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WESTMINSTER HALL MAGAZINE

AND FARTHEST WEST REVIEW

Vol V.

FEBRUARY, 1914

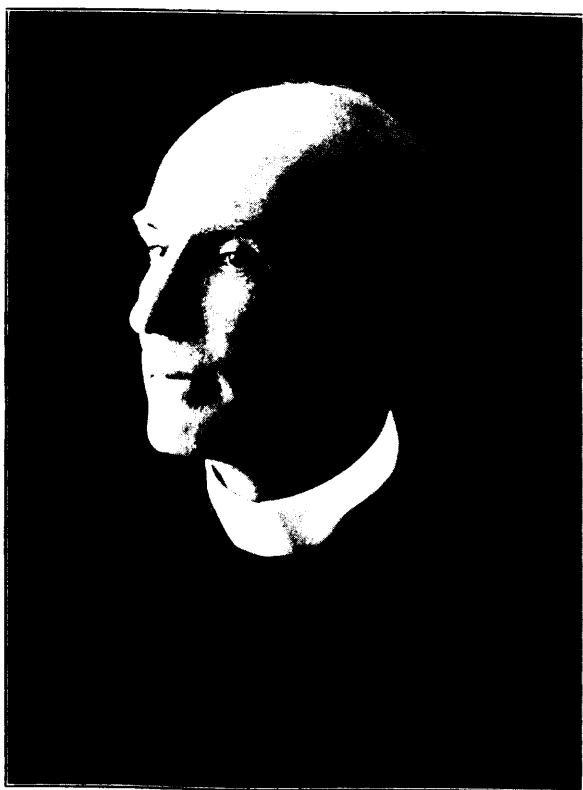
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THE ORIGINAL "SKY PILOT"

REV. HUGH R. GRANT, M. A.

Minister of "St. Paul's on the Hill", Vancouver, B. C.

See "The Man and His Message" page 29

Mountain View.

O silent city of our sainted dead,
Holding our lonely, hungry hearts in thrall
By those dear forms, each in its narrow bed,
Our frail homes' tribute to thy never-ceasing call;

Sad, silent city of our sorrowed dead,
Whose streets, all wet with unavailing tears,
Hear words of love, now all so bootless said,
That held such weight of gladness in life's long, lost years;

Calm, silent city of our treasured dead,
Securely guarded by yon snow-capped heights,
While over all, God's kindly arch, outspread,
Tells off, with sun and stars, the passing days and nights;

Sweet, silent city of our holy dead,
Haven of rest to all the weary land,
With reverent step thy lengthening lanes we tread,
Where, pointing to the light, thy marble sentries stand.

Dear, silent city of our living dead,
Who haunt and woo us through this troubled life,
Flinging the peace that cradles each still head
O'er our restless ways and all our useless strife;

Blest, silent city of our happy dead,
Here Heaven rests forever on the earth,
Here, only here, is love's full meaning read—
"Our lives are hid in God, and death is life's rebirth."

Vancouver, February 15th, 1914.

—J. M.

New Beginnings.

In beginning another six-monthly volume of this Magazine, we are reminded that, in continuity of form and name, ours is now the oldest magazine in British Columbia. The *Fruit Magazine*, under new management, has been transformed in size and otherwise, and is now known as *Fruit and Farm*, and is understood to be in the control of the manager of a local daily; while the *British Columbia Magazine*, which began as *Westward Ho!* and evolved into *Man-to-Man* before assuming the Provincial name, has changed hands and form (though not name) again.

In the case of most publications, from the weekly newspaper to the foremost journals, unless there are, at the outset, concerned in them men able and willing to sink considerable capital in them, the "struggle for existence" is usually a keen one, and the more so when the management does not seek to build upon any political party affiliations, and seeks none but clean business, on independent lines, and at moderate rates, applicable to all business firms alike.

From the opening announcement in the new issue of the *British Columbia Magazine*, and the departments arranged for, including Finance, Insurance, Mining, Seen and Heard, Fruit and Farm, etc., it might be reasonable to expect that our contemporary would develop into a weekly publication; and, in number, the staff as published, should be sufficient to bring about such progress.

Meantime, we welcome our contemporary in its new guise, and shall watch with friendly interest the work on the new programme outlined in its February number.

Our Own Outlook.

As the "old-timer" among the magazines of the Canadian West, we feel that our opportunity remains unrivalled, and the present management has increasing reason to contemplate the future with confidence. Our interests remain the same—those associated with "Social, Literary and Religious" life and work,—and practically all the sections that have been introduced from time to time shall have attention, and most of them shall be run concurrently as soon as we can "carry" them.

So far our work has been mostly foundational; and while we do not envy, and do not mean to copy in size or otherwise, any contemporary in Canada or elsewhere, our faith is strong and unwavering that here, in this Pacific Coast land, our publication may live and flourish as an independent organ 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 "into all the world."

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.

FEBRUARY, 1914.

No. 1.

Problems of Immigration.

II.—The Real Meaning of Oriental Exclusion or Restriction.

[BY PRINCIPAL MACKAY]

It is very difficult to bring home to the average Occidental the real status of the Oriental question. On the one hand are those who frankly state that the yellow races are a lower order of human beings to whom we have little or no responsibility and who ought, therefore, to be ruthlessly excluded. On the other are those who, believing in the essential brotherhood of man and the greatness of the Oriental races, feel that we cannot be consistently Christian and exclude them from our shores.

But there is a third view which, while agreeing with the first as to the necessity for exclusion or rigid restriction, agrees with the second in its reasons for action. Personally, I am convinced that this is the only view which does justice to all the factors in the case and offers any hope for solving this far-reaching question.

For many years to come Oriental immigrants of the laboring classes must be restricted, by an understanding with their own authorities, to a very small proportion of the white population of the west coast of the American continent, in their own interests as well as in that of the white races. While the attempt to arrive at restriction by consent may not appeal so strongly to the brutal self-assertiveness of some members of the white race, nor to the easy sentimentalism of many Christian people, it is the only broadly Christian course. That course which makes for the highest good of the greatest number of human beings is most truly Christian and the object of this article is to try to show that restriction by consent best fulfils that condition.

There are two main considerations which must be kept steadily in view in attempting to form a judgment on the whole case. The first of these is economic. The Western peoples have been cradled in

comparatively stern climates where a fairly elaborate economic outfit is needed to maintain comfort and efficiency. Then through long centuries of scientific achievement, life has become more and more complex and its demands greater, until no Occidental can live his life on a decent level without such an equipment.

The Oriental peoples, on the other hand, have lived for millenniums in genial climes, where the utmost economic simplicity is compatible with some degree of comfort and efficiency. The man of the East can live in his own country on a small fraction of what the same comfort and expense costs his brother of the West, and Western science makes it possible for him to overcome the handicap of climate and still live on very much less than the Western man.

The workmen of the Orient can never suffer from the incursion of large bodies of Occidental workmen into their homelands, but the coming of many Orientals to a Western community is a matter of life and death to the workmen of that community.

The Hawaiian Islands afford a splendid illustration of what occurs. In the City of Honolulu there are more millionaires than in any city of its size in the United States. Most of these fortunes have been made out of sugar. Yet two years ago, Oriental laborers on some Hawaiian plantations were receiving thirty-four cents a day and living in conditions less favorable to a full-orbed life than they will soon find in their own lands. The white laborers have one by one been driven to the wall and forced to go to the mainland to live. So that, despite the many attractions of these beautiful islands, a homogeneous democracy is impossible till the children of these Oriental peoples, born into American citizenship on the islands, come of age, when a long and bitter fight will be waged for a more equitable division of the natural resources of the group—a futile fight unless the immigration of Orientals continues to be restricted as it has been in recent years.

The Western workingman has been fighting a slow but winning fight for a fairer share of the products of civilization. But if he is to be subjected to unrestricted competition from Oriental workmen the story of Hawaii will be repeated on the mainland and all hope of a decent livelihood amid our vast resources will be ruthlessly taken from him.

Our resources on the west coast—coal, timber, fisheries, etc.—are such as to require large amounts of capital for their exploitation, and already a great part of them is in the hands of wealthy capitalists. The work required can be done fairly well by Orientals, and they, having no say in the conditions under which they work and no means of protecting themselves against other swarms of Oriental workmen, will soon be ground down to a condition worse than what they now occupy. To lower the economic status of any class in a civilized

community below the normal subsistence level means also to lower the moral and physical status of that class, so that white workmen must either leave the country altogether or be morally degraded to a condition the lowest in the community. In lands where labor is exceedingly cheap, the lowest of the low are the poor whites who are unable to live on the plane to which their fathers had attained and deteriorate in character and physical fitness. Only by maintaining the dignity of labor and securing a wage which will enable white workers to live out the best life of which they are capable can our civilization maintain the stage it has reached, much less advance to higher things.

Then, too, there is the politico-social aspect of the situation. To demand rigid restriction is not to assert the essential inferiority of the yellow races to the white races, but it is to recognize the great difference between them.

The white races come for the most part from Europe where they have for centuries come under two great formative influences—Roman law and the Christian religion. Both of these make for democracy and the recognition of the significance and the rights of the individual man.

The Oriental races, on the other hand, come from Asia, where for long ages they have been controlled by patriarchal or tyrannical forms of government and some non-Christian form of religion, both of which make for the suppression or partial realization of the individual and the exaltation of the state or ruling power.

A white man coming to Canada may not be far advanced on the road to Western civilization, but all his affiliations of race, religion and government are with it and he has a good chance of being assimilated, but the Oriental, though to all intents and purposes he may be as good a man, has affiliations which are entirely different and finds it next to impossible during his lifetime to become a part of the community life about him.

The various stages on the road to a Christian democracy reached by the white races coming into the United States has made the task of that nation in trying to weld them into one, an almost impossible one. Canada is face to face in even greater measure with the same tremendous task. But add to the teeming thousands of immigrants from all sections of the white race hordes of men from Oriental lands, who will require at least two or three generations to attain the Western standard of democracy, and you place a burden on this young nation too great for it to bear.

There are those who fear that restriction will make for the alienation of the Oriental races and the crippling of our commerce with them, a commerce which is of vital interest to our future well being as a growing nation. There is no question that the kind of restriction which

we are practising against the Chinese will wreak its revenge upon us if it is not already doing so.

Nothing but gross cupidity or an utter disregard of the essential dignity of our common humanity could close our eyes to the brutality of our treatment of the Chinese immigrants who come to us. No race is so sensitive as to its dignity, and to submit men, women and children to being penned up in a detention shed sometimes for months at a time, without being permitted even to see their friends, is to lay up in their tenacious memories a long score which must be wiped out some day. It may have been necessary to charge a head tax at one time, but that necessity is now past, for by an understanding with the Chinese authorities and rigid restrictions on shipping companies, this immigration can be restricted or completely stopped. That restriction by consent is possible is proven by our experience with Japan. The gentleman's agreement entered into some years ago has been honorably lived up to and our relations with the Mikado's empire are mutually profitable. The same kind of arrangement could be entered into now with China, with equally happy results in time, and no section of the world is so well worthy of consideration even from a selfish standpoint as that great new republic, not only because of the splendid character of its people, but because of its limitless resources and the vast commercial possibilities which it offers.

When we come to the British Indians, mis-called Hindoos, the question is more complicated, but restriction is none the less the one safe path here as in the case of the other Oriental races. The claim for special consideration because they are British subjects, while it must have some weight, is not of as great consequence as it appears at first sight.

It is true that they are British subjects, but that does not guarantee them special privileges in self-governing dominions. We have no part in the government of India, and the Indian subjects of the United Kingdom have no claim on us other than what our love to the empire would naturally call forth. We are responsible for our own destiny and must, therefore, be permitted to have the last word as to who shall dwell within our gates. In so far as we can serve the interests of other parts of the empire without serious injury to ourselves, it is our duty and our great pleasure to do so, but beyond that we cannot go. We must be allowed to judge as to what is best for us in the way of citizenship, and the people of India must be made to understand that our connection with the British Empire does not take from us the right to make regulations as to that citizenship. The natives of India need suffer no deterioration by remaining in their own land and developing it, or by going to any one of the dozen different parts of the empire where their presence is desired and welcomed, but their coming here in large numbers will, as has already been shown, be bad for them and

worse for us, and all the powers of statesmanship at the command of Dominion and Empire alike should be bent to securing their consent to restriction.

But, on the other hand, those who have come to us, and some of those who desire to come, have a just grievance against us. Their connection with the British Empire ought to secure them a somewhat better reception than is given members of other Oriental races. But they have been treated much worse. They came to us at a time when the proportion of Oriental to Occidental elements in British Columbia was already too great and their coming was viewed with dismay. Since then nothing has happened to make them any more welcome and they have never been able to feel that their connection with the Empire meant anything to us. Their wives and children have been prohibited from coming here and they have been made to feel in every possible way that they are not wanted. This is not fair and ought not to continue. Those who are now here ought to be treated even a little better than other Oriental races, and permitted to have all the ennobling influences which family life can bring to enable them to make the greatest possible contribution to our citizenship, and when the restriction against Oriental peoples can with safety be relaxed they should be given whatever preference it is possible to give in view of all the circumstances.

The world is so closely inter-related that in the interests of our own future we cannot afford to have anything but the best possible understanding with every section of the race. The coming of the British Indians to us illustrates the difficulties of the situation. It has swelled an already too large Oriental population, and instead of being welcomed it is resented. Any considerable increase in the number of Orientals will be sure to so affect the labor market and allied interests as to cause clashes between them and the white laborers, and these clashes though limited in extent have far-reaching effects on the countries whose subjects are affected. Better far prevent their coming than to allow them to come into conditions which will make peace and well being impossible.

Our relations with Japan are more satisfactory than with any Oriental people, because we have restriction of Japanese laborers by consent. The same principle at whatever cost in effort and money must be applied to all other Oriental peoples if we are to avoid serious trouble and loss in the future.

One of the greatest lessons in life is to learn not to do what one likes, but to like what one does.

—H. Black.

To a Certain Scientist.

[BY EDWARD ARTHUR WICHER]

You lack perspective, need the wider view
 Toward the horizon, with its farms and towns,
 Its vineyards, olive-orchards, flashing crowns
 Of snow-peaked mountains; with its ocean's blue.
 You need the vision of this human life,
 Pulsing, exuberant, grandly surging up,
 In the full faith of Him who drank the cup,
 And brought forth harmony from the primal strife.
 And yet you keep your failing eye screwed down
 To your one microscope; shut out the whole
 Broad universe from your interest. And so
 You lose your life, and in small theories drown
 The great enthusiasms of your soul;
 Fearing you should unscientific grow.

Selections From the Masterpieces.—VIII.

To determine your life solely by the prospect of worldly success is to risk the loss of the best things in life. To sacrifice friendship or conscience to success in your calling is to sacrifice what is best to what is lowest, and to blind yourself to the highest human happiness. For happily the essential elements of the highest happiness are as open to the poor as to the rich, to the unsuccessful as to the successful—love of wife and children, congenial and educating friendships, the knowledge of what the best men have done, and the wisest men have said, the pleasure and impulse, the sentiments and beliefs which result from our knowledge of the heroic deeds done from year to year among men; the enlivening influence of examples that tell on all men alike, young and old, rich and poor; the insight and strength of character that are won in the hard wrestle with life; the growing consciousness that God is in human life, that He is ours and that we are His—these things and all that makes human life of value are universal as air and sunshine, but must be missed by those who make the world their object.

He who believes that God is pledged to provide for him cannot be greedy, anxious, covetous; can only be liberal, even magnanimous. Any one can thus test his own faith. If he does not find that what God promises weighs substantially when put in the scales with gold; if he does not find that the accomplishment of God's purpose with him in the world is to him the most valuable thing, and actually compels him to think lightly of worldly position and ordinary success; if he does not find that in point of fact the gains which content a man of the world shrivel and lose interest, he may feel tolerably certain he has no faith and is not counting as certain what God has promised.

—Marcus Dods.

The Appeal of the Church to the Young Man.

[BY WILLIAM SCOTT, B. A.]

The Young People's Societies of Vancouver have launched a Church Membership Campaign, the aim of which will be to bring the claims of the Christian Church before as many as possible of our young people who at the present time are not members of the Church. We feel that many young men and women are lost to the Church simply because they have never had the question of church membership presented to them personally and individually. Even our Young People's Societies, which exist for the definite purpose of giving our young men and women scope for Christian activity, do not always emphasize the importance of Church connection, with its definite decision for Jesus Christ. It is in an effort to prevent such a loss of her young people that the Membership campaign has been begun.

That there is a great loss of young people sustained by the churches every year needs no argument. Additions should come to the Church from Sunday School, Young People's Societies, and other organizations of the Church. Additions should also come from the vast numbers of immigrants who yearly arrive in Canada. Yet we know there is a great leakage. We do not get as many of those who yearly leave the Sunday Schools as we ought to get. It is questionable if we get more than twenty-five per cent. of the new-comers. And of those who join our Young People's Societies, not more than fifty per cent. are church members. Such, at any rate, is the report of our own Presbyterian Blue Book; in 1912 our Young People's Societies numbered 33,000 members, yet of these only 16,000 were church members.

Now, if Jesus and His apostles regarded the establishment of a church as one of the great and necessary factors in Christian progress; and if Christian men and women, throughout the history of the Church, have found strength and inspiration in union with it, why do we not find more of our young men and women there, and why do we not press Church membership more forcibly? These are the questions that have stirred the Young People's Societies to undertake a campaign to increase the membership of their respective churches. Three classes of persons will be approached: 1.—Those who were members of the Church in other places, but have never joined the Church in this city; 2.—Those who are leading a Christian life, and favor the Christian cause, but have not allied themselves with the Christian Church; 3.—Those who have never yet faced the issue of their moral and religious life, and do not definitely stand for Christ and Christian progress.

In one or other of these general classes all who are not Church members will find themselves included, and I would ask you to consider with me certain grounds upon which the Church makes a claim upon you for active membership. I have been asked to speak as a young man to young men, and my remarks will be specially applicable to the young man's situation, though I trust they will not entirely lack point for young women, and even for older men and women.

Facing the question, then, "Why should a young man join the Church?" I give two simple general divisions. I say a young man should join the Church because, in the first place, union with the Church will do him good, and in the second place it will do the Church good. 1.—Young men need the Church; 2.—The Church needs young men.

Let us first make as clear as possible in a sentence or two what the Church really is. The Church is not the building you worship in, though that lends important associations. It is not the particular denomination you are inclined to favor, though that may have an influence in deciding your attitude to the Church. The Church is the body of men and women who have united in their common allegiance to Jesus Christ; who unitedly strive to help one another live the Christian life; and also unitedly endeavor to extend the sphere of Christian influence in the life of the world at large. So when you are asked to join the Church, you are asked to enroll yourself in this organized body, to share its benefits, and shoulder your part of its responsibilities. And it is because we believe that membership in this Church will do you good, and at the same time strengthen the Church, that we ask you to join her ranks.

1.—Let us consider, then, in the first place, what good the Church can do a young man.

I have tried to lay my finger upon two or three dangers that a young man's life is exposed to in this new land, and in this critical age. And I believe our chief dangers are these:

- (a) An indefiniteness or lack of aim;
- (b) An openness to great moral temptations;
- (c) A lack of conviction or assurance regarding the great verities of the moral and religious life.

And I can think of nothing that can equip a young man to face these dangers successfully except union with the Church of Christ.

(a) *Union with the Church of Christ will give definite outline to a young man's aim:*

In this new land, where our notions of moral rectitude are apt to be more lax than in older parts, nothing is more fatal to the young man than aimlessness. Too many respectable middle-aged men mourn the

escapades of youth, engaged in because they "never thought." Service is correct when he says this is not the land for the weakling. There is little hope for the young man who aimlessly wanders the streets of Vancouver. The Book of Proverbs has already sketched his career. And so it counsels the wise young man to bind the law upon his fingers that it may be ever before him. What is that but a counsel to fix his aim, and resolutely seek it? The indifference that the Church too often has to face when some moral issue is broached has its seat in this thoughtlessness or lack of aim. And once we can get our young men to face the issues of life, its meaning, its object, and their relation to it, we need not fear their attitude to great moral questions. That aim which they fix will become the touchstone by which every movement or thought will be judged. It will become the ruling passion of their lives, and will compel all other passions to come to heel. What, then, must this ruling passion be, and how will it be enthroned in the life? It must be a passion for purity, goodness, and justice; a passion for all that Christ stands for—in short, a passion for Christ himself. And it will be enthroned in the life only by a great decision for Christ. Now the Church of Christ sets its definite aim before the young man, and helps him to make the decision. It is an aim which he will hold in union with other Christians. The decision will be more readily made when the young man feels that he is not alone in making it.

(b) *Union with the Church will strengthen and encourage a young man in the face of temptation:*

Once a man has made the great decision that fixes his aim, he will have insured his future. As the twig is bent so will the bough grow; the general bent of our future is decided by the great decisions of our youth. Henceforth the young man will meet with great temptations, but "tho' he trip and fall he shall not bind his soul with clay." And in preventing him from tripping and falling the Church plays an important part. The Sabbath worship with its sense of the Divine, and its call to service; the communion with its renewed vows, and still deeper sense of Divine aid; the strength that comes from a feeling of unity; and from the thought that the honor of Christ and His Church rests upon him, all give a man a strength that he can get nowhere else.

Perhaps there are some who shun Church membership because they feel weak. If so, you are shunning the very power you need to make you strong. Your very reticence shows that you have a high ideal. Accept, then, the proffered help of the Church. A man is never so weak as when he imagines no one cares whether he sinks or swims. The Church does care; it is her high commission from her Lord and Head to care for the tempted. And union with her will supply the need you experience. Do you imagine that you can fully

appreciate all that our Presbyterianism means and not be a stronger man. I like the silent, undemonstrative way of our Presbyterian elders. You know the worth of the men, men of sound moral character, and keen business ability—leaders in the community as well as in the Church. You take your vows in the presence of those men. They silently grip your hand, or if they speak it is only a quiet "God bless you, my lad"; and you go out a stronger man. You feel your vows are worth fighting for when they produce such men, and when such men stand at your back to encourage you.

(c) *Union with the Church will give a young man an assurance regarding the reality of the religious life:*

In this day of doubts and free-thinking our young men must have a strong conviction of the reality of the religious life. I believe that many are kept from Church membership because they have doubts on this matter. Is religion a vital force in a man's life? Does the Church, with its ceremony and creed, really help a man? Is it possible at all for a man to know that there is a God, and feel that communion with that God is real and helpful? How can one have assurance of these questions? I answer, only by union with the Church of Christ. And the first step towards that union may be a venture on the young man's part; he may have to take it on trust. But a great part of our life is lived on faith; and that not our own faith only, but the faith of others. Paul said he lived "by the faith of the Son of God." The young man has often to live by the faith of those who have experienced what he himself doubts. And this I say, let the young man who doubts the reality of the religious life sit down at the communion table with a body of Christian men and women, and let him watch them as they silently carry out their Lord's command to "do these things in remembrance" of Him, believing that He blesses them in such an act; let him note how they silently re-consecrate their lives to Him—let him do that and he will feel there is something in religion. He looks over that congregation. Here is a business man whom he knows for his integrity and keen business ability. Is he befooled? There is a professional man, or college professor whose intellectual judgment he respects. Is he deluded? All around him are noble women who have grown old, bearing the burdens of domestic life, buoyed by a faith in the eternal God. Do they all lie when they tell you that God has been their strength and stay? Surely not. And here is the strength of Church membership. If you were alone in your Christian belief you might well doubt your opinion. But surely all these people can't be deluded? Aye, and it is not the faith of these alone that gives you conviction, but the faith of generations of Christians. For

The souls of now two thousand years
Have laid up here their toils and fears,
And all the earnings of their pain.
Ah, yet consider it again.

H. M. Stanley tells us he was changed from the prejudice of an atheist to the assurance of a convert by the simple faith of David Livingstone. "For months after we met," he writes, "I found myself simply listening to him, wondering at the old man carrying out all that was said in the Bible; 'Leave all things and follow Me.' And, little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it." He made the venture on the faith and experience of Livingstone. Young men, do likewise and you will prove the reality of the religious life for yourself.

So I would plead with you on the score of what the Church can do for you. Do you feel the need of some definite aim to direct the course of your life? The Church can supply it. Are you heartily sick of your continual weakness in face of temptation, and do you long for a control of yourself? The Church offers you strength. Would you like to feel sure that you were on firm ground, and that religion was more than a mere superstition? The Church can give you the assurance you want.

Yet, if these pleas fail, I would appeal to you once more on the ground of the Church's need of you.

2. Let us consider, in the second place, what the young man can do for the Church.

The Church needs you. This is the call of the fighting organization. I defined the church as the body of the people who unitedly strive to help one another live the Christian life; and who also unitedly endeavour to extend the influence of Christ in the world. The first of these objects we have dealt with under our first head. The second one remains to be considered. And it is in her effort to extend the influence of Jesus Christ that the Church feels her need of the young men. There is an ideal to be sought and maintained in Church and school, in business and in politics, in city and dominion. The test of the Church will be her power to deal with the problems which face the world to-day. And, believe me, the Church is at a severe testing point at this very time. The men of the world are restless. Keen minds are diagnosing the social diseases and seeking a remedy. Young nations, or old nations renewing their youth, are rising in the East, and are seeking a basis for national life. Sane men are honestly wondering why Christian nations still require to treat with one another, armed to the teeth. This very restlessness is at once the Church's opportunity and her severe test. Will she rise like a strong man to seize her opportunity. Will she grapple with the social problems and give them a Christian solution? Will she so transform the business and political life of Christian nations that Christianity will commend itself to East-

ern nations as a basis for national life? Will her influence be strong enough to establish the Christian ideal of Peace on Earth, and make war impossible? The answer to all these questions largely depends upon her young men.

There are four things the Church needs which I believe the young men can best supply. (1) In this age, with its ever-increasing new and complex situations, and their insistent demand for solution, the Church needs seers—men of vision who will point out her duty, (2) She needs men who will adapt themselves to the new conditions, and offer her enlightened methods. (3) She needs men who will venture to use these new methods. (4) And she needs to train men of experience for future leadership. And who are better fitted to give her the necessary vision, the power of adaptability, the spirit of venture, and the material for men of experience, than the young men. We boast of our Presbyterian stability, of our dignity and order, and rightly so; it produces a vigorous type of manhood. We boast, and rightly, of our eldership of strong, mature characters. But the cool judgment and steady resolve of our elders must be fired and quickened by our youth; and our ancient dignity and order must not be maintained at the expense of progress. Hence the Church's need of young men.

(1) Youth is the time of vision. It was the vision of the youthful Paul that prevented Christianity from stagnating in the reformed Judaism of the elders Peter and James. It was a band of young Christian students who seized Paul's vision of a universal Christianity, and first ventured to dream of the evangelization of the world in this generation. The Church needs vision to-day. She depends upon you for it, young men. (2) She needs adaptability and youth is the age of adaptability. Older men cling to older ways; young men do not hesitate to break loose from traditions if progress is required. It was the youthful Wesley who took to the open air when the established churches were closed to him. (3) And whose is the spirit of venture but that of youth? It was that spirit which carried Carey to India, and Livingstone to Africa in face of great difficulties. It is that spirit which breathes in the reforms of Lloyd George to-day. We may not all agree with his reforms, but we must all admire his venturesome spirit. Time will prove the truth of his vision. Meanwhile he has aroused us all from our lethargy and forced us to face the issue. So it is from her young men that the Church need hope to get her vision, her adaptability, her venture. (4) And it is from them, too, that she will get her men of experience. For only young men who have early entered the Church and honestly faced the Church's problems will be fit to lead the Church in future days.

And now let us come to the definite issue. What are we young men going to do about the matter? Are we going to let the organization that has meant so much for civilization fight her battles without our aid? You say that the Church does not mean as much to-day as it did in your father's day. Then you stand condemned. If it is true that the Church of to-day is not as able to face its problems as our fathers' church was to face the problems of its day, it can only be because our fathers' sons have failed to shoulder their responsibility. Each age has its peculiar problems, and each age must face its own problems. Young men, if you feel that the Church of to-day lacks something, give her the strength that you owe her. It may be that she but waits for your vision, for your power of adaptability, for your spirit of venture, for your enthusiasm for progress.

You may plead that the organizations of the Church do not appeal to you. Then enter the Church and organize. How can you expect old men to know the desires of a youth who have sprung up in an age so different from the age of their youth. Mr. Kier Hardie, the English labour leader, said recently "The Church will never capture the labour movement until the labor movement has captured the Church." I repeat these words in regard to the Church and her young men. The Church will never capture the young men until the young men have captured the Church. If you do not find what you desire in the Church, seize the Church and institute what you want. There is no fear of our Presbyterian Church being led away by something visionary; her elders will remedy that. But progress will come only from her young men. Every one knows how difficult it is to change the opinions of men who have become established in business before they join the Church. The hope of the Church lies in seizing her young men before they are caught in the meshes of this materialistic system, and aiming at a gradual transformation of our social and political life. And I believe that if this generation of young men faced the issues of life thus squarely; joined the ranks of the Church, sat at her council boards, thought out her problems along with her older men, and gave her the benefit of their youthful enthusiasm and life, the problems that face us to-day would not face a coming generation. For from those Church boards and Church societies would go out men of thew and sinew, men of moral courage and executive ability, to sit at the council boards of the city, province and dominion, and to enter our business houses, to whom to do right would be easy and pleasant, to do wrong difficult and disagreeable.

This, young men, is the Church's challenge to you. Will you accept it? The Church needs your help. And if you join her ranks she is quite confident that you will find that union with her is good for your own life.

God In Nature.

[BY R. A. HANLEY]

There's a presence in the silence,
There's a presence in the breeze,
There's a presence in the murmur
Of the ever-restless seas;
There's a presence in the mountain,
There's a presence in the plain,
There's a presence in the meadows
And in every flowery lane.

There's a presence in the sunshine,
As it floods the world with light,
There's a presence in the zephyrs
As they whisper through the night;
There's a presence in the lightning,
There's a presence in the rain,
There's a presence in the thunder
That re-echoes back again.

There's a presence in the river,
As it rushes to the main,
There's a presence in the prairie
With its wealth of golden grain;
There's a presence in the wild wood,
There's a presence in the sod;
Could we only catch the whisper—
And that Presence, friend, is God.

Nesbitt, Manitoba.

You wonder at the certainty with which others speak of hearing God's voice and that so seldom you have the joy of knowing that God is directing and encouraging you. Why should you wonder, if you very well know that your attention is directed mainly to the world, that your heart trembles and thrills with all the fluctuations of your earthly hopes, that you wait for news and listen to every hint that can affect your position in life? Can you wonder that an ear trained to be so sensitive to the near earthly sounds, should quite have lost the range of heavenly voices?

Westminster Hall First Oratorical Contest.

An event of historic importance to the students of Westminster Hall taking Arts work took place on Friday evening 30th January, 1914, when seven of their number took part in an oratorical contest.

To give an address under such circumstances is a test of more than oratory. But if in such competitions it is practically impossible to eradicate completely the sense of artificiality, it may be held that the results following from the encouragement of the art of public speaking, more than justify such contests.

Perhaps the better qualified a speaker is, especially if his qualifications are not based mainly on assurance, the more will he shrink from the measure of professionalism inseparable from such competitions. Next to assurance, competitors are tempted to rely upon memorising work, though that, when apparent, is a disqualification rather than a help. In such exercises every speaker, whether or not he shows it in his manner, is certain to be somewhat nervous, and the men who can forget themselves in their subjects, are likely to come out with the greater credit.

It is no undue reflection on the seven men who took part in this first contest to say that Westminster Hall is even in its winter preparatory term so rich in men of acquired ability in address that it could turn out at least two other teams, each comprising the same number of competitors, and each team probably qualified to earn in the aggregate as high a percentage of marks as that obtained by the first seven, to take the platform in this honorable rivalry.

"Platform" was not strictly accurate in this case, however, as the competition took place in a room at St. John's Church, which was more comfortable than spacious for the occasion, and perhaps all the speakers alike were handicapped a little by the lack of platform and their proximity to the audience, which presumably proved much larger than had been anticipated.

To those whose knowledge of the competitors extended in some cases over a period of years, and who had also had opportunity of acquaintance with the entrants belonging to later terms, little difficulty may have presented itself in selecting those who were almost certain to be given the leading places.

In debating and kindred contests it seems sometimes more courteous than correct to announce that there is difficulty in arriving at a decision; but in this competition the awards of the judges were given with refreshing candour, while at the same time the arrangement of non-criticism was an excellent one, and one which may fittingly be continued in future contests, when the competitors are, or should be,

men to whom oratory is mainly of interest because of its influence on their power of appeal in Christian service.

Though it may have been comparatively easy beforehand to name the order of merit, the evening provided a reminder that earnestness and enthusiasm in the work on hand, or for the subjects undertaken, may bring less experienced men well to the front; and the word of credit and encouragement voiced by Mr. Boak (who delivered the decision of the judges) concerning Messrs. McLeod and Patterson was well earned. Both these men acquitted themselves in a way which showed that they had their subjects more in heart and mind than in memory; and the competition was not without evidence that the temptation to rely too much on memory is a real one to men otherwise gifted with freedom of speech. Even vision and poetic diction become secondary in the delivery of what undoubtedly must be more or less of a prepared oration; for in order to impress an audience the speaker must express himself in such a way as proves that he is exercising his personality and uttering his convictions on the subject in hand; and it is hardly possible to do that and reveal memorising at the same time, and the revelation of memorising is a fatal defect.

President J. Y. McGookin was clearly the first orator of the evening, though, everything considered, Mr. B. M. Wallace was held to "follow him closely" in the second place. While listening to Mr. McGookin, most of his hearers must have forgotten that it was an oratorical contest, and become impressed with the fact that an Irishman who had no lack of good English vocabulary, was, with unhesitating voice, doing justice to "Voices of Freedom." Apart from showing a little nervousness, Mr. Wallace also did himself and his subject ("The Spoils of War") justice, and in this competition was worthily awarded second place.

The speaker (Mr. McLeod) who dealt with "Characteristics of Youth," at once won the interest and good-will of the audience by his statement that "Hope deferred maketh the heart sick; so does speech deferred." He did not prolong his address, and he will be heard of again. The final competitor (Mr. Patterson) also gave a good account of himself, and called forth the applause of the audience on several occasions by his enthusiasm for his subject—"Canada and the Canadians"; but he might have ceased a few minutes sooner without lessening the effects of his oration.

As Mr. Boak remarked, in the case of most of the speakers, allowance was not made for the capacity of the room in which they were speaking; and this statement was still more applicable to the vocalist who sought to enliven the gathering during the absence of the judges. The judges were Principal Robinson of McGill University

College; Mr. H. W. C. Boak, Barrister, and Mr. William Scott, of the Hall Arts teaching staff.

A feature of the event was Dr. Pidgeon's conduct in the chair; his story of the block of marble's "second chance" was most apt. The chairman presented the medals at the close.

The gold medal provided for the competition was given by Principal Mackay, and the silver one was the gift of Mr. Pillar. We understand that the student body have been notified that Principal Mackay purposes providing a gold medal for competition annually in memory of the late Mrs. Mackay.

D. A. C.

The Church and the Boy.

[BY A BOY]

To-day the Church is awakening to its duty towards "the boy." In the past this peculiar piece of humanity has generally been looked upon in something of the light of a nuisance. He was one who destroyed the furniture, giggled during prayer, and played tricks on the caretaker. It is only within recent years that it has been discovered he has a soul.

The "boy" problem is one of the greatest in the Church, for if we want upright, noble, God-fearing men, we must have upright, noble, God-fearing boys. Character is not formed in a day; neither can it be changed in a day. A boy cannot throw off the weaknesses of youth at will on reaching man's estate, for character is a thing of gradual growth, and cannot be changed as a coat.

We deplore to-day the vice in our cities, and the Church hungers for the young men who fill our saloons and pool-rooms. She forgets that just as character is not formed in a day, neither are the habits of vice, which cause her so much anxiety. No drunkard intended to be a drunkard. Those social evils which are the shame of our modern civilization are but the fruits of evil thoughts, hardened in boyhood. More lives are ruined between the ages of 12 and 20 than at any other stage in life, because that is the formative period of life. It is then a boy's life is formed—for good or evil—and character leads to destiny.

The duty of the Church towards the boy who is just getting too old for Sunday School cannot be over-estimated. He cannot be treated as the child of seven, for he has a will of his own. He chooses his own companions and recreations. The street and the pool-room welcome him *every night*—the Church door is oft-times closed to him.

It is easy to condemn the pool-rooms, but we must find a substitute. Too often the Church holds out but a cold hand of welcome

to the boy on week-nights, and wonders why he does not sit in the pew on Sunday.

A boy must have some place to expend his surplus energy, and if the Church does not provide it, then other places will. A boy is not built for prayer meetings; he wants an outlet for his enthusiasm; he wants to try his skill against his fellows; he wants a place to meet, to laugh, to jump, to make a noise—*any night*. If the Church is open to him but once a week, and then only with numerous restrictions, and with the eagle-eye of caretaker constantly peeping through the door, the Church can never hope to stop the leakage which is at present occurring.

A boy is largely the subject of his environment. He must have some place to spend his leisure hours. The pool-room is warm and comfortable; the Church is often cold or closed altogether. If a boy frequents the pool-room his whole life suffers in consequence.

What, then, is the duty of the Church? Surely it is plain—to compete with outside attraction, not with pious words and austere looks, but with a cosy club-room and a merry laugh, where a boy can *ENJOY* himself, and where light bills do not count. (Too often light bills are of more consequence than boys' souls.) Let the boy have no old-maidish games, but games of skill and feats of strength, so that he will cry "Gee! but it's good to be here." Then, and then only, will the boy problem be solved, for a boy is a boy and must be treated as such. Only when this is realized will the time-worn wails of "Why this leakage?" "Why this back-sliding?" cease, and there will be wafted back from the lips of the boys:

"How lovely is Thy dwelling place,
Oh, Lord of Hosts, to me;
The tabernacles of Thy grace
How pleasant, Lord, they be."

—H. F.

But to take God as our God in any one particular is to take Him as our God for all. If we can eat our daily bread as given to us by our Father in Heaven, then we are heirs of the righteousness which is by faith. It is because we wait for some wonderful and out-of-the-way proofs that God is keeping faith with us that we so much lack a real and living faith. If you think of God only in connection with some spiritual difficulty, or if you are waiting for some critical spiritual experience about which you may deal with God—if you are not transacting with Him about your daily work, about your temporal wants and difficulties, about your friendships and your tastes, about that which makes up the bulk of your thought, feeling and action, then you have yet to learn what living with God means. You have yet to learn that God, the Infinite Creator of all, is present in all your life.



The Book Shelf.

The Peace Problem, by Frederick Lynch (The Fleming H. Revell Co.), is a book every Christian man and woman should read.

Its thesis is that as the task of the nineteenth century was the development of national consciousness, so that of the twentieth century is to develop an international consciousness and thus make war impossible.

He points out how the Hague conferences and international conventions on every phase of human activity have enabled us to begin to realize that all the world is one room, not a series of hostile compartments, each fortified against the other.

The enumeration of some of the chapter headings will show the drift of the rest of the argument which must be read to be fully appreciated. These are "The Substitution of Reason for Force," "The World United Against Common Foes," "International Hospitality," "Other Signs of the New Unity," "The Obstacles in the Way." The final chapter on the immediate task concludes with a call for a new patriotism, which leads an attack on the evils in our own state that it may be made a fit member of a world-wide brotherhood rather than the old brand of patriotism, which too often attacked someone else to hide its own evil doings.

—J. M.

The *Archibald Library* is specializing in books on Social Reform. Among the latest additions to its shelves are the following: *The Country Church*, by C. O. Gill and Gifford Pinchot deals with a live subject. The work of the Rev. John McDougall, of Spencerville, Ontario, is the first real contribution to the solution of this problem in Canada, but it is so thorough and suggestive that it has awakened the whole country to the need of action.

The book before us is the result of an investigation into conditions in two counties, one in Vermont, the other in New York. The facts are carefully collected and classified and the conclusions stated. The subjects of church attendance, the equipment and remuneration of ministers, the programme of social service, church co-operation, &c., are dealt with. Mr. Gill was himself for fifteen years a successful country pastor, and has therefore excellent qualifications for the task. One sentence, from the preface, will show the viewpoint of the writers: "There is no single factor in the advancement of righteousness

and civilization which can be more influential and effective than the country church."

"*The Social Creed of the Churches*, edited by Harry F. Ward, is a timely contribution to a burning question. The volume is authorized by the commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Such subjects as "The Extension of Privilege," "Child Labor," "The Employment of Women," "One Day's Rest in Seven," "The Prevention of Poverty," "Distributive Justice," &c., are handled in a brief and comprehensive fashion. The authorities on each subject are given at the close of the chapter dealing with it.

At a period when the relations between the Church and Labor are so unsatisfactory, and the Church is being reproached for indifference toward the great issues for which organized labor is contending, this strong statement of the Church's attitude is timely and refreshing.

Another book of the same class is "*The Christian Ministry and the Social Order*." It is composed of a series of lectures delivered at Yale Divinity School in 1908-1909, and edited by Charles S. MacFarland, secretary of the Federal Council of the Churches of Christ in America. The book opens with a chapter entitled "A Significant Element in Theological Education" by the Editor, in which the demand for this type of teaching and training in our seminaries is discussed. Following this there are chapters on Trade Unionism, by Henry Sterling and John Mitchell; on the relation of the minister to the wage earner and his organizations, by Revs. Edwin B. Robinson and Charles S. MacFarland, and a number of other similar themes. One peculiar feature is the chapter on "The Ministry of Mental Healing," by Rev. Geo. B. Cutten. The subjects are sanely and strongly discussed and the book is a welcome addition to the literature on a great subject.

—G. C. P.



In the Hour of Silence.

Radiant Discipleship

Radium: How new and strange the word sounds even yet, and what wonderful properties the thing itself has!

The other day a scientist took a small tube of radium into a perfectly dark room, placing it ten inches below a two-inch board. On top of the board he then put two diamonds, when, lo, what a change! From each of the jewels shot flashes of light penetrating to the farthest part of the room and scintillating like fountains of fire. The radium itself was unseen, but it called into life the fire that slumbered at the heart of the diamonds.

How like these diamonds are the lives of true disciples. The source of all their beauty of character remains unseen to the outward eye, yet commonplace men and women show qualities that make earth rarely beautiful. These lives are so attuned to His that the Almighty can flash through them something of His own infinite fullness and glory.

Our humanity is not a grovelling thing of dust. Like the diamond, it has many qualities that are of exceeding beauty, but these only come to radiant realization when surrounded and shot through by the resplendent glory of the Eternal.

The true disciple lives a life which brightens all about, but in his highest moments when he means the most to others, his joyous confession is "I live yet not I, but Christ liveth in me."

Prayer

Eternal source of light and life and love, the threefold radiance of our earthly lives, forgive the darkness, the dulness and the coldness of our hearts. In Thy mercy cleanse us from the sin which comes between us and Thy spirit that we may be indwelt and irradiated of Thee. Give us pure hearts that ever lie open to Thine incoming, that all of good that is within us may glow with the glory of Thy Presence.

So may men see in us the beauty of Thy Holiness and be won through the seen and passing for the Unseen and the Eternal, to the praise and honor of Thy thrice holy name. Amen.

Church Life and Work.

Church Membership Campaign.

In connection with the Church Membership campaign, organized in Vancouver this month, reports have not come to hand as we go to press, but we may direct the attention of all concerned in such work to the statement of the case for the Church as recorded in the article by Mr. William Scott published in this issue, entitled "The Appeal of the Church to the Young Man."

The Battle with the Bar.

The annual meeting of the Christian Endeavour Union of Vancouver was held in the Mt. Pleasant Presbyterian Church on Monday, 9th February. We understand that this is the largest Union in the Dominion of Canada, having forty-four affiliated societies.

The address of the evening was given by the Rev. J. S. Henderson, of the Social and Moral Reform Board, whose subject was "The Battle with the Bar." In the course of his remarks Mr. Henderson indicated that he was opposed to the whole liquor traffic, opposed to the license system as wrong in principle, and ineffective in practice. It had been tried for five hundred years in Great Britain, two hundred years in the United States and one hundred years in Canada, and still the evils from the traffic abounded. Though not opposed to hotels, Mr. Henderson made it clear that he was opposed to bars being associated with them. The whole drink traffic was an economic burden, a social blight and a moral blunder.

In dealing with the argument sometimes used, "Better have licenses than 'blind pigs,'" the speaker suggested that those who applied this argument might as well maintain, "Better have measles than smallpox." The choice was not between licensed bars and "blind pigs," but between the licensed bar and no bar. The licensed bar did not prohibit illicit selling, just as a "restricted district" did not restrict another evil.

Mr. Henderson also dealt with the fallacy that a licensed bar is necessary to the business of a city, and mentioned that in such towns as Bellingham and several counties such as may be found in Southern California, where the bars had been banished, the fact that no liquor was selling in these places was advertised in their bulletin as a business inducement.

During the first fortnight in February, the Rev. Mr. White, of Eburne, arranged a series of meetings for children at four o'clock in the afternoon. Short addresses were given bearing upon the life of Christ, with the view of making the character of the Master clear and attractive to the young minds.

Churchmen and Correspondence—A Reflection

At the annual meeting of the Canadian Bible Society held in Wesley Church, Vancouver, last month, Dr. Knox Wright mentioned a fact which had a rather unflattering reflection upon his ministerial brethren in the West. He stated that he had written to the ministers of the Churches in connection with a suggestion for a Bible Sunday, and that to his letters he received only three replies.

It may be that many of our ministers are over-wrought, and it may go without saying that when men give themselves heartily to the work of the Church they find it difficult to respond to all the calls made upon them by correspondence, as well as otherwise. It is equally true, however, that some ministers as much as other men, are liable to be procrastinating and neglectful. The very frequency of calls made upon them because of their official position, may easily lead them to treat with indifference matters which merit their practical concern, and which ought to have at least their courteous consideration and attention.

There are letters and letters, and while it need not be suggested that ministers, any more than other professional or business men, should be under obligation to reply to every kind of communication sent them, we think that in those cases which bear upon the genuine efforts and enterprise of others in Christian service, the sending of an acknowledgment at least, however brief, ought to be held a duty. If this is true of general correspondence, it should not require mentioning when societies or concerns are involved, whose work has to do with interests directly associated with those of the Churches. Dr. Wright's public reflection had good reason to support it; for whether or not his suggestion could be entertained and put into practice, the work of personal correspondence merited at least a line of reply.

The application of the Golden Rule would help Churchmen no less than others, to cover—and overtake—a multitude of omissions.

Vancouver Ministerial Association and "Play."

At the meeting of the Vancouver Ministerial Association on 16th February, a paper which was not only suggestive but challenging, was read by Dr. Davidson of McGill University College. The Doctor dealt with the Church's relation to "Play," and he reviewed with clearness and candour the attitude often taken by the churches towards the subject.

The induction of Rev. F. W. Kerr, B. A., late of Prince Rupert, took place in St. Andrew's, New Westminster, on 12th February.

New Church Opened in South Vancouver.

On 15th February, Rev. Principal Mackay officiated in the morning, and Rev. Dr. E. D. McLaren in the evening at the opening of a new church at Riverview, South Vancouver. We hope to have a further reference to this event in a later issue.

From Further Fields.

Presbytery of Quebec.

In this portion of the land and of the Church, where the exodus of much blood and brawn has been of long continuance, and so general, it is sometimes hard to keep up heart and maintain a spirit of optimism. Congregations that had separate existence need to be combined to maintain standing, while others lose their status and assume the role of Mission Stations. Sunday Schools become depleted in numbers, and it is difficult to secure pastors for congregations when they become vacant. Yet there are exceptions to such experiences, and it is pleasant to record them.

From the early days of the British occupancy of this country there was a Presbyterian cause at Valcartier, a miniature Switzerland about 20 miles from the City of Quebec, nestling among hills and mountains in the valley of the beautiful Cartier river. Whatever was the method of classification before the union of 1875, since that date until recently it was a Mission Station, ministered to by students and ordained missionaries. Late in the past year it took an upward step, and was placed on the list of augmented charges. Soon thereafter the congregation extended their first call to a minister of their choice; and as a result the 12th January, 1914, was a red-letter day in the history of the place, as a minister, the Rev. J. Hood Wilson MacLeod, was then inducted to the charge. The induction service proved to be very impressive to the congregation, many of whom had never witnessed such a service. Rev. Dr. Amaron, Moderator, presided. Rev. J. J. Wright, B. A., preached; Rev. S. T. Martin, B. A., addressed the minister, and Rev. Dr. Love the congregation.

Another of the congregations of these bounds, which from various causes had become reduced in numbers and efficiency, is once more in the way of prosperity under a spiritual ministry. Early in 1913 this congregation assumed responsibility for the new minimum stipend, viz., \$1,000—the highest ever promised. At their annual meeting it was found that the pastor had been fully paid, and had received many kindnesses through the year, and these were “capped” by surprise gifts from the congregation, on New Year’s Eve.

The Original "Sky Pilot" in Vancouver.

The Man and His Message.

[By D. A. CHALMERS]

(NOTE.—In resuming this series of articles in a new volume it may be in place to note that they were begun, and shall be continued, in no spirit of superior criticism, but rather with an earnest desire to try to convey to the readers of this magazine something of the impression left in each case by the man and his message.)

If we were to select the subjects of these notes influenced only or even mainly by the size of the church building, or the elegance and comfort of its fittings, we would not readily find ourselves in St. Paul's Presbyterian Church, Vancouver; for it is still among the smaller and least pretentious of church homes, though we have gathered that the congregation has doubled in numbers during the past year—the first of service there of Rev. Hugh R. Grant, who is said to have been associated in the mind of the story-writer with the original "Sky Pilot."

It is not always fair or easy to form a fixed opinion of a preacher's powers or personality from hearing him officiate only once; and while it has been our privilege to listen to Mr. Grant on more than one occasion, and at other times than during ordinary services, we believe he is among those ministers who, if heard preaching even once, are not readily forgotten by their hearers. To begin with, no open-minded worshipper could fail to be impressed by the unaffected sincerity of the man; and as he proceeds in his discourse and his voice rises and varies—not with any artificial attempts at elocutionary effects, one is sure, but inspired by the natural earnestness and intensity of his own realization of the truth he asserts or believes, and would drive home to the hearts of his hearers, the impression is left of what we think can best be summed up in the phrase "spiritual power."

In some men difference from others, whether it be in dress or form, suggests a desire to be noteworthy by being uncommon, and to them contrariness may seem originality; but no such idea is conveyed when Mr. Grant, instead of closing the reading of the Scripture lesson—which happened to be the story of what befell Pharaoh's host—with the usual form of invocation, said "May God help us to understand this truth that when we stand for God, God stands for us, and there is no power that can prevail against the weakest soul who puts his trust in Him."

That the preacher has had experience of hard fields of service might have been inferred from some words in the prayer: "Hear us tonight, our Father, that Thou bless Thy Church in Canada, and throughout the world. May men who stand in the difficult places feel that Thou are behind them, and may they feel that they do not stand

alone. May they accomplish much in bringing about moral, social and religious reform in Canada and throughout the world."

"The Bible is always placed first among the 100 best books, and we ought to know more of the Best Book," was another remark which came spontaneously in connection with announcements concerning the Bible Class and Young People's Society meetings.

"Speak unto the Children of Israel that they go forward," was the text on which the address was based, and its general bearing had to do with the new year of work begun. Space permits of only a few quotations from the shorthand notes of the sermon made by the writer:

"Friends, God sometimes issues commands to men when they think it impossible to obey Him. Often it is the impossible that God demands of you and me. If He demanded the possible there would be no need of the strength of God; but He often demands the impossible that in our weakness we may cast ourselves on the Eternal strength, and as we do so, God leads: having the will to follow, God leads, and the way is opened up and God's commands are carried out."

"It is only the man of weak faith, the man who sees the lion in the way and darkness in front, the man who sees the sea in front and the army behind, who stands vacillating and forever is denied the joy of accomplishing the Will of God."

St. Paul's on the Hill seems to be mainly "a working class congregation," but the plain speech in application of the text to finance was pointed and pertinent: "We cannot look into each other's hearts and we do not know how many are fearing 1914 You ask any man: 'What do you believe to be that which would minister to your best happiness?'—I mean outside spiritual things—and he will say this: 'That I would be relieved of the anxiety of being hard up and hard pressed.' "I was speaking at the Central Mission last night, (the preacher continued) and a man interrupting me, said: "What about work?' Ah, friends, there is a sense in which a man has got to live, before he can live well; and the great pressing thing upon the man's mind was not entrance into the Kingdom that would come, but how was he to live? Now, I believe that God is interested in our living, as well as in our living well. I am perfectly certain that God never brought us into this world to starve. I am perfectly sure that God is concerned in every man who is going forward putting his trust in Him though things do look dark. 'The steps of a good man are known to the Lord.' There is no possible place in which we can find ourselves that God cannot lead us successfully through, no matter how hard and how dismal and how dark it may be

"But I want to speak not only of the necessity of living, but of the necessity of living well; and we must not only live well, but make

progress in living well. The Master has made that plain. He looked upon religion as the life of God in the human soul; and He was always in rebellion against the ceremonies and the rites of the Jewish Church, and He said Religion is something more simple than that; Religion is just the life of God in the human soul. 'Consider the lilies,' said Christ. Just as the flower grows from the bud, so Jesus says the life of God in the human soul grows—just in a desire perhaps, to turn from sin, until as years go on the full power of the spirit of God and the life of God seizes upon the man and the woman, and life is evolved and enfolded in sweetness until the whole manhood is captured by the life of God.

"There are a good many things that we have held dear that I am afraid we will have to renounce if we are to go forward into that fulness that God asks us to enter; and one of the things that we will have to renounce is the idea that religion is something that God throws over us—a badge that He puts on us, something like a certificate that gives us a reward that each one desires, that is the reward of heaven. One of the things that Jesus made plain is that you enter into heaven here and now." With raised voice the preacher insisted: "The translation occurs WITHIN to the kingdom of heaven; it is here and now, and all life is changed for you and me when Christ brings us into His kingdom. No, it is not a badge that we put on or a certificate that we bear in our hand to the eternal world; it is a changed life by a new force imparted to the life."

Speaking of the true significance of the true relationship to God and Jesus Christ, Mr. Grant said: "The life of God in the human soul is a beautiful thing when the human soul opens to God; then we are in the kingdom, and in the kingdom we have all the privileges of the subjects of the King of kings. The protecting care of God is round about us; we are in harmony with the Central Power of the Universe; we have come into touch with the Spirit that rules, eternally rules in human life; no more are we at variance with the spirit of things; but we are in eternal relationship with the deep abiding Spirit Who is at the bottom of all the benefits—that is the relation, and it is in that thought God asks us to go forward.

After dealing further with "Our individual relationship to God," the preacher naturally applied his text to the congregational life. Notwithstanding the "financial stringency" of recent times, or rather all the more because of it, Mr. Grant's references to what had been done in the past year were exceptionally noteworthy. One gathered it had been a year of "doubling up" in St. Paul's—in the Sabbath School, the Bible Class, and in church membership; in the Prayer Meeting attendance, and also in their finance.

In closing his discourse the minister applied the experience of the past to the possibilities of the immediate future, and he did not fail to

emphasize the leadership of God, and the need for having an ideal. "I do not want numbers, I do not want membership, I do not want money, and I do not want men without it; but I do wish that this congregation shall stand for spiritual enlightenment and uplift, and the strengthening of the men and women who come here from Sunday to Sunday to receive the message of the Eternal One."

The preacher's last word in reviewing the past and anticipating the future was one of encouragement and hopefulness, and he closed by quoting these verses:

Who comes to my desk with quivering lip?
 The lesson was done;
 "Dear teacher, I want a new leaf," he said,
 "I've spoilt this one."
 In place of a leaf so stained and blotted,
 I gave him a new one all unspotted,
 And into his sad eyes smiled:
 "Do better, now, my child."

I went to the Throne with quivering lip,—
 An old year was done;
 "Dear Father, hast Thou a new leaf for me?
 "I've spoilt this one."
 He took the old leaf, stained and blotted,
 And gave me a new one all unspotted,
 And into my sad heart smiled:
 "Do better, now, My child."

Mr. Grant's statement of what had been done, augurs well for what is likely to be accomplished in the near future by this charge under his living leadership. We understand St. Paul's was not the first church at the coast with which Mr. Grant's name was associated, but we are sure the congregation is to be congratulated in that it has been his lot to be placed there. Vancouver city has already a few church buildings worthy of the great Western metropolis-to-be, and that in fair measure is, but it requires no prophet to foresee that if life and health are spared to Mr. Grant there will, at no very distant date, need to be another big church building in the Grandview district.

Churches of different denominations in Vancouver have become richer of late by the addition of several stalwarts to the ranks of their ministry; and among the men of weight whose influence and devotion in spiritual service is sure to make itself felt, we are confident no secondary place is likely to be merited by Rev. Hugh R. Grant, the original "Sky Pilot."

Notes of College Life.

[BY T. S. PATON]

Return Meet With Columbia

In our last article we mentioned a meet with Columbia College. Since then a return meet has taken place, and was of more than ordinary interest to the students.

On the football field the two teams worked hard for the lead, but the game finished in a draw of one goal each.

In the evening the debate took place, the subject of which was "Resolved—That the Modern System of Industrial Organization Has Not Increased the Happiness of Mankind." The Hall was represented by three worthy men—Walkinshaw, Denham and Maxwell—who deserved the victory which was theirs.

We have been pleased to meet with our fellow-students from New Westminster on these two occasions and hope that such meetings may become regular events.

Oratorical Contest.

The President of the Literary Society—B. H. Wallace—deserves credit for his part in arranging the oratorical contest which took place on Friday, 30th January. The men who took part all did well, and the success of the evening augurs well for such contests taking place each year. Reference to the event will no doubt be made in another part of this magazine.

Lecture by Dr. Pidgeon.

The literary Society was favored with a lecture from Dr. Pidgeon on Friday, 6th February. His subject was "Ancient and Modern Ideas of Justice." He gave an account of the ideas of justice common to the earlier nations, instancing the Hebrews, Greeks and Romans, and comparing and contrasting them with those prominent in the present day among western nations. He emphasized the desirability of men in the ministry seeking to be as well acquainted as possible with the laws of the land. The lecture was of much interest, and many of the students have expressed the hope that Dr. Pidgeon will deal further with the subject.

Students Council Election.

Considerable interest is now being shown in the approaching election for the various offices in the student body. The more important offices are filled each year at the close of the term, and the men elected assume office at the beginning of the new term in the following October.

St. Mark's Hall vs. Latimer Hall.

On February 10th these two Anglican Colleges in Vancouver debated the resolution that the nationalisation of Canadian railways

would be in the best interests of the Dominion. Latimer Hall was represented by Messrs. Buck and Dawe, and St. Mark's by Messrs. Powell and Perryman. After an interesting discussion the judges found that the sides were equal in point of style, but thought the affirmative, upheld by Latimer, had the better of the argument. The judges were Principal Mackay, Principal Robinson and Mr. J. H. Maxwell.

One Secretary's Resolutions.

(NOTE.—Under the above heading The North American Student (New York) for January, publishes the following, some of the paragraphs of which may contain a message or a suggestion for our student and ministerial readers.)

IN THIS NEW YEAR I AM RESOLVED THAT:

I will make a persistent and determined effort to improve on my habits of private Bible study and prayer. My temptation in the past has been to give up this fight.

I will do regularly a definite and reasonable amount of good, stiff reading. The danger is that what reading I do is spasmodic, disconnected and too exclusively of a light character.

I will decide on the definite objects to be accomplished this year and shall plan not only my year's program but each day's, writing it out the night before, so as to have no waste time. In the past, too often, I have only had the scheme, if it can be called such, of "hitting a head wherever it appears."

I will take down the "This is My Busy Day" sign from over my desk and will, after I have faithfully planned my day, school myself to welcome all reasonable interruptions. When any person takes the time to come and see me, I will, unless they are known to be loafers, give them all my time they need. My lost time in the past has never been due to legitimate interruptions but to my own dawdling and lack of a specific plan for my day.

I will consciously try to be a real friend to those whose lives I touch and will have no merely professional contact with any human.

I will be exacting with myself about my use of correct, wholesome English, about my personal appearance and about the necessary social conventions. Too often I have felt superior to these.

I will, if God gives me strength to overcome my past failures, answer all letters that require a reply, even at the risk of being imposed upon. I have sometimes been discourteous and unfair to my work and myself by not answering promptly, if at all.

I will constantly thank God for the inestimable privilege He has given me in my work and will never speak of being "burdened" or "under tremendous pressure" or in any way but in humble gratitude for my blessings.

I will strive in all things to give Jesus Christ the pre-eminence.

Impressions of the Laymen's Missionary Conference.

(BY PROFESSOR GEO. C. PIDGEON, D. D.)

As we go to press the meetings connected with the Laymen's Missionary Conference are being held. The Vancouver banquet has been a great success. The Conference held in the afternoon was both instructive and inspiring. The Church workers of this city and district have received a spiritual uplift and go back to their fields with new courage.

The delegates from the East are men of experience and power. Mr. H. K. Caskey, General Secretary for Canada of the movement, has splendid executive ability, and withal a most attractive personality. He has the vision of a true missionary and sees the subject in all its bearings. He is a pithy and forceful speaker and there is no escape from his arguments and appeals.

The Presbyterian Church has sent Revs. Robert Laird and R. M. Hamilton, the Methodist Church Revs. C. E. Manning and Dr. Endicott, and the Anglican Church Mr. D. M. Rose, the secretary of the Laymen's Movement in their Church. One noticed two features particularly in their work. They speak from experience; they have themselves tested and proven the methods they recommend. Next, they are anxious to hear of any new methods that have been tried out in each district. Their wealth of illustration drawn from observation and experience, enriches their addresses, and entitles them to speak with authority.

All concede that the addresses of Dr. Endicott are the inspiration of this campaign. Brilliant wit, keen insight, depth of pathos, and the vision of a statesman and a seer, make him an outstanding personality among missionary leaders. His address at the banquet was simply irresistible. To attempt an analysis of its power is out of the question. One must see and hear the man to realize his greatness. He is destined to play a great part in arousing the Church to a sense of her missionary obligations.

While Dr. Endicott is unquestionably the inspiration of the present movement, the other speakers organize the forces and direct the campaign. Mr. Hamilton's address on "The Every Member Canvas," was a revelation of the possibilities of careful organization and thorough work. The number of churches who have quadrupled their missionary givings and largely increased their ordinary revenue by simply offering each member personally the opportunity of contributing is striking. One large city church that thought it was doing wonders by giving \$6,000 a year to missions, now gives \$16,000 as a

result of this canvas. A small church that used to be satisfied with giving \$600 a year for the whole work of the Church at large, now raises with great ease \$2,400, and so on. "Nothing succeeds like success," and the testimony of results was never more unanimous and convincing. The address by Mr. Manning on "Creating a Missionary Atmosphere," and by Mr. Rose on "The Work of the Missionary Committee" indicated the necessary steps toward making such an effort of permanent value.

What is the idea behind this "every member canvas" anyhow? It is this: Every person who becomes a member of the Christian Church enlists in Christ's army. He enters a fighting force, and, by the most solemn of sacraments, vows to become an effective unit. Yet many members are a drag rather than a help. They are a care and burden rather than an inspiration. The object of the "every member canvas" is to make each member a force in establishing the kingdom of Christ. It may be only a little that he can do, but that little should be done, and if every member of our churches became really effective according to his capacity, what a sudden transformation of the world we should see! Now, this method aims to secure this result. Its first aim is missionary. Each should have some part in winning the world for Christ. But its influence reaches far beyond missions. It is significant that in a host of congregations the ordinary revenue has been made adequate for the first time by a missionary effort. In no case has the ordinary revenue been injured. The driving force of missionary enthusiasm is incalculable. The Church that lacks it is not Christian.

The most encouraging part is the spiritual quickening that has followed the financial effort. The Rev. G. R. Welsh, of Vancouver, struck this as the keynote of the convention in the able address with which he opened the conference. Mr. Laird's address on the inspiration given by the missionary's life was in the same key. The way to the deepest spiritual experiences and the highest spiritual power is for each congregation to take its part in carrying out the Great Commission. It is all a fulfilment of the promise: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it."—*Malachi 3:10.*