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WESTMINSTER Hall Magazine and Farthest West REVIEW

A Social, Literary and Religious Monthly

VOL. VII.

JUNE, 1915.

No. 5.

Published at 1600 Barclay Street, Vancouver, British Columbia.

D. A. Chalmers

Managing Editor

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Editor's Page.

Definite Information Concerning Westminster Hall

During the past few weeks there have been various rumours concerning Westminster Hall and its Chief-of-Staff, Principal Mackay.

We are authorised to state that the rumours as to closing the College are entirely without foundation, and that no such course has been under consideration by any authority of the Church. It is true that some measure of federation in connection with the work of the four Western colleges was under review. Any such suggestions, however, even if advanced to the stage of experiment, could not affect the working arrangements of Westminster Hall as these have always involved valuable assistance from Professors from Eastern Canadian, United States and British colleges. That arrangement has been possible as Westminster Hall, Vancouver, is unique in having its Theological classes during the summer months—from April to September inclusive. In that connection many outstanding Professors have visited British Columbia and added to the attraction the West Coast College has had for the students of the Church. Of the four Western colleges (including Manitoba College, Winnipeg), we understand Westminster Hall has had the largest number of students in Theology; and even at this time, when the number has been depleted by a considerable representation at "the front," the 1915 roll is a good one.

We are also informed that, notwithstanding war conditions, the financial position and prospects of Westminster Hall are ahead of those of the other Western colleges of later origin. Indeed, the position of Westminster Hall is such as would make it the last to be considered were the closing of any college to be decided upon.

Principal Mackay Remains in Vancouver.

As to the report—twice telegraphed to the Vancouver press—that Principal Mackay would leave his present post for Manitoba College, Winnipeg, we are confident that Western Presbyterians and others would have had something to say to such a proposal. It is disappointing for the West Coast that such men as Dr. Crummy of Wesley Methodist Church, and Professor Pidgeon of Westminster Hall, have been called to other fields of service, and that both are leaving Vancouver. We are pleased to be able to record on the best authority that, though invited to accept the Principalship at Winnipeg, Principal Mackay has, because of the present situation, definitely decided to remain at Westminster Hall.

This Magazine's Attitude and Outlook.

It is naturally gratifying to find that the definite and authoritative information we are now privileged to give coincides with the independent opinion previously expressed by the management of this Magazine in answer to inquiries from subscribers and from business men interested in this publication. At the same time it may be in place to mention what we emphasized when questioned regarding this Magazine's attitude and outlook.

Though as the result of war conditions affecting business, this publication is less than half as large as it has been, it is none the less true that it is receiving increasing support. The Magazine lived through the testing years before the war because its management, inspired by a belief in its ideal and opportunity, was willing to live FOR rather than BY it. Progress during these four years has not been phenomenal, but steady. We aim at covering a field second to none in journalistic service. The practical encouragement given the Magazine confirms the management in the belief that there is not less occasion in these epoch-making times for publishing and pushing ahead in the Farthest West of the Empire a monthly periodical whose pages are open for independent articles bearing upon social, educational and political as well as religious questions.

WESTMINSTER Hall Magazine and Farthest West REVIEW

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE.

INDEPENDENT IN POLITICS

VOL. VII

JUNE, 1915

No. 5

The Case for "Christian Science": A Reply

NOTE: The following article from Mr. Clifford P. Smith, Boston, U.S.A., was submitted to us as a result of the publication in our March issue of the first article by Rev. A. E. Cooke, entitled "Christian Science—Is It Christian?" Mr. Cooke's Second article, "Christian Science—Is It Science?" was in the press when this article reached us. It is published herein verbatim as received. [Editor.]

Christian Science: Its Truth and Value

(By Clifford P. Smith)

Christian Science is a way of living and thinking that finds its chief inspiration, its perfect illustration, as well as its complete proof in the teachings and example of Jesus. It reveals, awakens, and develops the God-given possibilities that exist latently in everyone. It shows how to throw off the incapacities, the disabilities, and the liabilities that have been imposed on men by ages of wrong thinking, and how to gain their true manhood. The aim of Christian Science is not only to prepare people for a heavenly hereafter, but to transform their present experience into order and harmony. It inculcates godliness, makes known the power thereof, and emphasizes the present effects no less than the enduring results, of right thinking and right doing.

Christian Science changes its students into better men and women, not only by giving them true motives, pure desires, and absolute ideals, but by discovering to them the deceptive nature of evil impulses and the source and power of good thoughts. In like manner this Science equips its students for the cure and prevention of disease. It teaches them to analyze the conflicting elements of human consciousness, and to maintain the true sense of being against the false sense of disorder, thus destroying the essential cause of disease and establishing the conditions of health. So also the power of infinite Mind, acting with true thoughts, or truth, is found to be available in every case of human need. As the psalmist said, "His truth shall be thy shield and buckler."

It is well known that the Christian Science movement has made steady progress despite a clamor of opposition. For the futility of its opposition there is an evident reason. Christian Science deserves what it has gained in the estimation of men. The vast majority of those

who have sought its benefits according to its own rules have been convinced that Christian Science is all that it purports to be; while other people, in a fair proportion to their opportunities for observation, have recognized Christian Science as a thoroughly good influence in the lives of its adherents. Of the people who have become Christian Scientists, about one-third never were affiliated with any other religion. Of the other two-thirds, many, perhaps most, were not active religionists before becoming interested in Christian Science. Among those who were formerly active members of Christian or Jewish congregations nearly all have become more devoted and enthusiastic as Christian Scientists than they were as adherents of other faiths. In short, Christian Science has converted a great multitude of people from disbelievers or passive believers into earnest and active Christians.

Christian Science, also, has been known and taught long enough for its effects to be observed in a second generation. In one of Mrs. Eddy's "Messages to The Mother Church" (for 1900, page 6) she said: "The child not only accepts Christian Science more readily than the adult, but he practises it." The truth of these words is known to a great number of parents. Children who are brought up in the atmosphere of Christian Science are healthier, happier, and more capable by reason thereof. To them, good is normal and natural, while evil is unnatural, obnoxious, destructible, unreal. To them, the presence and power of God is an ever-present reality of every-day experience, while sin, disease, and death are to be detected, rejected, and overcome. A child can be told first of heavenly things, and will then be able to hear of earthly things and to weigh them in the scale of eternal values. The attendance at Christian Science Sunday Schools is one of the signs of these times. Not only do the children of Christian Scientists attend them until they reach the age limit of twenty years, but other children, whose parents are of other churches or no church, are frequently to be found in Christian Science Sunday Schools as regular attendants.

The Christian Science view of man and the universe is simply that of pure and unadulterated Christianity. It does not begin with a negation of anything, nor end with a denial of anything that possesses the nature of substance, but it defines substance as that which is real in distinction from that which is apparent, and it attributes all creative power to God. The Christian Science view of man and the universe begins with the idea, "He that built all things is God" (Hebrews 3:4). It proceeds consistently with the axiom "that which is born of the Spirit is spirit" (John 3:6). It concludes that spiritual facts must be "spiritually discerned" (I. Corinthians 2:12-16). Christian Science therefore cultivates the faith which involves a conviction of unseen reality (Hebrews 11:1-3), and develops the spirit-

ual understanding which sees all things as they really are—as God made them to be. (Colossians 1:9-13; Revelations 21:1-4). Moreover, the understanding thus conferred has been found to be capable of proof or demonstration when put into practical use for the betterment of human character and conditions.

Christian Science also has been taught and practised long enough for its effects to be observed in a very large number of cases. In this manner a great quantity of evidence has accumulated to prove that its effects are exceedingly wholesome. Consistently practised, it is conducive to health, moral and spiritual as well as physical, with a corresponding degree of happiness. Accepting the test of reality furnished by Christ Jesus in the words, "Every plant, which my heavenly Father hath not planted, shall be rooted up," Christian Science declares that all evil—everything in human experience which is not of God—can be abated and abolished by recourse to His law and power, and it gives to its students a spiritual understanding that lifts them more and more into the realm of the real—into the atmosphere of divine Truth and Love. In short, Christian Science meets human needs; it does so in the way that promises to deliver humanity from the bondage of evil, and it proves that one person can aid another to gain his victory and freedom. Such being the case, no one can afford to be either misinformed or uninformed concerning its truth and value.

Until after Christian Science had wrought wonderful cures in quite a number of places, and the influx of members from other systems of thought had begun to be noticeable, the readers of the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, were permitted to peruse it for themselves, and to notice its pure ethics, its spiritual metaphysics, and its profound Christianity, without the interposition of the later expounders, who soon began to whisper or declaim perversions of its contents. The next period in the history of the Christian Science movement was one in which misapprehension and misrepresentation were common or prevalent. When this period should be regarded as having come to an end may be a matter of opinion, but I should put the end of it at the close of the year 1910. That was the time when the world was moved by the passing of Mrs. Eddy to consider or reconsider, with the absence of passion and the abatement of prejudice which are possible at such a moment, the benefits which had accrued and were promised to mankind through her discovery and leadership of Christian Science. That occasion marked the beginning of a new era of public estimation.

This change was noted at the time by more than one editor accustomed to observe the drift of public sentiment. Take, for example, the following comment by the editor of *Current Literature*: "The column on column of news despatches and editorial comment

evoked by the death of Mary Baker Eddy, the Founder of Christian Science, may be said to reveal an important change in the psychology of this country." Also, the following observation by the editor of Harper's Weekly: "The tone of the newspaper comments on the death of Mrs. Eddy indicates a decided increase of respect in recent years both for her character and for her achievements. Nor is it a case of '*de mortuis nil nisi bonum*,' but a taking of one consideration with another, and giving a judgment of net approbation." On the whole, it can be said with respect to the people and the secular press in the United States and Canada during the years 1911-1914, that the popular attitude toward Christian Science was usually fair, often friendly, and not infrequently appreciative.

And what can be said for the religious press and for the clergy? Some of the representatives of the older denominations have welcomed Christian Science as a new and potent factor in the field of religious endeavor. Many others have shown varying degrees of recognition or tolerance. But it must be said that a few ecclesiastics have tried to turn people away from Christian Science by means which disinterested and fair-minded persons with knowledge of the circumstances have generally regarded as extremely unfair.

Take for instance the recent article in the *Westminster Review*, in which a minister wrested Mrs. Eddy's works on Christian Science in the effort to prove his assertion that she denies that God is "a spiritual Personality." To get material for this purpose, he quoted passages from old editions of her writings that she subsequently revised, without speaking of the fact that the words thus quoted were not in the final edition of her writings. Not content with this, the reverend gentleman even constructed sentences out of words taken from an index that was formerly printed with *Science and Health*, and quoted them as though they were part of the text. This index was not compiled by Mrs. Eddy, nor even by a Christian Scientist, which he may not have known, but he must have known the difference between the text of a book and its index, and he evidently knew that this index had been discontinued.

The index in question (at page 646) included the following words and figures: "Person, God is not, 10." In the article in question these words were converted into the following sentence: "God is not person," which was accompanied by a reference to page 646 of "Science and Health," edition of 1894. The words and figures in the index were intended, of course, to refer to page 10 of the text, and in the 1894 edition of *Science and Health* the paragraph to which they referred read as follows: "As the words 'person' and 'personal' are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God,

means infinite personality, then God is personal Being,—in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot coalesce.”

In the final edition of *Science and Health*, the first sentence of this paragraph is the same, while the other two sentences read as follows (page 116): “If the term personality, as applied to God, means infinite personality, then God is infinite *Person*—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.” If any one will compare this entire paragraph, in its earlier or its later form, with the assertion that Mrs. Eddy denies that God is a spiritual personality, he can see for himself that the assertion ought never to have been made. If any reader cares to pursue this subject further, I would recommend that he go to public library or a Christian Science reading room and read Mrs. Eddy’s “Message to The Mother Church” for 1901.

The article in the *Westminster Review* contained many other perversions of Mrs. Eddy’s writings—as a whole it was more mistaken than correct—but I will ask space for only one other illustration. The following quotation is from the same article: “All Mrs. Eddy’s utterances regarding sin are condensed in a sentence on page 237 of her precious book. ‘Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.’ It is ‘neither person,’ i. e., there is no devil, ‘nor place,’ i. e., no hell, ‘nor thing,’ i. e., no act of sin and no accountability.” In short, the author of that article publicly asserted that all of Mrs. Eddy’s utterances regarding sin are condensed in a couple of sentences which declare the unreal and illusive nature of evil, and that her teachings include no accountability for sin.

The fact that a “minister of the gospel” could make such assertions—presumably in good faith—is itself an illustration of what Mrs. Eddy meant when she spoke of evil as “a belief, an illusion of material sense.” Mrs. Eddy has given much more attention to the overcoming of evil than to defining its nature; and throughout her writings, from the first page to the last, she has insisted on the imperative need of goodness, and the responsibility of each individual for his own thoughts and acts. This teaching, which was virtually denied by the gentleman in question, begins in the preface to *Science and Health*, constitutes a large part of the first chapter—the chapter on prayer—and continues to be prominent in Mrs. Eddy’s writings to their very end.

The following paragraph is part of a letter from Mrs. Eddy to the teachers of Christian Science (*Miscellany*, pages 251, 252): “Rest assured that the good you do unto others you do to yourselves as well, and the wrong you may commit must, will, rebound upon you. The entire purpose of true education is to make one not only know

the truth but live it—to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work amidst clouds of wrong, injustice, envy hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. 'As thy days, so shall thy strength be.' "

I trust that it will not be considered amiss for me to speak of two facts which ought to put an end at once and forever to the hostility felt in other churches, because Mrs. Eddy founded a new church, and members have withdrawn from other churches to join this one. The first of these facts is that thirteen years elapsed after the discovery of Christian Science before Mrs. Eddy founded a new church, and she did so then only because the non-receptive attitude of the then existing churches made a new church necessary, so that Christian Science might be presented to the world.

The other fact to which I have referred is this: The Church of Christ, Scientist, has gained members only as those who have come to Christian Science have gained a better life. There can be no just cause for offense in this. It is the object of all churches, and none of them need feel a loss when a man finds in Christian Science what he could not, or even did not, find elsewhere.

Mrs. Eddy never sought a personal following. Throughout her work as the leader of a great religious movement she consistently turned the attention of Christian Scientists away from herself to the message that was spoken through her. Her aim and hope, as she often said, were to "quicken and increase the beneficial effects of Christianity" (Science and Health, p. 367; Miscellaneous Writings, p. 207). The spiritual vitality of her message is proved by what it has already done; but this is only a foretaste of the benefits that will accrue to humanity as this Science is more widely understood and practised.

The Recruit.

He went, and but a lad—his mother's pride;
 For 'cross his playground, ere his play was through,
 The shrill, clear clarion of Duty blew,
 And all his childish life was laid aside.
 He went, and with great causes was allied.
 He fell!—and when thou'lt pass his home, make bare
 Thy head for bleeding Sorrow's sake, for there
 Grew one who for the commonwealth has died.
 And as the bridge Traffic doth safely tread,
 Has, at its base, stones hidden deep in ground
 Which shoulder all,—you who will yet enjoy
 The well-built fane of Peace, where shall be shed
 A healing love; and where there shall be found
 A home for Concord, think then on this boy!

—Alexander Louis Fraser.

The Palestine of Christ

(By Professor R. E. Macnaghten)

Very different, at the dawn of the Christian era, was the Palestine in which Christ passed his days to the wonderful city which in the period of its supreme glory had given birth to Socrates. Athens had been the centre of moral and intellectual civilization; and had also been a great world-power. With the aid of Sparta she had twice inflicted a crushing defeat on the huge invading hordes of Asia: and by the sagacious foresight of Themistocles she had, immediately after the Persian defeat, laid the foundations of a naval supremacy, which had it not been for the timidity and incompetence of Nicias, might have secured for her the complete mastery of Sicily.

From Palestine, on the other hand, 'the glory had departed.' To realize anything of patriotic pride the Jew had to turn his gaze far back to the remoter past, to the age of David and Solomon. Since that glorious period the national history of the Jews had been a story of increasing disaster and increasing ill-success, and the valiant but hopeless struggles of the Maccabees served only to throw a more lurid light on the shadows which encompassed their land. The time had long passed when they could take any pride in their national existence, and at the birth of Christ Judæa was nothing more than an obscure and rigorously governed province on the confines of the mighty empire which Rome had succeeded in extending from the banks of the Tiber to almost every portion of the globe, as it was then known. Obscurity was the negative and main characteristic of the country in the eyes of the rest of the world, which by this date had become accustomed to regard Rome and not Athens as the real centre of human affairs. Rome was indeed now a name to conjure with; and Italy was the natural centre from which any great or enduring movement might be expected to come. The title of 'Caesar' was the synonym for all earthly power, and Christ himself when differentiating between human and divine claims could best express his meaning by saying, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When Paul was summoned to appear before Festus (Acts xxv: 7-21), he appealed unto Cæsar and the force of such an appeal was immediately recognized in the words, "Thou hast appealed unto Cæsar, unto Cæsar shalt thou go."

To the free-born Roman the world was open as to no other man, and the mere fact of being possessed of the coveted distinction of Roman citizenship acted like a talisman. To obtain such a pass-port to world wide honour and protection men were willing to pay large sums, and the mere claim to such a distinction had the power of a charm. Rome was all-powerful in Judæa. Thus, when Paul was

seized and bound at Jerusalem in consequence of the popular uproar, he successfully urged this one plea, "And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They, then, which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him." (Acts xxii:v. 25-29). It was in this obscure, remote and decadent province that Christ was born; and it is almost impossible to imagine any place which at this particular period of the world's history, would seem less likely to produce a great reformer, or one whose influence could extend beyond its narrow domains. How was it possible that "this petty, unsuccessful, unamiable people" (as Matthew Arnold calls them), should ever, in the days of their extreme degradation, do anything to affect the outside world?

Moreover, the Jews at this period clung to the past with the tenacity of a narrow but fervid patriotism. Still believing themselves 'the chosen people,' they strove to console themselves for all the disappointment and disillusionment of their shattered national glory, by fostering and encouraging the belief that the greatness of their nation would yet be assured by the appearance of a divine Messiah, before whose conquering arms the Gentile nations of the earth would be fain to flee in terror and humiliation. They looked for no "man of sorrows" and abasement, but for a triumphant earthly potentate, who after shattering all human opposition, should reign in triumph and splendour at Jerusalem. Such was their dream, and it was a dream to a belief in which not only their national character but their national institutions encouraged them.

As the Acropolis was to Athens the concrete expression of their elaborate but characteristic mythology, so their temple was to the Jews the outward and visible sign of the promises made to Solomon and David, and a perpetual assurance that those promises must and should be fulfilled. And all their learning and all their culture were maintained with one object in view, namely, to foster and further the study of the Law, which, as they believed it to have come in the first instance directly from the Almighty, so they were assured would in time have actual and adequate fulfilment. And thus a profession, or class, of Lawyers or Scribes, had come into existence, who not only represented the patriotic and religious aspirations of the people, but whose very existence depended on the unimpaired maintenance of all the tradi-

tions of their fathers. "It was a class," says Seeley,* "not less influential and important than might be produced in England by fusing the bar, the clergy, and universities and the literary class into one vast intellectual order. It is to be remembered that with the Jews, theology, law, science, and literature were but different aspects of one thing, the Divine Revelation which had been made to their fathers and which was contained for them in the Scriptures of the Old Testament, supplemented, in the view of the most influential party, by a Tradition of equal antiquity and authority. As there was but one sort of learning, there was but one learned profession, consisting of the expounders of this ancient wisdom. At least these constituted the one learned profession which had much influence at this time, and which could be said to deserve the title."

And the very hopelessness of their political outlook made the Jews listen with greater reverence and more respectful attention to the one class who seemed to offer any hope of relief from their present humiliation. The Athenian in the days of Socrates could proudly recall the immediate past, and in the magic names of Marathon and Salamis he had abundant incentives to inspire him with courage, hopefulness and energy. The Jew was very differently situated. Humiliation and actual captivity had been his portion for centuries. While the bitter cry 'By the waters of Babylon we sat down and wept' still echoed in his ears, he had now to endure—what was almost as degrading as captivity—the occupation of his country by a stern and haughty alien power, and had to submit to the authority of foreign proconsuls by whom his feelings and aspirations were completely misunderstood. While the maintenance of their religion was the one consolation left to the Jews, they could not even in this case proceed in accordance with their own desires. When they wished to slay Christ, because in their opinion he had blasphemously asserted that he was the Son of God, they could take no action without the support of Roman authority; and it must have been gall and wormwood to their proud spirits, that even in what they regarded as the most important aspect of national life they were subject to aliens whom they regarded as blasphemers, yet without whose consent they were powerless to act.

It is difficult and well-nigh impossible for us who live in a free and enlightened age to conceive to the full extent the feelings of humiliation which the Jews must have experienced when, as in the case of Christ and Paul, they could only punish those whom they believed to be blasphemers of their most sacred possession, the Law handed down by their forefathers, and originally, as they conceived, entrusted to Moses by the very hands of God, by the active or at least the passive co-operation of unbelievers. History nowhere exhibits a greater irony

* *Ecce. Homo*, p. 292.

than this. The soldiers and centurions who delivered Christ into the hands of the Pharisees, and the soldiers and centurions who rescued Paul from the hands of a mob infuriated by the same influence, were alike in the eyes of those Pharisees professors of a religious belief almost as blasphemous as that preached by Paul. If there was any religious belief at Rome at all, it was a belief in a mythology, which had been largely borrowed from Greek sources. Now, it was this "infection of Greek manners and opinions" that the Pharisaic sect was especially intent on combating, and in the eyes of the Pharisees one who professed a belief in the degraded mythology of Greece or Rome must in some respects have seemed even more of a blasphemer than Paul or Christ, for they at least each acknowledged one God, and one God only.

We have seen that the religious life of the Athenians was dominated by the idea of a complex and artificial mythology, which easily admitted of enlargement, and in itself fostered the superstitious tendencies of a naturally superstitious people. Thus the religious attitude of the Athenian was alike vague, emotional and transitory, and (as Paul's historian testifies at a later age) he was always ready 'to hear some new thing.'

But the religious attitude of the Jews was, though expectant, stationary. On the one hand they constantly awaited the coming of the divine Messiah, who should restore their country to more than its original grandeur; on the other hand they asserted with the same tenacity which they had ever exhibited since the time of Moses, the existence of one supreme Deity. The attributes of that Deity do not change in the course of time in Jewish theology. As we find him in the days of Moses, so do we find in the days of David and the days of Christ. In the narrative of the Book of Judges, and in the poetry of the Psalms; in the mystic utterances of the Prophets and in the Jewish version of his character which incidentally appears in the narrative of the Gospels, he is still the same. The characters of Zeus and Athene, of Apollo, Bacchus and Hercules vary in the narratives of Homer and the tragic poets. At one time they appear with attributes that are almost essentially divine, at others they differ little from powerful but unscrupulous and revengeful men. But there was nothing transitory or changeful in the Jewish conception of the deity.

In the first place He is a Spirit, whose face is never seen even by Moses, but whose presence perpetually encompasses his people. He has, however, an actual and a glorious presence, but it is of such surpassing radiance that when Moses (Exodus 33, v. 18, etc.) says, "I beseech thee, show me thy glory," he is told that this is impossible, for no man can see the face of God and live. "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in

a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

And such, in the belief of the Jews, was the supreme and dazzling radiance of their Deity, that Moses on returning from His presence shone, though all unconsciously, with the reflection. The story as told in the thirty-fourth chapter of Exodus is a striking example of the simple implicit and reverend belief with which the Jews worshipped their Jehovah. "And it came to pass when Moses came down from Mount Sinai with the tables of testimony in Moses' hand, when he came down from the Mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterwards all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him." What a contrast there is here to the garish and gaudy mythology which was the sole outlet that the Athenian could find for his religious feelings. What a gulf is fixed between the 'God of Abraham, Isaac, and Jacob' and drunken Hercules or adulterous Zeus.

The Jews then believed in a personal deity, whose presence was an actual though incomparable splendour. And the two main attributes of that deity were power and justice. Authoritative power is continually described as the prerogative of Jehovah by the writers of the Old Testament, whether historians, prophets or poets. It is the Lord, who according to the Psalmist, "is a great God, and a great king above all gods." "For all the gods of the nations are but idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary." It is the Lord, who according to their historians, has continually rescued his people when in distress, and even when injustice has for a time seemed to triumph. When the hosts of Sennacherib were encompassing Jerusalem, King Hezekiah is said to have sent to Isaiah the Son of Amos in his distress. The answer returned by the prophet to the king breathes the same spirit of belief in a powerful and beneficent deity. "Thus saith the Lord God of Israel. That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard. This is the word that the Lord hath spoken

concerning him . . . 'Whom hast thou reproached and blasphemed?' . . . 'By thy messengers thou hast reproached the Lord, and hast said With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir-trees thereof . . . I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. *Hast thou not heard long ago how I have done it, and of ancient times that I have formed it?*' (2 Kings x: 20, etc.)

And Justice is the other great prerogative of Jehovah. "Clouds and darkness are round about him" cries the Psalmist, "righteousness and judgment are the habitation of his throne." And as he is the fountain head of judgment, so is he swift to punish injustice. When David, the man 'after God's own heart' treacherously causes the death of Uriah, it is narrated that justice from the very mouth of God, pursues him in the person of Nathan the prophet.

And for the Jews the main principles of the divine justice were codified, and handed down to the people from generation to generation in the ten commandments, which they believed they had actually received from the lips of God. Nothing could be more calculated to keep their monotheism pure and unimpaired than the permanent and stereotyped form in which its main precepts were handed down from father to son. To the Athenian the principles of religious morality were a theme for speculative argument: for the Jew they were fixed and unalterably established in a rigid but simple code. "Thou knowest the commandments" said Christ to an inquirer who asked what he must do to inherit eternal life; and the reply was typical of the religious attitude of the country. There was nothing uncertain or unascertained in the worship of the one God; all that was necessary was to apply the precepts to the actual conduct of life. And the Jews were all the more conservative in their religious worship, because they believed that the age of prophecy and of miracle had passed, nor did they expect its revival until the long promised Messiah came.

Lastly, the Jews, while believing in one God, also believed in the existence of a great personal concrete Power of Evil, who in the Old Testament is called Satan or The Serpent. All evil, and especially all disease, they believed to be attributable to this malignant Power, who, like Jehovah, had countless ministers or 'angels' to do his bidding. And this belief in a personal Satan was held with unabated vigour at the beginning of the Christian era.

Such, then, was Palestine at the time when Christ lived, an obscure, subject, and disheartened province, but one whose inhabitants clung all the more tenaciously to their ancient monotheistic belief, because in this and this alone there seemed to be any hope of relief from their present afflictions.

The Women's Page

Home Missions in British Columbia

[By Mrs. D. M. MacKay]

NOTE: The latter part of this article records conditions which are anything but complimentary to British Columbia. We would hesitate to give publicity in this Magazine to the cases cited were we not convinced that the first step towards the betterment of bad conditions is to make them known without fear or favour. Not even attention to the requirements and consequences of the great world war in which our Empire is so vitally concerned at present should be allowed to form an excuse for neglect of such social conditions.—[Editor.]

PART II.

The Slocan District lies in the heart of Southern British Columbia, between Kootenay Lake on the East and Columbia River on the West. When Mr. Hunter went into this district in 1891 flour sold for \$28 a barrel; wages were eight and nine dollars a day and hay sold for \$120 a ton. Our Church soon started three missions in this district. There is a remarkable school at Coutellius on the Slocan Railway in a section of farming and lumbering industries and very sparsely settled. This Sunday School was started on behalf of the only two children in the community in a radius of eight miles. They belonged to the section foreman on the railroad who was an Italian and a Roman Catholic. After the school was started, men who worked around their farms and around the bush began to be attracted to the plan and came to attend this Sunday School hearing the same lesson that was taught to the little children who understood very little of English. This went on for several months until the Sunday School was made up of 40 adults and the two children. Several of these adults who had been men of very bad habits in life, were converted and they organized a preaching service, which was visited by the Minister from Slocan City once a month. They built a splendid hall for their work. There were only two houses within one mile of the Hall. Another Sunday School of very unique interest is that of Hosmer. Some years ago they had nine children attending the school, eight of them belonging to different nationalities, including Chinese, Japanese, Negroes, Italians, Swedes, Russians, English and one undefined, as the father was a Jap and the mother a negress. Another school of different character and interest, was that one up the North Thompson River to which every member of this school had to drive or ride a distance of five miles and at least one boy used to walk the distance. He was the most regular attendant in the school.

Between the towns of Golden and Cranbrook runs a valley about 175 miles long. Dr. Herdman went through this district in 1887 mostly on horseback, and held with Rev. A. H. Cameron, near

where Fort Steele now stands, the first protestant service on record. Next year a student was sent into the valley and our Church has held the ground ever since. It is a charming country withdrawn in solitude, a paradise for the hunter, spangled with waterways, radiant view points, mines, ranches, reserves, brimful of history and human nature.

Let us now see what our Church is doing for the stranger, the foreigner and the aborigine. The Doukhobors, of whom some 7,000 are settled near Grand Forks and on the Slocan, Kootenay and Columbia Rivers in West Kootenay, have excited a good deal of public interest. They have shown a remarkable industry and progress, together with an alleged disregard of sanitation and registration. The Church must approach them with much caution for their Quakerish disposition and their dread of persecution, cause them to be shy of advances from an orthodox religious body.

There are three Indian Schools in the Presbytery of Victoria. Ahousaht and Alberni are boarding schools, while Ucluclet is a day school. Ahousaht has its full capacity of pupils enrolled, namely, 35. Both the educational work and religious instruction are of a most satisfactory kind. Bible instruction is given in the day school, and on Sabbath services are held in the Church on the Reserve, which are attended by both the children at the school and the Indians on the Reserve. This service keeps the ex-pupils in touch with the religious training and instruction which were imparted while they were pupils. Alberni has accommodation for 50 pupils and the religious and educational work is also satisfactory. Ucluclet, the only day school, is irregularly attended as the children are away from the Reserve during the greater part of the summer. If the Government would adopt the principle of compulsory education the day school might have a chance, but as long as education is not compulsory, the potlatch permitted, the Siwash "doctors" allowed to practice, and the Indians not trained to make their living by some industrial activity, the work of the Church must remain comparatively ineffectual.

In 1902, East Indians began to arrive in British Columbia in small numbers and each year the numbers increased. The largest number of any year was upwards of 900. When the numbers increased to 3,000, Dr. Nugent, who was on furlough from India, spent seven months working amongst them. On his withdrawal an appeal was made to the Foreign Mission Board to appoint a successor, but the reply was, "We do not feel justified in undertaking new responsibilities, etc." This reply seemed to close an open door and soon Sikh temples were built in Victoria, Vancouver, Millside, Abbotsford, etc. Difficulties steadily increased, a growing antagonism developed and

though individual effort did not wholly cease, yet in the results there was little to inspire hope. In 1913 Rev. Dr. K. J. Grant, who for 38 years had been a Missionary to the East Indians in Trinidad, was appointed to the work. Before the year closed Dr. Grant had five small night schools in operation in rooms which were given free of rent by employers of East Indians. Discouragements have been many from the outset, indifference, prejudice, a sense of independence from savings invested largely in real estate, no home life where women and children may be influenced, etc. Through persistent attempts to evade the exclusion regulations, a stricter espionage was enacted. In the aid of the enforcement of law the help of a section of the Hindoo community was sought and this led to antagonisms that culminated in shooting affrays and tragic deaths, and contributory to all this disorder was the arrival and enforced departure of the ship Komagata Maru.

Notwithstanding these exceptional difficulties, the Mission has made progress. Early in the year an intelligent man, capable of reading, writing and speaking Gurumuki Urdu, Hindi and English, came under daily systematic Bible instruction and on December last was baptized. On three occasions he has been assaulted by his countrymen, but he endured uncomplainingly and showed no resentment. On August first, for his protection and the assistance he might render, he was taken into the service of the Mission and his support was provided by friends of the work. In the future the Home Mission Committee will provide for his support. Several men are now under daily religious instruction and the indications are that in 1915 there will be a considerable ingathering.

In Vancouver, Dr. Crespi is in charge of a mission to the Italians. Pastoral visitation occupies a prominent place in the work and religious services are held morning and evening on Sabbath and on Wednesday evening. There are three educational classes, two in English and one in Italian. The school is held on every week night, with an average attendance of 18.

In Vancouver we have also a Welsh Church which has been received into Westminster Presbytery. There is too, a mission to the Chinese. Rev. Robert Duncanson, of South China, has been under temporary appointment and the other workers are Miss Stewart and Rev. Ng Mon Hing. In Victoria there is a regularly organized Chinese congregation with an enrolled membership of 74. At the last communion 51 partook of the sacred emblems in the presence of a congregation of about 150 young men and a dozen women. Ten men, one woman, one boy and four infants were baptized during the year. There is also a Chinese mission in Cumberland with a Chinese preacher and an English lady assistant.

From among a number of cases given by the writer we select the following which reveal

Provincial Conditions that Should be Intolerable.

In our Church we have a department of moral and social reform for removing hindrances to the extension of the Kingdom, and surely in British Columbia we have some hindrances in facts like the following: In one town with a population of 8,000 we have 28 places licensed to sell liquor and 9 houses in the red light district. In another town with a population of about 2,400 we have 12 liquor licenses and a vice area of 4 recognized houses of ill-fame. Here the keepers are fined \$10 a month and the inmates \$5 a month and then each month let go until they are brought up the next month, constituting one of the regular sources of public income. The inmates are also medically certified. In another town of 5,000 inhabitants there are 13 places licensed to sell liquor but what can you expect with their city council, made up as follows: The Mayor is an hotel keeper, and by virtue of being Mayor he, a saloon keeper, is Chairman of the Police Board and also the License Board. One alderman is proprietor of another hotel selling liquor (an Italian resort.) He also keeps a livery stable, which, of course, profits from the liquor and red light district. Another alderman is a liquor seller and the rest are absolutely sympathetic.

In the North and along the Grand Trunk Pacific I am told things are as bad as they can well be and largely because the authorities *will not* enforce the laws.

In many places the business men have requested that the towns be left more or less open. At a meeting in the Kootenay region where Mr. Henderson was speaking against liquor and vice, one man got up and replied: "But what would we do if we stamped these things out? Where would our public revenue come from?" Mr. Henderson replied: "Do you mean to tell me in this civilized age, this 20th century of Christianity we must pave our streets, put up our public buildings and educate our children from the proceeds of the vice of our citizens?"

It is perhaps not generally known that in Vancouver something like \$4,000 was collected in fines in one year from dissolute women. Of large numbers brought up in the police court, so far as I could find out, not one was committed to jail, not one was treated as a criminal.

The Indifference of Parents Condemned.

There are some things so far removed from the lives of decent, normal people as to be absolutely unbelievable by them. Do you know that every day in our city, every day in our province, things are being done to drag down, to entrap, to degrade our sons and our daughters, things done by men, which in comparison would make the

Congo slave traders appear like good Samaritans? and why are these things permitted so to be? Partly for political reasons, partly that some few may fatten off the white slave and liquor traffic, but mostly are they permitted because of the *utter indifference* of fathers and mothers. Do let us awake from our "amiable, but appalling" indifference! Oh, women! women! will you not rise in your might and say, These things shall *not* be so! Let us not leave this great province, so great in its extent, so rich in its resources of mine and field and forest, to the mercy of the saloon, the gambling-hell and the brothel! Think of the perils that confront us, with the great tide of foreign immigration, some of it of a very low order, all of it with foreign ideas, foreign habits, foreign religions, foreign Sabbaths. As Dr. McLaren says, "The grip of the Church must be felt, strong, steady guiding, restraining. Her work is the denunciation of vice and the encouragement of virtue in places where the inducements to vice are peculiarly strong and the practice of virtue peculiarly difficult; help and cheer for many a man, who is facing fearful odds in his struggle to keep his life clean; a message of hope to those who have already fallen by the wayside; comfort to sore stricken ones in the hour of lonely desolation and bitter grief; the awakening of tender memories in thousands of hearts that the greed of gold was slowly hardening or the close view of shameful vice fast contaminating; loftier standards of personal conduct and higher ideals of civic life kept before the new communities; sick and suffering ones ministered to in many a lonely prairie and mountain home where the pulse of spiritual life is beginning to beat fitfully and in many a reckless mining camp where wickedness lifts up its head unashamed."

For this great work we must give, as someone puts it, "Not an occasional collection, not an arm's length sympathy, not a fitful enthusiasm, but *flesh and blood and soul* must go into the campaign," that we may make this last West the best West in the sight of that God, to whom the earth and its peoples belong.

Notes on College Life.

June reminds us that examinations are coming. It also suggests, however, that the mid-term vacation is near. We have in the Church History Class a short period each week for questions. "Are we done now with Apostles, Prophets and Teachers?" asked one student in a grave manner, unconsciously emphasizing the word "done." He did not expect the class to laugh. Later on, we were discussing "Baptism" when a student referring to the argument for Immersion seriously remarked, "It won't hold water."

Some of our boys are now in England with the colours. Another one has joined recently.

In recreation hours tennis tournaments are now the order of the day.

Dr. Fraser, from Montreal, is lecturing to us on the Greek Testament. His treatment of his subject is scholarly and lucid.

Mr. Harold Nelson Shaw, B. A., is teaching us how not to speak. His work with us is much appreciated.

W. J. C.

The Lion's Brood

(Donald A. Fraser, Victoria.)

Far-scattered 'round the world-rim,
The Lion's brood lay sleeping;
But the Lion Queen on her rock was seen,
A quiet vigil keeping.

And as she gazed o'er the ocean,
In the summer sunshine gleaming,
On the breeze afar came the scent of war,
And the sound of an Eagle screaming.

She rose on her sturdy haunches,
And fire from her eye was flashing;
Gave a mighty roar that re-echoed o'er
The waves 'round her seaboard dashing.

Then faint in the far, dim distance,
Came sounds like increasing thunder,
As the Lion's brood rushed to where she stood,
All ready for prey or plunder.

"Mother," they cry, "we answer.
We heed your slightest beckon;
Who angers you, insults us too,
And has with us to reckon."

"Blood of your blood is tingling;
Bone of your bone appealing.
With the greater need, then with greater speed
We come, though the earth be reeling."

Hurrah! for the Lions' Empire,
On Love and Honour grounded;
For danger's hour but swells her power,
And the world stands by confounded.