeguards suggested herein.

grave charges of corruption and dishonesty from party to party. By such a system the best elements in each party would effectually hold in check the worse ones and would make for the ultimate highest success of their own party by keeping it free from corruption to which men so easily resort.

V. Patronage should be completely abolished. All appointments to both inside and outside service should be made by a civil service commission on the basis of fitness alone, and all expenditures for local improvements should be by tender without regard to political affiliations. It should be a criminal offence to promise local improvements for the purpose of influencing an election, and candidates profiting by it should be punished by imprisonment without the option of a fine.

But even if these measures were adopted they would prove futile without a deeper sense of the responsibilities of citizenship than we now have. Any people usually gets the kind of government it deserves, and until we realize that the most sacred realm in all our lives is the realm of politics, where the life of our people finds its one corporate expression, we will still pay the price of supporting an army of grafters out of the resources of the nation, and having the conscience and character of our people soiled by their all-pervading influence.

The one hopeful sign amid the many discouraging features in the situation is the large number of young men all over the country who are awakening to the nation's peril and putting Canada before party. In them lies the hope of the future, and in the women of the nation who soon will have the vote.

Papers on Public Health

(By A. P. Proctor, M. D.)

I.—Tuberculosis

(NOTE.—We consider ourselves privileged in being permitted to incorporate in full these papers on Public Health, which formed the basis of a series of addresses delivered in Vancouver and Victoria. Dr. Proctor is not only among the well-known and most experienced medical practitioners in the Farthest West, but we believe his name is known and honored throughout this Province and beyond it because of his practical Christian interest in social conditions, and his untiring advocacy of improvement. No doubt our readers of every political party will be with us in hoping that the work of such teachers, writers and practical men will soon bear fruit in municipal and national progress affecting building and other laws bearing upon disease, alcoholism and vice.)

Introductory: Health's Value and the State's Preventative Duty

These subjects have been chosen because of their tremendous importance to the State, and because of the writer's experience in connection with certain phases of public health work.

To define the sphere or function of Government is somewhat difficult because the subject is complex, but we are told briefly that a Government's function is so to administer the affairs of its people that they may live in happiness and prosperity. If that be true, then I want to say that nothing does more to destroy the happiness and prosperity of our people than the distress and loss brought about by disease.

Someone has said that the public health is the foundation on which reposes the happiness and prosperity and power of the country. If that be true, and I know that you agree with me that it is true, then the public health not only is the business of the State, but perhaps the most serious business it has.

Of all temporal possessions good health is the most desirable and the most valuable asset a man has. Will any dispute that? Alongside of health every other asset sinks into insignificance, and what is true of the individual is true of the state. Over the German exhibit at the St. Louis Fair these words were written, "The maintenance of the health of the individual is the chief requirement for the healthy growth of the State." It is because of the recognition by Government of this principle, because of the awful loss of life and its attendant misery from causes largely preventable, and because we are living in an age which is recognizing that to prevent is far greater than to cure, that where some years ago nothing was being done, we see the taking up and shouldering of these problems by the Departments of Health of our different administrative bodies.

Did you ever stop and think what preventative medicine has already done for us in the matter of typhoid, diphtheria and tuberculosis? New continents have been opened up because of our knowledge of the cause of malaria and sleeping sickness; the completion of the Panama Canal has largely been made possible by preventative medicine.

It has, however, seemed to me that even in the light of present-day knowledge, the enormous importance of this side of administrative duty is little appreciated. Too often the average legislator or alderman treats this department as a sort of necessary nuisance, to be tolerated rather than supported, a department resulting from an agitation by a group of faddists and of little real value to the country. The fact is that in certain quarters this attitude does exist towards what is, because of the bearing upon the lives and happiness of its people, the most important department any Government can have, with the result that grave conditions are not appreciated and serious problems of vital interest to the country are either untouched or left to a public spirited few who stagger along as best they can, shouldering a burden that properly belongs to the State, and which because of the

lack of sufficient money and adequate machinery they have no possible chance of handling properly.

To give you some idea of what this *laissez faire* policy means to the public health let me note a few facts, the figures of which will bear inspection, and I think be found conservative.

Tuberculosis

Take first this great question of tuberculosis. The economic loss from this one disease alone is appalling, almost unbelievable. The country to the south of us loses 155,000 citizens annually from this disease; our own country some 15,000; British Columbia about 400; and last year the City of Vancouver over 120. Irving Fisher estimates the average value of these lives at six thousand dollars. He bases this estimate upon the cost of treating these people over the average period of two years, the loss of wages during this period and the loss of wages for the expectation of life at which they died, and I think you will agree that the estimate is conservative. This means that the republic to the south is losing annually nine hundred and thirty millions of dollars; Canada, ninety millions; British Columbia, two million four hundred thousand dollars, and Vancouver seven hundred and twenty thousand dollars from tuberculosis alone. But, as Irving Fisher remarks, it is not only necessary in this commercial age to show people that tuberculosis is a costly disease, but that it is preventable, and that it pays to prevent. Further than that it pays to cure it. In the Gaylord Farm Sanatorium from 1904 to 1911, six hundred and seventy-six patients were discharged. It had cost during that time for maintenance and interest added on capital expenditure on buildings and equipment two hundred and thirty-six thousand dollars. Up to 1911 the earnings of these discharged patients from the time of their discharge were four hundred and sixty-four thousand dollars, the investment paid two hundred per cent. If it pays to cure consumption, how much more would it pay to prevent it?

And we have not touched on the other side of the picture—the broken hearts, the amount of human suffering, the fatherless and widows, across whose homes the shadow of this largely preventable disease has fallen.

Disease Prevention: Wanted—Sunlight and Fresh Air

There is a great deal of medicine in the Bible. The ninety-first Psalm speaks of the pestilence that walketh in darkness, and darkness is the breeding ground of tuberculosis. Everybody to-day knows that the chief factors in the cure and prevention of this disease are sunlight and fresh air. Is it not then disgraceful that in our own city

men, women and little children live, move and have their being in cabins, yes and contract disease, where the sunlight never enters and fresh air is at a premium; that there should be apartment and rooming houses where the rooms are always dark unless the electric light is turned on, and where these rooms and lavatories ventilate into a common shaft, that our streets and street cars should be filthy with expectoration and little or no proper attempt made to prevent it. Even the City of Calgary, where I was a short time ago, is doing more than we are doing at the Coast to prevent expectoration. I saw notices on every street corner hanging upon the lamp-posts notifying the people that a fine of fifty dollars would be imposed for the violation of their bylaw against this habit, and the policeman whom I stopped and questioned told me that this bylaw was enforced and that as soon as the people had been made to realize it, the disgusting and dangerous habit had largely disappeared.

Manufacturing Tuberculosis: Overtaxed Hospital Accommodation

Is it any wonder that as a result of the present attitude of the administrative bodies we are manufacturing tuberculosis faster than we can take care of it? Do you know that cases of advanced consumption come into the Associated Charities, and have to be sent to rooming houses for shelter, where they sleep, and doubtless expectorate, in the rooms and beds occupied by others the next night, and this happens because in this wealthy country our hospitals and sanatorium accommodation is full and we have no other place to send them? In our own City of Vancouver, at the General Hospital, there is only accommodation for twenty cases, and it is always full, while at the Sanatorium we have accommodation for only about thirty-five advanced cases in that place provided to look after the needs of the whole province. Last year we lost one hundred and twenty advanced cases in Vancouver alone. What does this mean? It means that we have a small army of the most dangerous type, the advanced type which is the infectious type of tuberculosis, wandering about our streets, and occupying our residences, hotels, and apartment houses because there is no place where they can be placed and cared for so that they themselves will get the attention they need, and where they may be prevented from infecting others. For instance on a recent Saturday the Superintendent of our General Hospital was telephoned to by one of the hotels in this city to take in one of these unfortunate people, who was said to be in a desperate condition. He was at once admitted, and upon his arrival was found to be in the last stages of pulmonary tuberculosis. He died within an hour of his admission, and yet that man had been wandering around without care and without hope for

the last eighteen months, without care because of the failure of our people to look after this condition of affairs.

Western Illustration and New York Warning

Within the past year 202 new cases of tuberculosis were recorded in our city. How many were unrecorded I don't know, but of those recorded a large number were advanced cases and in rooming houses.

Here is a concrete illustration of how the policy of neglect works out: three young men, who shall be A. B. and C., all worked in the same room of a wholesale house in Vancouver. One and a half years ago A. was admitted to the Sanatorium as a moderately advanced case, eight months following B. was admitted, and four months later C. arrived. Are not these facts enough to make us pause? Can we boast much of our enlightenment, our progress and prosperity while such conditions exist?

If we want to know what neglect in building conditions in Western Canada will inevitably lead to, look at the experience of the older lands, listen for a moment to the voice of New York on this subject. There is a building there so horrible that it has been called the "Lung Block." "In a rear tenement of it (a writer records), a young Roumanian Jew lay dying of consumption. I had come in with a Jewish doctor. With every breath I felt the heavy foul odor from poverty, ignorance, filth, disease. In this room, ten feet square, six people lay on the floor packed close, rubbing the heavy sleep from tired eyes and staring at us dumbly. Two small windows gave them air from a noisome court, a pit twenty feet across and five floors deep. The other room was only a closet six feet by seven, with a grated window high up opening on an air shaft eighteen inches wide. And in that closet four more were sleeping, three on a bed, one in a cradle. 'Breath, breath, give me breath.' The man's disease was infectious; and yet for two long weeks he had lain here dying. From his soiled bed he could touch the one table, where the two families ate; the cooking stove was but six feet from him, the cupboard over his pillow; he could even reach one of the cradles where his baby girl lay staring, frightened at his strange position. For his wasted body was too feeble to rise; too choked, too tortured to lie down."

Is not the protection of its people the function of the State, and can any nation claim to be truly great that allows such conditions to exist, or shirks the obvious path of duty?

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.—*Talmud.*

The Masculinity of Jesus

(By Rev. John Pollock, Belfast, Ireland.)

There are two Greek words which are rendered indifferently in our English term "man." One of these means a human being, while the other means man in the sexual sense, as distinguished from woman. Jesus is almost invariably rendered in the New Testament by the first of these terms.

It is an interesting fact that only thrice in Scripture is the second or sexual term used in reference to our Lord, and in each of the three places it occurs in public address, in each case delivered to a company mainly if not exclusively composed of men. The first occasion was that of John Baptist, speaking to the multitude of men that thronged to his baptism at Jordan. Pointing to Jesus, he exclaimed: "Behold the Lamb of God which taketh away the sin of the world," immediately adding: "This is He of whom I said, 'After me cometh a Man which is preferred before me, for He was before me.'" The second occasion was that of Peter on the day of Pentecost, addressing the crowd of men that came together wondering. "Ye men of Judea," he cried, "ye men of Israel, hear these words: Jesus of Nazareth, a *man* approved of God . . . ye have taken and by wicked hands have crucified and slain." This term, applied to Jesus by John Baptist in his address at the Jordan, and by Peter in his address on the Day of Pentecost, is used also by Paul in his address on Mars' Hill: "Ye *men* of Athens . . . God hath appointed a day in the which He will judge the world in righteousness by that *Man* whom He hath ordained." Paul never applies the term to Christ in any of his epistles, though twice he does so indirectly. To the Corinthians he says: "The head of every *man* is Christ," and to the Ephesians: "Till we all come . . . into a full grown *man*, unto the measure of the stature of the fulness of Christ."

There was a heretical sect in the early Church which taught that the humanity of the Son of God was so perfect that it rose above sex. That atrocious doctrine was, like many another heresy, the distortion of a truth. Jesus combined in his perfect humanity all the excellences of both sexes. He is a pattern for woman as well as for man. As we read the record of His earthly life we are impressed with this marvellous blending of woman-like tenderness and masculine strength and force. He is "the Son of Man," the perfect human being, the model of feminine as well as of masculine excellence. The highest reach of womanhood is to be like Christ. And that highest level no woman has ever attained. No woman has ever manifested the ideal graces of

her sex as they were exemplified in Him. Not even His virgin mother, upon whom was conferred the highest honor that ever came to a woman, not even she could in loveliness of womanly character enter into comparison with Him.

Indeed it may be said that this feminine side of the perfect human nature of Jesus has not only been consciously or unconsciously recognized, it has been unduly emphasised.

Look at the conventional portrait of Jesus that has come down to us, not from the original, not from any painting, according to tradition, from the hand of Luke, but from artists who have guessed at His physical appearance, and conveyed their conceptions to canvas. The face of Jesus which artists have invented is the face, not of a man, but of a bearded woman. There is no masculine strength in it. Look at that long hair falling upon His shoulders. What does Paul say in that same letter to the Corinthians? "If a woman have long hair it is a glory to her."

Doth not even nature itself teach you that if a *man* have long hair it is a shame unto him?" Paul would never have written that had the Master whom he loved and adored worn the ringlets of a woman. John is usually represented as having the same flowing locks as his Master, because he is mainly thought of as the apostle of love and gentleness, and it is forgotten not only that he was a northern fisherman, but that he was Boanerges, the son of thunder, a title given to him by the Master himself. And this emasculation of Christ has led to the emasculation of religion in the popular conception. Nowhere in scripture do you read of a female angel; but the angel of art, ancient and modern, is a winged woman. The devil of the artist is always unmistakably masculine, with a face full of force and energy; but the spirit of religion is usually presented in female guise, and generally with as little character in the features as a wax doll. Some years ago I remember standing before one of Sir Noel Paton's pictures—I was reminded of the incident by seeing that same picture not long ago in a Scottish municipal art gallery. The picture represents a youth standing between two spirits, good and evil.

Two young men were conversing about it, and as I approached I heard one of them say to the other, pointing to the good spirit, "There's precious little inducement to the poor chap to go off with that insipid looking girl." And I must honestly say that I most heartily sympathized with the remark. The evil spirit looked a great deal more intelligent and attractive.

This same tendency is seen in much of the sacred music of the day. I believe that what attracts *men* to the Psalms is the absence of that lacadaisical religiosity which is so characteristic of some of the

most popular of our hymns. I have carefully noted this fact, that the Psalms appeal most to men, while the feminine nature is more attracted by the softer sentiment of many of our modern hymns. The emasculation of religion expresses itself in other ways; for example, in that demand for smooth preaching that shall give no offence by the exposure of the exceeding sinfulness of sin, or the stern inculcation of duty. Preachers are counselled to dwell much, if not exclusively, on love, and kindred themes. For my own part I have no desire to see a return to the harsh tone which characterised much of the preaching of a century ago. But the virile robustness of our fathers was preferable to the flabby effeminacy of to-day.

"After me cometh a *man!*" cried John, as he stood among that throng of *men*, a rough figure clothed in peasant serge of camel's hair, with a leathern girdle about his loins. "A *man* approved of God!" cried Peter, the fearless fisherman, to that crowd of "*men* of Israel," on whom was about to descend the Pentecostal power. "That *man* whom He hath ordained!" cried Paul, as his eagle eye flashed upon those "*men* of Athens" on Areopagus. "After me cometh a *man*; . . . and He that cometh after me is mightier than I. . . . He shall baptise you with the Holy Ghost and with fire, whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire!"

I am an admirer of woman; but what I plead for is a well-balanced conception of Christianity which means a well-balanced conception of Jesus Christ. There is little need to-day to insist upon the feminine side of His character. What we need to make more of is the manliness, the masculinity of Jesus. We need a Christ that will appeal to the strong, practical spirit of the present age; for whatever may be said against the modern spirit, certainly it cannot be called effeminate. The Christ that will win the world is the Carpenter Christ, the friend of the working man. Yes, and on the other hand, the Christ that will win the world is the Christ that came eating and drinking, who was the wedding guest at Cana, who sat at the sumptuous board of wealthy Simon, and for whom Levi made a great feast. The Christ that will win *men* is the warrior Christ, the conquering Christ, the enthroned Christ, upon whose vesture and upon whose thigh is this name written, "King of Kings, and Lord of Lords." That majestic figure with His fan in His hand purging His floor, burning up the chaff, appeals to every manly heart. Moving there among the golden candlesticks, clothed with a garment down to the foot, girt about the paps with a golden girdle, His eyes as a flame of fire, and His voice like the sound of many waters; it is before such a Christ

that men fall upon their faces as dead! Men will more readily flee to Him as their Saviour when they have learned to stand in awe of Him as their Creator and their Judge.

And, after all, is it not just such a Saviour that we need? Is there not here the fulfilment of that old-world prophecy, "A man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." We need a Saviour who is our Brother-man, who looks not down upon us from a height, but stands beside us, and makes us feel the grasp of His strong hand in the testing times of our strenuous life, who grips us when the waves rise and we are on the point of sinking. When we were children we called upon "Gentle Jesus, meek and mild," and He is the Christ who said "suffer" It is true that except a man become a little child he cannot see the Kingdom of God.

But what we need to remember also is that which we have been too prone to forget, that Christ is the ideal of manliness, that He is the most heroic of heroes, the most stalwart of champions, the most invincible and irresistible of warriors, the most high and mighty of monarchs. In the days of His flesh He spoke piercing words, and still "out of His mouth proceedeth a sharp two-edged sword." "Believe in the Lord Jesus Christ and thou" Ally yourself by faith with the conquering Christ, and you will be safe; and you will one day be more than conqueror. Become the King's true Knight, turn your sword against His enemies, and you will one day share in His triumph.

On trophied field, with garments old,
 Thou didst divide the spoil,
 Then on that day upon Thy head
 Was poured the holy oil,
 Anointed Christ, to Thee we raise
 Our festal song of love and praise!

With hearts aflame we bow the knee,
 Touched by Thy sword of might,
 May each of us arise and be
 Thy true and valiant knight;
 To live or die at Thy behest,
 To labor till Thou givest rest!

The Christian life is a course of obedience. It is not merely a thing of understanding, or even of will, but also of willingness, which often means laying down one's will.—R. W. Barbour.

In the Hour of Silence

Freedom and Authority

How many hesitate to accept the truth that confronts them because of the fear of limiting and hampering life thereby? Life for them has gone out on certain lines of pleasure, or ambition, or achievement, and they do not wish to pay the price of new beginnings, and suffer the seeming limitation of the experience to which they have settled down. Hence truth becomes to them what they can fit into the plan of life according to which they are living.

Much of the offence of the cross is explicable by this attitude. Our difficulties are not so much intellectual problems as life attitudes. When we stand before the Cross we feel that somehow it is central to the scheme of things, that this is God's attitude to life; in other words that this is the core of truth. If we are to truly know it we must make its spirit and meaning the rule of our life. We must be bound by God's fullest law of life which stands for ever dramatically epitomized in the Cross of Christ. If we refuse to be so bound, in the interests of freedom, we go away bound by our own limited view of life which hampers us at every turn. But when we bow our shoulders to take up the Cross and follow the Christ, we find that what looked like bondage is the fullest freedom. Somehow the law of God has been found to be the very principle of our own life and all the power of the infinite is one with it. Then only are we free, when every phase of our nature is at one with God, who is the perfect realization of what we were made to be. "Ye shall know the Truth and the Truth shall make you free."

Prayer

O Thou, who art the Way and the Truth and the Life, help us to step out into the way, that we may know the Truth and Live the Life which is life indeed.

We are bound by the weakening seductions of sin and the fetters of evil habit. Our lives are grovelling earth things that hear the music and feel the breath of the higher realms, but cling to the things of time and sense. Have mercy upon us, oh loving Saviour!

Crucify our old sense bound selves and call us from their tomb to the new life in Thee. May they no longer live, but do Thou live in us the life that is from eternity to eternity. Let the mighty tides of that life surge through all our being, cleansing us from the poison springs of sin and evil desires and making us one with Thee in Sacrificial Love. So shall the ocean fullness of Thy life be ours, and we shall know the joy of its unfettered freedom, now and for evermore. Amen.

Church Life and Work

A Month of Many Events

The first half of the month of May has been remarkable for the number of meetings held in which the people of all the churches were interested. The closing exercises of Latimer Hall, in themselves of special interest, were noteworthy in that Mr. Dan Crawford, the African missionary, gave his first address in Vancouver at that gathering in Christ Church. In Wesley Church on another evening, Mrs. Booth-Clibborn, a daughter of General Booth, stirred a large audience by her address on her work in France. Rev. John Pollock, of Belfast, Ireland, preached to crowded congregations in St. John's and St. Andrew's Presbyterian Churches in Vancouver, and afterwards lectured to a large audience on "What we bought at the Boyne." The Presbytery of Westminster met at New Westminster on 12th May, and had matters of local and provincial interest under discussion. The B. C. Methodist Conference met at Kamloops. A new Presbyterian Church was opened at Salmon Arm, and anniversary services were held in Knox Church, Victoria. At Vancouver Ministerial Association important discussions took place relative to the responsibility of ministers in connection with marriage ceremonies, and as to the Pastor Russell propaganda.

Impressions, reports and notes concerning these and other events are unavoidably held over, but we hope to find space for most of them in our June magazine.

The Church and the Boy's Brigade

St. Paul's Presbyterian Church was crowded to standing room on a recent Friday evening, when Capt. J. W. Warden, accompanied by Mayor Baxter, inspected the 5th Vancouver Company Boys' Brigade. The boys performed their drill and a long, varied programme of gymnastics in a manner that called for much praise. Capt. Warden in his report said, "The company drill was most creditable, being performed with accuracy and precision, and in all my military experience I have never inspected a company of boys, who in efficiency and appearance were the superior of your company."

Mayor Baxter said St. Paul's had every reason to be proud of her boys and of the great work that was being done for the young. If there were fifty companies of the Boys' Brigade in fifty churches in Vancouver, the whole complexion of the city would be changed. Churchmen may well take note and make enquiries.

The 5th Vancouver Company above referred to this year won the J. R. Seymour Cup, emblematic of the championship of British

Columbia. An elaborate banquet was held on Friday, May 8th, in honor of the winning of the cup. There were present as guests the members of the Girls Club (conducted by Mrs. H. R. Grant), and it is a tribute to the work being done at St. Paul's that seventy-four boys and girls were in the company who met on this occasion.

The boys took the opportunity of reading an address and presenting a gift to Capt. H. Fiddes in token of their respect and appreciation of his work during the past four years.

A Boys' Club Banquet

On the last Tuesday evening in April (writes a correspondent) the Boys' Club of Robertson Presbyterian Church held their third annual banquet. A very entertaining and profitable time was spent from the moment the members and their guests filed into the banquetting room which was beautifully decorated for the occasion. After supper a series of interesting toasts were given by the boys and young men and the honorary members. From the speeches delivered it was evident that decided progress had been made by the organization. Rev. David James, the much-esteemed Honorary President of the Club and Pastor of the Church, was Chairman. The toast list included "The King," "The Church," "Our Dominion," etc. An altogether happy meeting was closed by the singing of the inspiring hymn "Fight the Good Fight!"

"Good Medicine"

Amongst the many organizations of our "Church Life and Work" (writes a lady contributor) that of the Girls' Auxiliary, with its varied methods of self expression, exercises a healthful and indispensable part.

Under the auspices of St. John's (Vancouver) Girls' Auxiliary a very merry entertainment was afforded the large and responsive audience who answered to the ring of "Mrs. Oakley's Telephone" and to the allurments of "The Quilting Bee."

In the former the use, mis-use and abuse of our modern household convenience, the telephone, were very amusingly and cleverly depicted. The Irish cook, Mary, with characteristic light-heartedness and imperturbable good nature, attended blithesomely alike to the all too frequent ring of the telephone and to the unreasonable demands of her pretty but ludicrously inexperienced young mistress. The stolid German housemaid's unwarranted attempts to hold converse by telephone with her lover and her difficulties in attaining her object were very amusing.

The little side comedy, of which Mrs. Oakley's visitor Constance was the centre, was delightfully realistic. In the latter, "The

Quilting Bee," a congregational sewing meeting, assembled in the home of one of the members, was represented. The gracious and tactful hostess, who knew of the idiosyncrasies of several of the workers and made preparations accordingly, at once created a work party atmosphere. Mrs. Simpkins quickly became a centre of interest because of her bright, breezy, capable manner. The deaf, self-centred "Hebzibah Spooner" acted her part well, and the neurotic "Patience" sustained her difficult role to perfection. "Charity," who made all her responses in proverbs was not always audible, unfortunately, but the amusing scene between her, "Phoebe," "Patience" and the "Little Minister" crowned by the quilt being thrown over them by the fun-loving Mrs. Simpkins, made everyone laugh. "Druscilla," the Suffragette, was not of the militant type, but "she said her say," and the gentle Quaker, "Rachel," added a pleasing personality to the interesting company. The buxom "Mrs. Stubbs," who told, with evident relish, but with all kindness of heart, of a neighbor's distress, and who was the means of procuring for her sympathy of a practical kind, was a veritable gossip. The little minister, who walked into the midst of this animated scene acquitted himself well in such testing circumstances; the collapse of the Deacon, who, in the elation of a reminiscent mood, forgot himself and was found by the minister enjoying a frolic with the irresponsible "Phoebe," was very funny. The wise man has written that a merry heart doeth good like a medicine. The Girls' Auxiliary by their entertainment dispensed good medicine, and we wish them continued success in their varied activities.

To Mrs. Rose Emslie's competent tuition much of the success of the entertainment was due and doubtless her services will be very much in demand when her elocutionary and dramatic powers become more widely known.

From Farther Fields

Peterboro Notes

Our Peterboro correspondent writes: The questions re survey of Church conditions in Canada came before our Presbytery this month. It was not without a tinge of suspicion that they were framed in favor of organic union. Some thought the committee had exceeded their powers. However, as obedient sons of the Church, they ventured to answer a question. For several years past our Presbytery has been endeavoring to save men and money, but we find the people are opposed to any change. They would like to save the money but not the men. We began by having a conference with the executive of the Methodist District Conference. The whole work of uniting certain

congregations, approximately equal financially and numerically, of both denominations, was mapped out and wisely planned as we thought. These congregations were visited by ministers and officials of both denominations, but the people objected so strongly that we abandoned the project.

“The best laid schemes o’ mice and men
Gang aft agley.”

We then tried the matter of amalgamation of certain congregations and the re-adjustment of others, within our own bounds and with our own people, with the result, after two years of precious time, trouble and expense, two of the congregations appealed to the General Assembly against our decision. The Assembly upheld the Presbytery and the appellants acquiesced in the finding only to come home and renew the same agitation and get all their own way, causing no end of trouble in the neighboring congregations, and the end is not yet. The Presbytery is sorry they ever tried to save men and money in this way. Perhaps it may be worth noting that the congregations referred to voted strongly for organic union. There is nothing so strange as human nature.

Regarding the average length of pastorate within the past ten years we find it about four years; over all eight years. We have had more changes within the past five years than at any time in our history as a Presbytery. Twenty changes from deaths, demissions and translations within the past ten years, sixteen of these within the past five. But we have long pastorates. Dr. Andrews ministered to the same people for fifty-two years, and Rev. P. M. Duncan for fifty years in the one charge. The longest pastorate at present is thirty-one years, and that to the same congregation. The average vacancy, so far as we could judge, was about four months.

We recorded strong disapproval of reducing the representation to the General Assembly. We approved of the remit re the status of assistant pastors providing there is equal representation of laymen in Presbytery and Synod. The session and deacon’s court of a congregation asked us to overture the Assembly in favor of having contributions from the Women’s Missionary Societies added to the budget. The overture was approved and transmitted.

The statistical report shows a decrease of families, principally from our rural congregations. The boys and girls are forsaking farm life and removing to the industrial centres, and the parents follow. Rural congregations are so depleted of their young people that in most cases it is difficult to obey the Assembly when asked to organize a Y. P. S. The best rural pastors can do is to get as many as they can of our young folks into the Bible Class and Sabbath School.

The Psychology of Failure

(By Rev. A. L. Fraser, B. D., Great Village, Nova Scotia)

Ezekiel xvi, 49.

The early part of this chapter is highly poetic. The writer speaks of Israel as a person, and traces her history. He takes us back to the time when she was a little unwashed, unclothed child, thrown out on the highway to die. That refers to those days when they were in Egypt—overwrought, unpitied slaves.

But God took his uncared for child, washed it, fed it, tended it, till ultimately it was full grown, and very beautiful. This refers to the days of maturity when the "little one became a thousand."

Then the author very beautifully says: "the time of love came." Israel was now full grown, and began to make alliances, but alas! now grief came. She allied herself with pagan people. She went still further; she took her beautiful jewels which God bestowed upon her, and made them into idols and worshipped them! All this actually occurred. God took Israel up from Egypt but she forgot Him.

Further on in this same chapter, we hear of Israel's relations—the mother and sisters. Sodom is a sister. Here we are taught the unity and solidarity of the race. All American, Canadian, British, German, Chinese—come from one blood. And, as brothers and sisters become separated through the exigencies of life, and are thereafter strange to each other, so the members of the human family, now widely scattered, forget, too often, that they have a common origin and should have common interests.

The prophet specifies Sodom and dwells upon her failure. We get a glimpse of Sodom in Genesis. It was situated in a well-watered place, and the waving fields that environed it, attracted money-loving Lot. Sodom was a wicked city. Lust and crime found a home in her streets, so that God's fire came down and destroyed the place. Sodom failed, then, but her failure was not unrelated. There was reason for it. That failure has a psychology. We read that Sodom enjoyed "fulness of bread." There the granaries were full and the white face of famine was unknown. Plenty made her home there, and the people should have been happy and thankful.

We have the names of the children of plenty—"Pride" and "Idleness," and "Selfishness." Pride is a very undesirable child, fond of show and extravagance. We can readily believe that Sodom was a vain place—and correspondingly superficial. Then Idleness—that big, soft-handed fellow, with the slouching gait, with not enough energy to get out of his own way—he was there. Sodom was, we

believe, a relatively idle place. Plenty did not wish this lad to work—did not train him to work. Can we not imagine crowds of unemployed, detached people in Sodom? Some of these were at Lot's door that memorable night when he entertained the strange visitors.

What made the Scottish race so hardy and thrifty? Hardship did it. The fathers of that race had to dig their living from the stubborn soil or claim it from a sea swept in mist and storm. The very endeavor developed initiative—an indispensable quality in manhood. But there was a third child in the family of Plenty—Selfishness. He was a severe faced fellow, who never shed tears, whose money bag was tied tightly. What cared he that some were hungry or cold beyond his city limits? His mother's pantry was full, and her looms were turning out scarlet and fine linen.

A Modern Bearing.

Thus it was that Sodom failed. This story is very old, but has a modern bearing. Many places and people have failed since Israel failed. Greece and Rome failed. Where is Spain, whose prows were once found on all the seas? Have Britain and America any mortgage on the future? Is the great God partial? Ah, no! Take our own beloved Canada. Plenty surely has her home here. We often read of the lists of millionaires identified with certain Canadian cities. We speak of our boundless wealth by sea and field and forest. But woe betide us if Plenty produces Pride until we come to admire the mere outside of things, the merely accidental, and lose all sense of proportion, and have no proper scale of values. Then we shall be offering our libations at the shrine of figures! Woe betide us if plenty produces Idleness, and our young people become supine, soulless, thewless—the problems of life made too easy for them.

Woe betide us if Plenty makes us selfish—local in our sympathies, parochial in our idea of religion, deaf to the "still, sad music of humanity."

But we can narrow this down to the individual. Individuals fail as well as peoples, and these failures are not accidental. It is true that Want slays her thousands, and you can see them in the slums of our great cities—flung out on civilization's great dump heap; but Plenty slays her tens of thousands. How often does the study of biography show that from some humble home, away from the great thoroughfare, where "plain living and high thinking" were practised, came a lad who wrought wonders in the world. On the other hand, have we not seen young lives so screened that all power of initiation was suppressed? We have heard that in the home of Lloyd George the one luxury of the week, when he was a lad, was half an egg on Sunday. In such

conditions self-mastery is produced—an invaluable human asset. Pride, Idleness and Selfishness are a trio that ruin the individual as well as the State.

We must remember, however, that mere negations will not produce an ideal life. We must take into consideration Him who was the one perfect man, who gave the world a new idea of humility and toil and charity. Those who follow Him can know no failure.

The Woman's Page

Concerning *Woman's Suffrage*

(Impressions by O. E.)

A large company crowded Wesley Church to hear Mr. Laur-ence Irving on *Woman's Suffrage*. Possibly the fact that he is a distinguished actor, had something to do with the attendance; but many were no doubt drawn by a desire to hear what the *man*, Mr. Irving, had to say on this question. His address to the Women's Canadian Club on "The Drama as a Factor in National Life" revealed him as a man of large sympathies, an earnest student of present-day conditions.

Mr. Irving's announcement on this matter of such vital moment to women was heard by a representative audience, and, judging by the close attention accorded the speaker, one needed not to be told of what the women of Vancouver are thinking, of what occupies a very appreciable share of their interest and endeavor.

To the writer the meeting was a new experience, for, with the exception of the able debate some months ago between Mrs. Ralph Smith and Rev. Father O'Boyle, this was the first time we had listened to a public vindication of the right of women to vote.

In a few sentences Mr. Irving dismissed the contention as to women not being man's equal. It was well that he did not waste speech upon it. The time for discussing that so-called argument is long past, and many believe that that fact should settle the matter of the vote once and for all. Granted the equality, it is not for man to deny to woman the right to vote because he, rightly or wrongly, has no confidence in the use she might make of it.

Mr. Irving dwelt at length upon the question of physical force, as represented by army service, etc., thereby conceding as worthy of discussion the only point which might possibly be left as an argument against woman franchise. He showed the unfairness of this one argument being allowed to outweigh in the minds of so many men the unnumbered advantages which would undoubtedly result were the vote given to women. One of these would be the elimination at no distant

date of any excuse for the physical force argument. We believe a peaceful solution of international and other differences would be hastened if the mothers, wives and sisters had the use of the vote against the useless and unnecessary waste of human life.

The Women's University Club and the Question

Among other impressions received at Mr. Irving's meeting a visitor could not fail to be struck by the quiet, efficient and persistent way in which the women of Vancouver and British Columbia generally are conducting their fight for the removal of the disability under which they rest. That impression was strengthened on a later evening at the King Edward High School, when we were among the auditors at the mock parliament held there. In the speeches of the members of the Women's University Club, the cause of Woman's franchise received an able though indirect vindication. The leader of the opposition was Mrs. McConkey who, previous to Mr. Irving's address in Wesley Church, made a clear and comprehensive reference to the laws of British Columbia as they affect women and children, and also related the steps already taken—alas, almost fruitless—in seeking for their modification by the Government at Victoria.

We do not need militant methods in Canada, and we hope we may not need them. Our women are in deadly earnest in their fight for the very highest interests of the home and to that end they *need the vote*. It is a significant fact that among the most active workers in this campaign are women in our city whom we all know and honor as amongst the most capable of our home makers. We wish them success with our legislators who surely must soon concede the claim.

Probably the most valuable result of these meetings is that many who, like the writer, have hitherto held aloof from any active co-operation in this important matter, may have been led to realize that the duty of working to obtain the franchise devolves upon every woman. Every woman should give at least her sympathy and approval to those who are so unselfishly giving time, strength and means to this work. Women may not bring in the millenium through the vote, but the franchise would be an effective weapon in the fight which many of them have so long and so patiently carried on against some of the evils sapping our national life—the liquor traffic, for instance.

Concerning Social Service—Just a Glimpse

(By E. E. Gordon)

A telephone message a few days ago took me into a three-roomed cottage prettily situated well up a hill-side. In its first room I found so much of discomfort and uncleanliness evident in the large

bed, the dusty shelves and the tiny cradle close by, that I hastily pushed aside the dark quilt which was hung as a curtain, and entered the living room or kitchen.

There, where smoke and disorder prevailed, a helpless-looking woman of 54, gaunt and pale, gave me a rather doubtful welcome, and with scarcely a word, disappeared into another room, leaving me with her 17-year-old daughter, who held in her arms her own little child of 6 weeks. I took the baby and sent the girl to her mother, for I wanted that mother's consent to my taking Bessie and her nameless baby to other surroundings.

Scarcely three minutes had passed when there entered the room another young girl, just 15, and—will you be surprised to hear it?—a baby of 3 months dancing in her arms. A child still herself in mind and body, she so sorely needed mothering and was instead a mother. A certain pride in the healthy baby, with a small measure of affection and a great wish to be free of responsibility was all her motherhood meant to her. "Will you help me to get my baby adopted? He is so fat and pretty, he ought to adopt easily," she said.

But I turned to meet that other mother, the mother of both these fallen girls, bent with the burden of failure in her life's one work. Separated for eleven years from her liquor-drinking husband, sickly and irritable herself, she had been utterly incapable of guarding her girls from disaster. She had tried to get them safely home at night from exciting picture shows and skating rinks, but her motherhood was largely a failure as is that of every woman who, whatever else she may do or be, fails to send out into the world in her children's hearts a strong and unselfish choice of what is good and pure and beautiful. Now she could only fold her hands and weep and stubbornly refuse to let the younger girl leave home.

I brought the older girl, Bessie, and her baby that same day to the place our Church has provided for the uplifting and saving of these to whom Christ always offered His infinite kindness. Our Church calls this place the Presbyterian Social Service House, but to us, workers and girls together, busy with housework, sewing, gardening, games, laughter, songs, and tears, it is just "home." It opened its doors to receive us first in October, 1913, and has kept them so wide ever since that 27 girls have found shelter there.

It is a very small house, or rather pair of houses, for it is made up of two tiny bungalows connected by a passageway between the two cellars. Inconvenient it is in many ways and lacking most of all a dining room large enough to seat us all at once, so that the parlor could be kept for its own purposes. But nowhere in all Vancouver is the "welcome home" sweeter to the one who works outside all day, and nowhere is the joy of service better known than here. We understand to the full the mind of the old road-mender who, when a fellow-worker asked, "Seen better days?", answered, emphatically, "Never."

A Plea for Literary Societies

(By W. R. Dunlop)

A plea may be more than a statement of case and may be for less than an ideal. In *Virginibus Puerisque* Robert Louis Stevenson made a plea for gas lamps. Not a very illuminating subject in the essay sense, you may say. Yet it grips the reader—perhaps because R. L. S. wrote it. Perhaps also because it points the value of a common thing.

The Literary Society in the Church, apart from the social function it may fulfil, has too often been regarded with a passive complacency by the majority of Church members; and partly for this reason it has not fully realised its usefulness. Yet it deserves practical recognition. If not a brilliant electric light it is at least a lamp; and its members, like Stevenson's lamplighter, are helping to "knock a luminous hole in the dusk." Though the average society does not reach the limits of the intellectual improvement which is its usual formula it fosters the bent towards literary study and, perhaps more important, the ability to speak with force and gracefulness. Under its comparative seclusion young speakers who stumble may stumble into excellence, knowing that many public men of to-day look back with gratitude to the literary society of other years. It is, besides, an influence for good and a healthy antidote for ennui and idle evenings, especially in the case of strangers to the community; which suggests that the condition of membership need not be direct Church association. The latter though not a condition may be a result. Community of interest is among the most powerful factors in cementing relationships—whether it be in the family, the club, the society, the larger plane of civic or political organization, the common love of the flag or, in the ultimate, the feeling of a common destiny of the race; and the encouragement of friendly rivalry in competition is a kin and worthy aim.

The Literary Society, whatever its individual place in the scale of excellence, acquires a new status when affiliated with a collective body. During the winter literary society work in the city has had an incentive to intellectual effort and social fellowship, both in and out of Presbyterianism, by the contests arranged through the Vancouver Debating League. These contests have been conducted with spirit; and the meetings of societies on a purely secular basis and those having church auspices have helped to broaden sympathies and to increase the sense of brotherhood. And though, of necessity, only a few of the members of such societies can take an active part in these debates—even by varying the teams, if necessary—they all can take a pro-

prietary interest in them. The strict allotment of time and the necessity of conforming thereto gives a useful exercise in the faculty of combining essentials with brevity and order of ideas; while the fact that the verdict is of some public note and rests with well-known, eminent judges, and is on the basis of both style and argument, puts the debaters on a high plane of effort. Such effort on the part of the debaters, whether they win or lose, must be of benefit to them in after experience. As a judge said in recent debate, in a sense both sides win. The oratorical contests initiated and arranged by the league also help greatly in promoting culture and the power of effective speech, and, with the season's debates, they take a place in civic life.

The lead thus given by the Vancouver Debating League is one which may well be followed by other cities in Canada: but, as it is obvious that the health of the whole depends on the health of its parts, the success of the league is contingent on the efficiency of the units which compose it. The Church Literary Society, while helpful as an influence in Church life or association, has an added reason for zeal and a greater claim to congregational recognition in the opportunity of aiding a power in the city commonwealth.

Around the Hall

College Notes by William Scott, B. A.

One of the necessary evils of a college course is that process, called examinations, by which professors endeavor to learn how much, or how little, their students know. Already at this early date we have one hanging over our heads and making us a trifle anxious. Professor Morton will close his lectures the last week of this month and will take his farewell with a sheaf of examination notes under his arm. But we have learned to appreciate this professor's sympathy for his students, and we hope good things of him. He has taught us to admire a man who was famous for his schools for little minds, and whose teaching—and, I suppose, examination—was marked by tender consideration for his pupils. Perhaps the example of good old John Colet will inspire Professor Morton with a tender regard for us.

We have had quite a variety of history teaching in the Hall these last three years. First we had Dr. McEwen of Edinburgh, whose kindly spirit none of us are likely to forget, nor the vivid pictures he gave us of early Christianity, set in a finished literary style. Last year Dr. Patterson of California steered a straight and narrow way for us through the Middle Ages. This year Professor Morton escorts us back to the Reformation period and introduces us to its great men and

movements, and lets us learn from them at first hand. It is difficult to say which of the three methods is theoretically the best. One who has not studied pedagogy can only judge from the effects upon his own mind. But, using this criterion, one can safely say that the method of Professor Morton is the most satisfactory, and more likely than the others to leave lasting impression. There is some satisfaction in going to a man's works and learning at his feet what he taught or what reform he attempted. This Professor Morton accomplishes by his seminars. We have all enjoyed his work, and join in our appreciation and thanks.

The students of the Hall, on the initiative of Principal MacKay, have undertaken work among the Chinese of Vancouver. The Presbyterian Church has a mission in the Chinese quarters, where an effort is made to give these new-comers to Canada a grasp of English that will serve them well in their daily work, and above all a glimpse of Western Christian ideals. Recently much has been written on the Asiatic problem; little has been heard about our Asiatic obligation. We are stirred to the depths of our souls by some misdemeanour of an Eastern, but complacently ignore the fact that perhaps we are responsible before God for neglecting to evangelise these peoples. Not blame, but shame, should be uppermost in our thoughts, shame that now two thousand years have passed and we are scarcely beginning to shoulder our Lord's command to preach the gospel to every creature. We at the coast have not the excuse that "everybody can't go," for we do not need to go; they are at our very doors. And they are a problem, and will remain a problem. But one way of mitigating the possible evil of their presence is to carry Christian truth to them. It is upon some such principle that we are undertaking the Chinese Mission work. Those who have been engaged upon it find it most fascinating, and we hope that it will become an established part of our college work.

Tennis is the order of the day during these spring afternoons and evenings. Already a doubles tournament has been played off, in which Messrs. Smith and Duncan were victors. A singles has been arranged for, and it is expected will be followed with great interest during the next few weeks.

"Let us not tire of tender words and true,
The realm of silence all too near doth lie,
And sweet endearing words are all too few."