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SEPTEMBER, 1915

Vol. VIII.

No. 2

Our Province's First Need

By Professor Geo. C. Pidgeon, D.D.

Britain During War Time—Part II.

Socrates and Christ: VI—The Claims of Christ

Some Peace River Notes

Professor Pidgeon's Farewell

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WESTMINSTER Hall Magazine and Farthest West REVIEW

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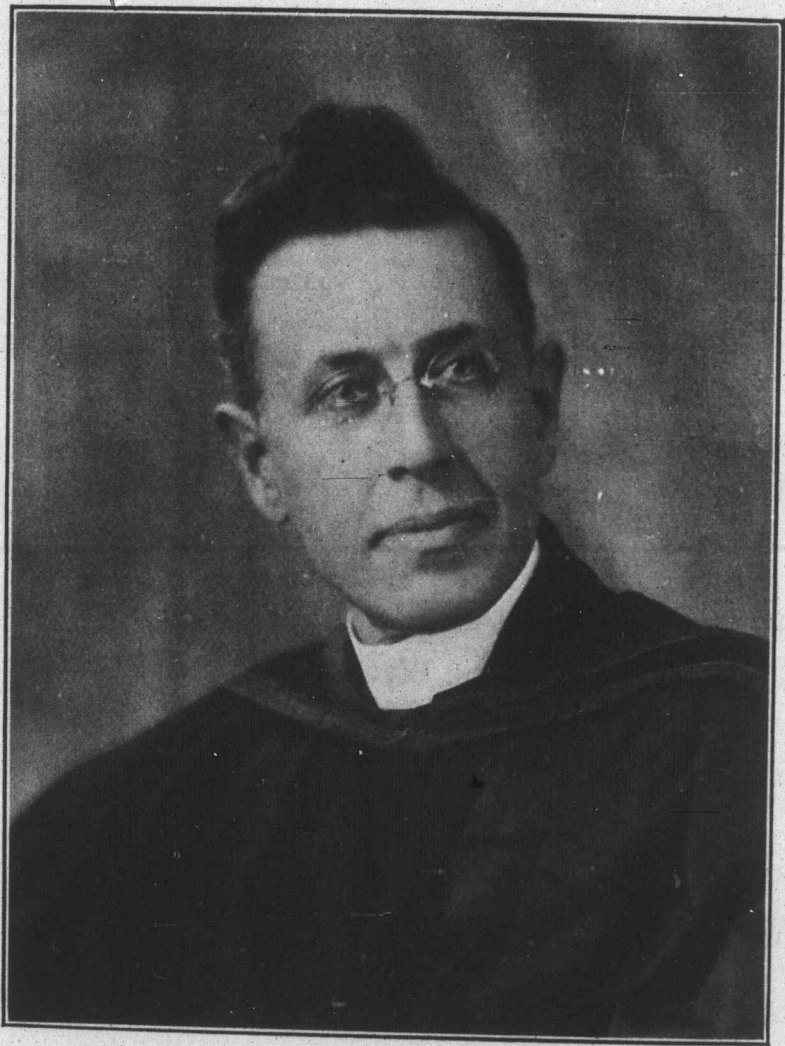


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REV. GEORGE C. PIDGEON, D. D.

Professor of Practical Theology in Westminster Hall,
Vancouver, who recently accepted a call to the
pastorate of Bloor Street Presbyterian
Church, Toronto.

WESTMINSTER Hall Magazine and Farthest West REVIEW

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

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Our Province's First Need

[By Rev. Geo. C. Pidgeon, D. D.]

The first social need of British Columbia is an awakened and conscientious citizenship. We need men who see the importance of the moral and spiritual, and who will make the building up of a nation in righteousness their first concern. It is this new spirit which is arising all over our province. In the past business considerations have been given the first place. The most sacred interests have been sacrificed for the sake of prosperity. Many think that this policy should continue. For the sake of illustration take the statement made by that group of business men who waited recently on the Premier to protest against the demands of the Temperance people. Stripped of those insinuations and accusations which were hardly to the point, it amounted to this that temperance reform should not be considered at the present time for financial reasons. There is a crisis in the business world, and any disturbance such as a prohibition campaign would make, could not fail to have serious consequences. In considering their plea, note the following extenuating circumstances: First, many of these men, directly or through the companies they represent, are interested in the liquor business, or in other enterprises to which the liquor traffic contributes, and it is natural that they should be eager to protect such investments. Second, it is also natural for men to think that their particular line of activity is of primary importance to the state. Military men believe that the country's preparedness for war is her most vital concern, even in times of peace, and they seek to give it the first place. Ecclesiastics think that the church's claims are paramount, and wish to have all other things subordinated to them. In like manner, it is natural for financial men to consider their own contribution to the common weal as the back bone of the nation, and to urge that all other matters be made secondary.

But even when all these allowances are made, their plea is intolerable. It has this value, that it puts its finger on the real obstacle in the way of reform, viz., the commercial side of evil. Those who fight most strenuously for the liquor traffic, for the privilege of gambling and for the upholding of social vice are not the people who want to do these things for pleasure, but those who want to make money out of the indulgences of others. The drink business is the key to the whole situation. Everywhere it stands for the wide open town with all that this means, because the more evil tolerated the heavier the demand for its wares. It is in itself an unbearable burden. Every community has its instances of bright prospects, blighted, homes wrecked and cruel wrong inflicted on the innocent through drink. Humanity suffers that the few may profit. What is the proposal of these financiers? That the protection of girlhood, the moral safety of impetuous and aspiring youth, the sanctity of marriage, the sacredness of our laws and the health and purity of our public life should continue imperilled in order that the particular interests which they represent may not be disturbed? In the light of all that is involved, it is as sordid and conscienceless a demand as could be made on a free people.

Further, they ignore the fact that the liquor traffic is our greatest economic waste. Lloyd George says that we cannot stand the drain. Indisputable evidence is available to prove that the community that banishes the drink traffic experiences an immediate increase in prosperity. Its people produce more, their resources are no longer squandered. The money that was worse than wasted over the bar goes into legitimate lines of trade. In view of such facts that deputation showed brazen effrontery to ask that the whole province continue to suffer financial loss in order that their special interests be protected against disturbance. Fortunately the business men of our province realize the loss that comes through this traffic, and for economic reasons are moving toward its extermination. They recognize also that the claims of humanity must be put first. The greatest good of the greatest number is our chief concern. "Life is more than meat and the body than raiment," and until we rise to this position we are not civilized and we are not Christian.

Another direction in which we have failed in the past is in public life. A good deal of criticism has been given to our public men lately. They have been called weak-kneed and cowardly because they did not put moral considerations before everything else. In many cases the accusation is unjust. But even where it is true, have we, the Christian voters of this country, earned the right to reproach them with it? Why should we expect our public men to risk everything for principle when we refuse to risk anything? In this province the man-

agement of the party organizations has been left too often to those who had personal interests to serve. When election time came, the church people voted according to party, and could be counted on to do so. No attention needed to be paid to their convictions; they would not emphasize them to the extent of interfering with their party's prospects; it was the loose element in the constituency that had to be conciliated and won. Hence in many cases, candidates were chosen and policies adopted which would appeal to this baser class. The blame for the consequences must be borne by the church people. They could have stopped it if they would, but their partisanship blinded them so that they could not even see the issues at stake. The late Dr. Dale once said of men on this side of the Atlantic: "The good men stay out of politics to make money; the bad men go into politics to make money: between the two I do not see much difference."

It is this neglect of or contempt for moral considerations that has been our bane in the past. In spite of it we have accomplished wonders, but our highest triumphs are yet to come. What is our conception of the Canadian West? A strong young people, proud of its blood and of the traditions of its race, conscious of its power and of its unlimited possibilities. The physical basis for greatness is ours; and we have also had strength and efficiency. No doubt the times are hard, and of late the course of events has gone against us; nevertheless we have achieved great things. Vancouver is not what it was two years ago, men say. True, but compare it with what it was ten years ago, and think of a city like this built up in that time! Real estate prices may have dropped, but the foundation of our greatness stands sure. The North has been opened. transportation has been provided; our resources are being developed. It is true that the surface is only scratched in spots, but the world knows our possibilities. There has been speculation and this is the morning after the orgy; but it is the morning, and the day is still before us. In spite of speculation, one dollar has been made to do the work of ten, and the spirit that wrought such things in the past can redeem itself and accomplish still greater things in the future.

What is needed now? A kindling of the nation's spirit. This is the movement of the day. It would have been so easy for the Belgians to let the Germans march through their territory. The invaders promised to pay for all the damage done, and to keep their territory intact. All this suffering would thus have been avoided. But the nation's soul would have been killed. What would have been the value of integrity of territory without independence? For the sanctity of her soil and the inviolability of her homes and sanctuaries, Belgium is crushed and bleeding, but she does not consider the price too high, and she has won the world to her view. The wrong to Belgium will prove Germany's undoing. No doubt, as he made his

elaborate preparations for war, the German Emperor expected to go down to history as William the Great, but it is a safe prophecy that on account of this wrong, history will reverse the story, and send the two antagonists down to history as Albert the Great and William the Hun.

Our sons have caught the spirit as they march to battle for a great principle and a still greater ideal and our daughters as they send them forth. The sweeping enthusiasm of our Temperance Convention shows that all ranks and conditions at home have caught the vision, and that the nation is re-born in the trial. This new spirit must dominate every department of our public life and private enterprise, and this will inaugurate that reign of justice and mercy toward which all our efforts are directed.

Some Peace River Notes

[By Rev. R. G. MacBeth]

There was a time and that not very far distant when people in the old provinces considered that Winnipeg was the ultimate gateway to the last West; in fact they had no hesitation in saying that even Winnipeg was too far north to ever come to anything. One of our Winnipeg professors, after having enjoyed the bracing climate there for over forty years, relates with relish that when he was leaving Toronto his friends there commiserated him on his going to such hyper-borean regions. Since that time Edmonton rose hundreds of miles farther on, and in turn became a portal to a new North-West. And now Peace River Crossing, 350 miles to the north of Edmonton is looming up as still another entrance point to a hitherto almost unknown but well-nigh illimitable country.

It was my good fortune recently to make a six weeks' trip by rail, trail and river to that newest and last part of our wide Dominion to be opened up for settlement. From Vancouver to Edmonton via Prince Rupert was my route and both sea and land had their traveling delights, but of these we are not to speak in this paper. Edmonton was our starting point for the newest North—Edmonton that I had seen many years ago when on military service. It was a grim old Hudson's Bay Company fort in those days and I was interested the other day in seeing that the old fort buildings were still standing under the shadow of the lofty dome which crowns the new legislative buildings on the north bank of the North Saskatchewan. It is a pity when the vandalistic commercialism of our modern day removes the ancient landmarks and erases the ancient names which reveal so much of the romantic and pathetic in the early life of a people.

From Edmonton we took the Edmonton, Dunvegan and British Columbia Railway to the end of steel, then by wagon to the Smoky River, thence down the Smoky by a rather primitive boat to the Peace River and Peace River Crossing. A word or paragraph about this railway enterprise into the Peace River country is necessary. It is well known that a good many men prominent in the railroad world had considered the prospect of building into the new North, but balked when it came to the actual carrying out of the matter. The country, they said, was a sort of unknown land and its possibilities were uncertain. It was true that a score of years ago a special Parliamentary Commission under the late Senator (afterwards Lieut.-Governor Sir John) Schultz, of Manitoba, had after many months of investigation brought in a most favorable report of the country and its capabilities. But this report did not reach many people and was in large measure non-productive of actual results. There was much land elsewhere to be possessed and the facilities for reaching it were many, so that people were not likely to go as far afield as the new North land. And a land without people was not inviting to a railroad. But Mr. J. D. McArthur, a man of Glengarry, who came years ago to Winnipeg and had with remarkable perseverance and ability won a place for himself in the railway building world, became convinced that the Peace River country should be opened up as a field for settlement. In other words, he became the leader in an immense back-to-the-land movement; and accordingly we find him gridironing the North with four different lines of railway at the present time.

Peace River Crossing is the point where the Central Canada Railway is to pass over to the north of that mighty stream, and to this point the grade is now completed. Here, as at so many other places in the North-West, that remarkable organization the Hudson's Bay Company, had a trading post and store in the long ago, and they still remain as the leading business establishment of the new centre. It has been the fashion with some uninformed people to say that the company was opposed to the settlement of the country, but I have never been able to find any satisfactory evidence for that statement. On the contrary they sold out their charter rights for a comparatively small sum, and for the most part they accommodated themselves to the changed conditions by changing with the times and adopting new methods of business. Besides that it ought to be remembered that the company with its intense loyalty to British institutions, kept the great North-West of Canada for the British Crown when it might otherwise have drifted over to the republic to the south of us. The early explorers of the great company blazed on trees and cut on rocks all over the wide North-West the letters "H. B. C." which in effect claimed the country for the flag under which they operated. I am not advocating or defending the principle of granting such a huge

monopolistic charter as Charles II. gave to that soldier of fortune, Prince Rupert and his few associates, but in the case of this company a bad system was made to work out for good by the high character of the officials who represented the organization in this country. They ruled over the country for two hundred years without any evidence of discontent on the part of the governed, and during all those two centuries no one of the thousands of Hudson's Bay officials, despite the most ample opportunity for what is now called "graft" was ever found guilty of the nefarious practice that word designates. This is a testimonial from history.

After some days in the growing town at the above point we crossed over to the north of the Peace River and drove twenty miles westward to Fort Dunvegan, through as fine a portion of agricultural country as anyone would desire to see. The crops of wheat and oats were grand to behold, and this section will do much to help Canada in being the granary of the Empire. The same can be said of the Spirit River and Grande Prairie districts to the south of the Peace River from the famous old fort just mentioned, a fort founded by Chief Factor McLeod and called after the seat of his gallant clan in the island of Skye, oversea.

The harvest was on in full blast in these areas and the prolonged days of the North so compensate for the distance toward the pole that the crops were really some ten days earlier than could be found farther east.

Throughout all the region travelled during several weeks, the pioneers were found to be of a highly moral and religious type, deeply interested in the concerns of church and school. There was generally expressed satisfaction that their Province of Alberta had voted overwhelmingly in favor of prohibition, for they were glad to be free from the moral and economic handicap of the drink traffic when they were laying the foundations of a new Northern Empire.

Shall war go on for ever,
O, God of mercy, tell?
Shall awful carnage sever
Christ's hopes, turn earth to hell?
Turn man to brute again, enthroning high
Blood lust and cruelty and hideous hate,
And women turn wan faces to the sky,
In writhing anguish mourn their children's fate?

Is this Man's proud achievement
To prove him Reason's Lord,
To glorify bereavement
By brandishing the sword?
Will all the sightless eyes and mangled limbs,
And pain-racked human wreckage—all the toll
Of blood and treasure—make one wrong seem right?
Can victory cleanse the stain from honour's roll?

Is force the one arbitrament
To settle man's disputes?
Will death, ruin—ravishment
Make just Moloch's statutes?
O, God, by all the torture felt in heart and mind,
By all our youth fed to the cannon's maw,
By Christ re-crucified, "A better way we'll find,"
(May men proclaim) "This is the final war!"

—Wilfrid S. Brookes.

Socrates and Christ

VI.—The Claims of Christ

(By Professor R. E. Macnaghten)

Very different were the claims of Christ. While Socrates by his words and life alike proclaimed himself the humblest of men, Christ, if his biographers can be trusted at all, claimed in the most unequivocal fashion to be the Son of God. Of the three Synoptic Gospels, Mark, which is admittedly either in itself or in an earlier form the original on which the others were based, is extremely brief. It only contains sixteen chapters, and does not occupy more than approximately one-fifth of the space which Xenophon devotes to his memorabilia. Within such narrow confines detail is clearly impossible, and Mark is not so much a biography as a sketch of the most salient features in the life of Christ. But an impartial perusal of this brief record will surely establish two things, first that the author had himself no doubt whatever that Christ was peculiarly and essentially divine, and secondly that whether, justifiably or not, Christ himself laid claim to be the Son of God.

So far as the first point is concerned there can surely be no question as to the author's view. The narrative begins with the words "The beginning of the gospel of Jesus Christ, the Son of God." Even if these words were a later addition, there is abundant material in the rest of the narrative to show the view taken by the historian. With the utmost gravity and sincerity he narrates at least twenty-three miracles as having been performed by Christ, and this indirect testimony to his divine origin is supplemented by several passages, which give the most emphatic evidence of the writer's belief. The first of these is in connection with the baptism by John: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the spirit as a dove descending upon him; and a voice came out of the heavens: *Thou art my beloved Son, in thee I am well pleased.*" (Mark I.:v9-10-11).

There is a similar record in verses 11 and 12 of chapter 3: "And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying: '*Thou art the Son of God.*' And he charged them much that they should not make him known."

The same assertion is made in verses 6 and 7 of chapter 5 in regard to the demoniac who frequented the country of the Gadarenes. "And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith: 'What have I to do with thee, Jesus, *thou Son of the Most High God?* I adjure thee by God, tor-

ment me not." Similarly when Christ sends forth the twelve, Mark states (chapter vi. v. 7) that "he gave them authority over the unclean spirits," and this authority could clearly not have been given unless its author were divine. Once more, in the account of the transfiguration, (ch. 9, v. 5, 6, 7, 8) the same fact is asserted: "And Peter answereth and saith to Jesus, 'Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a voice out of the cloud, *'This is my beloved Son: hear ye him.'* And suddenly looking round about, they saw no man any more, save Jesus only with themselves."

The same assertion is repeated at the time of the crucifixion (ch. 15, v. 38, 39): "And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said: "Truly this man was the Son of God."

Lastly, in concluding his narrative, Mark describes an ascension, which, if it occurred, could only have been divine, (ch. 16, v. 19): "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God."

But Mark is not only personally convinced of the divinity of Christ, but according even to his brief and fragmentary narrative Christ is recorded on at least three occasions to have made the claim himself. Thus in ch. 8, v. 38 he is made to say: "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, *when he cometh in the glory of his Father with the holy angels.*"

Again in ch. 13, v. 24-27, Christ is represented as repeating the same claim: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of Man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Lastly at his trial before the high priest, Christ is made to assert the same claim in even more uncompromising fashion, ch. 14, v. 60-64: "And the high priest stood up in the midst, and asked Jesus saying: Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him: *'Art thou the Christ, the Son of the Blessed?'* and Jesus said, *'I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.'* And the high priest rent his clothes, and saith: "What further

need have we of witnesses? Ye have heard the blasphemy: what think ye?' And they all condemned him to be worthy of death."

If the testimony of Mark or Xenophon is in any way trustworthy, it is clear that whereas Socrates during his life made no claim to be anything but purely human, Christ during his ministry positively claimed to be the Son of God; and the real and direct reason of his death was his solemn assertion of that claim at the time of his trial. The difference between the two—if the claims of both were true—is the difference between man and God. So much is clear from the testimony of Mark, whose gospel claims to be nothing more than a brief and practical account of the salient features of the life of Christ.

But in the gospel of John—whoever may have been the author—we have the same personage portrayed from a more philosophic point of view. We have already seen that Socrates in the *Memorabilia* claimed to be nothing more than a searcher after the truth. But in John xiv.:6 a very different claim is attributed to Christ. He asserts that he himself is "the truth." This is no isolated or exceptional statement. Chapters xiv., xv and xvi. of that gospel are devoted in their entirety to a statement of his filial relationship to the deity, coupled with the assurance that when he is parted from his disciples, he will not leave them comfortless. They end with the statement (ch. xvi., v. 28): "I came out from the Father, and am come into the world: again I leave the world, and go unto the Father." And it is on hearing this that his disciples say: "Lo, now speakest thou plainly, and speakest no proverb." And immediately afterwards (in the first two verses of ch. 17) we read "These things spake Jesus, and lifting up his eyes to heaven, he said: 'Father, the hour is come; glorify thy Son, that the Son may glorify Thee; even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life.'"

If then Christ's divinity is uncompromisingly asserted in the brief narrative of facts which are given in Mark, it is stated with even more clearness and emphasis in the three magnificent chapters to which I have just referred. Even the first twenty verses of Chapter xiv. must surely be sufficient to convince any unprejudiced mind on this point. "Let not your heart be troubled; ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?" Jesus saith unto him, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me. If

ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him." Philip saith unto him, "Lord, show us the Father, and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me, hath seen the Father; how sayest thou, 'show us the Father?' Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake. Verily, verily I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you."

If language means anything, it is surely impossible to dispute the fact of the claim made in this passage and similar passages. Not only did both Mark and John believe implicitly that Christ was the Son of God, but Christ himself maintained the claim in repeated and uncompromising fashion. Christ, of course, might himself have been deluded; but as to the claim there can be no shadow of doubt.

Again it would be equally unreasonable to suggest that the claim may have been falsified or exaggerated in the interval between its statement and its record. There can surely be no question that of his own immediate followers—men who had heard him and who had been convinced of the truth of his claim from his own lips—not a few were willing to sacrifice life itself rather than deny that he was the Son of God. The willing martyrdom of such early Christians as Stephen is the most convincing proof, not of course necessarily that Christ was the Son of God; but that he made the claim, and inspired his followers with the conviction that the claim was true and just.

In striking contrast to the claim made by Socrates, Christ positively and emphatically claimed to be the Son of God. This claim is asserted equally in the pages of Mark or John. But while in each of these writers the general claim to paramount divinity is equally asserted, in John the claim is given in full and philosophic detail, and from his pages we can gather the following particulars:

(1) Christ makes the positive statement "I am the Son of God" (v. 36, ch. 10). (2) He states that he is "the way, the truth, and the life" and that through his person only can access be gained to the Father (v. 6, ch. 14). (3) He asserts the essential unity existing between himself and the Father (v. 10, 11, ch. 14). (4) He declares that he is going to the Father (v. 28, ch. 14). (5) He promises that he will there receive his followers, after preparing a place for them in that Father's house "in which there are many mansions," (v. 2, 3, ch. 14). (6) He promises them life in a future state. (This is, I think, the fair interpretation of v. 19, 20, ch. 14, and it is confirmed by v. 2, ch. 17.) (7) Though he has declared the essential unity of himself and the Father, he yet asserts that the Father is greater than he, (v. 28, ch. 14).

Whether he was, or was not, deluded in making them, the claims of Christ are thus of the most positive and specific character. It is indeed impossible to conceive that the claim to actual divinity, and actual sonship, could have been more definitely asserted. Christ does not any more than Socrates, claim to introduce a new religion. But he does claim that he represents for a brief period on earth, and in the actual form of divine Son, that one God whom the Jews have for so long arrogantly and ignorantly worshipped. His mission has been of a two-fold character. First, to manifest his Father's name (v. 6, ch. 17), and secondly, to give eternal life to those to whom he should choose to vouchsafe it (v. 1, ch. 17). In all his words on this last and solemn occasion he continually dwells on the love which has forever existed between the Father and himself: "for thou lovest me before the foundation of the world" (v. 24, ch. 17).

Now that his mission is ended, he is prepared to depart, and once more join his Father, "having accomplished the work" (v. 4, ch. 17) which he has been given to do.

There is no doubt and no uncertainty here, as was the case with Socrates. For Socrates, death is either an eternal sleep, or a departure to a place where the soul lives forever, and where unjust judges do not exist. He calmly contemplates either alternative, secure in the conviction that if a God exist at all, all must be well with the good man after death. Even the other possibility of an everlasting and dreamless sleep seems to him preferable to the sorrows and miseries of human existence. He comforts himself and his followers with the noblest philosophy known to man, but it was essentially a philosophy of doubt and uncertainty.

Very different is the case of Christ. With him there is no possible alternative. He, the Son of God, has accomplished his Father's work, and now he is about to return with joy and thankfulness to the Father who has loved him before the foundation of the world.

But the unique and extraordinary character of Christ's claim can best be illustrated by a brief statement of the religious attitude of the world before he began his mission in Palestine. Excepting amongst the Jews there was no general or definite belief in the immortality of the soul. Even amongst the Jews the belief was neither universal nor based on any plain and definite ground. It was rather a more or less logical corollary to their belief in monotheism; and the whole doctrine of the resurrection was vehemently disputed by the active and important sect of the Sadducees.

When Socrates on the basis of pure reason had argued more than four centuries before the birth of Christ that the soul was immortal, his views had met with so little support amongst his fellow countrymen, that he had been condemned to death on an absurd and irrelevant charge. And even Socrates, excepting in so far as his own personal experience of a divine voice led him to a more positive conclusion—was a reverent agnostic, who acknowledged the possibility of another alternative to the survival of the soul.

In Christ there was no sign of agnosticism. He made his claim in the most emphatic, authoritative, and definite manner. He said that he was God, and the Son of God, and that so soon as he had fulfilled his divine mission he would return to his Father. Such was the claim; and the only reasonable ground for ignoring its authority is to suppose that its author suffered from continuous and inherent illusions. To hold that Christ was insane, is, scientifically, a reasonable possible alternative; but if he was not insane, he must have been what he asserted he was, the Son of God.

Sonnet

To arms! to arms! 'tis Empire-wide the call
 From sea to sea resounds, from shore to shore;
 Gladly will Britain's sons their blood outpour
 In blithe response united one and all.
 Danger shall not their gallant hearts appall,
 Nor death e'en daunt. Not for some prize in store,
 Not for the lust of conquest has once more
 The Lion left his couch of peace to fall
 Upon his foes. No thwarted, selfish whim
 Or vengeful malice did his wrath inspire:
 To see the weak wronged by the hand of might
 He could not brook. Oh, in this struggle dire
 May we with humble hearts depend on Him,
 The God of Battles, to defend the right!

—Robert Allison Hood.

A Glimpse at Great Britain during War Time

[By C. N. Haney, M. A., Barrister, Vancouver, B. C.]

(Part II.)

The impression of permanence and stability I received at Liverpool was very much deepened as one passed through a country-side studded with brick and stone farm houses, lined with hedgerows of oak, elm and yew shade trees. The little hedged patches which constituted the farms through which we travelled looked certainly small to be dignified with the name of farms, but the care with which they were cultivated, the splendid condition of each and all, made one realize how tremendously important a proper cultivation of each foot of soil had become in the Old Land.

The system of farming there, judged from a few days spent in the North of England, would not be suitable to our British Columbia conditions, but if we could have a suitable development of our agriculture reaching the standard obtained in the Midlands and North of England, and have that system properly worked on just our present occupied agricultural areas, one would feel quite certain that Vancouver would be quite immune from any such experience as she is now having.

To resume my description of our journey. We passed places larger than Montreal without even deigning to whistle at them. It seemed to me as though villages and towns, as they called them, but which here would be cities, were strung out all the way with very short distances between. Those spaces were occupied by a huddle of small farms with occasional larger ones, and once in a while a lodge with an estate around it which could be comfortably tucked away in the center of some of our Saskatchewan and Alberta fields, though such an estate looked large indeed in comparison with the smaller holdings through which one had been travelling.

Factories, workshops and mines seemed everywhere visible. I do not recall but once during the daylight journey being out of sight of a tall smoking chimney, indicating a factory, mill, workshop or similar industrial building. For miles I watched this more or less closely to see if we would not at some point entirely lose sight of the industrial phase of British existence.

The Monetary Problem

The monetary problem was at once amusing and vexatious. I could never seem to calculate things rightly. Between sixpences, threepences, shillings, florins (2 shilling pieces), half-crowns, half-sovereigns, four-shilling and five-shilling "pieces," (like silver dollars),

pennies and half-pennies, and attempts to get them into some sort of relative standard so that I would know at once what their comparative values were, I was in constant confusion. Stewart and others had many a good laugh at me in this connection.

Dinner on the railway train is three shillings first class, two and six third class (same dinner), and certainly you get a splendid meal for three shillings, 72 cents Canadian money. One could not but wish that the Canadian and American railways would adopt a similar course when one begins to calculate how many British train meals an ordinary dinner on the C. P. R. would purchase.

In due time I learned the English coins and their values, at least the most common of them, but not before I had paid for my knowledge by two dear experiences. A Canadian going to Britain would save himself and his English acquaintances much trouble by giving a careful study to British coins and their Canadian equivalents.

British Heating Methods and Coal Transportation

St. Enochs Station, Glasgow, was reached and before long I was comfortably settled in the hotel. My comfort was quite short-lived, however, as I went to a room which had no heating system except the provision of a grate in which there was no fire.

In a climate much colder than our own in Vancouver, and a room without a fire on the 20th day of February, with the snow falling outside, it will be readily understood that I was not long asking for a fire in the grate—and getting one.

I inquired the price of coal and was told it was very high, it having more than doubled since war time. The coal was first grade Welsh Colliery hard coal, and at war time prices was costing them \$7.56 of Canadian money. The same coal was being sold in the Island of Skye, delivered to the homes of Portree at \$8.24 a ton.

When one thinks of coal handled three times and delivered 217 miles from the pithead at \$8.24 a ton, while Nanaimo coal, carried 40 miles and delivered in Vancouver at the house, was \$7.50 a ton, one begins to see that something is very wrong in the coal situation in British Columbia.

Glasgow is a tremendously busy city and a very orderly one. Like Liverpool, its streets seemed dirty to me.

British Street Cars

In Glasgow I had my first experience with British street cars. The cars are double-deckers, little more than two-thirds the length of our own, but holding more people, with seats for everybody. Only

on two occasions and those both in Dundee did I stand in a British street car. The fares in Glasgow impressed me. My first journey to Dennistoun cost me one cent; distance three miles. Twelve miles (suburban car) cost me 7 cents. Underground circuit of Glasgow, 24 miles, cost 8 cents, with seats for everyone and cars sufficient for the traffic. Such are outstanding features of the Glasgow street railway service. Would we not like to see something nearer that in Vancouver?

At Glasgow I first came in contact with the British military establishment, Glasgow having at that time three or four camps of soldiers in the city. I here had my first introduction to English officers and commanders, and my first argument over Canadian military training. I was informed by my recently formed acquaintance that discipline was impossible under the conditions we allowed to exist, where officers and men co-mingled freely once the actual hours of work had ended.

British *versus* Canadian Military Training

It was useless to urge the difference in view points and in social system. While they were prepared to admit that there was a difference in social order they were unable to realize how tremendous a difference did exist, and how, on the one hand, the Canadian soldier would be spoiled, as in my opinion he would be, by placing him under the British military conditions, and, on the other hand, the British soldier would be equally spoiled by such association between officers and men as is the usual rule prevailing in Canada.

On my return to Glasgow at the conclusion of my Scottish work I had the pleasure of knowing that they had altered their opinion to quite an extent, though they were still unable to appreciate the genius and spirit of the Canadian military system.

Save for the British territorial forces which, in a rough manner corresponds with the Canadian soldiery, intercourse in a British military force on the basis of equality between officers and men such as we have in Canada would undoubtedly lessen the authority and control of the officers without giving any gain, certainly without any commensurate gain.

Even in the territorial forces the rule would seem to be that the superiority of officers to men is only another phase of the superiority which exists in all other lines. The tenant who regards his chief as his rightful superior, has naturally no objection as Tommy Atkins to be ordered about by that same chief as his superior officer.

The British military system, in my opinion, throws the weight upon the official branches of the army, and centralizes authority. Its

efficiency depends upon the keeping of that central official authority in proper condition. Leave a British regiment without officers, and you would in my opinion have an illustration of bulldog tenacity fighting blindly, guided by only the crudest methods of military policy.

The Canadian soldier understands that he is there to learn to fight in the most efficient way and that at all times and under all circumstances he must be the most capable unit possible. Further, that he must be able of himself to fight to advantage irrespective of what may happen to officer or comrade. His officer is over him not because of any intellectual superiority, but because he is supposed to know military tactics and to be able to direct him properly while he is receiving the necessary training to make him in all respects a soldier. He realizes that he and his superior officer may fraternize freely when off duty, but that the moment he takes his place in the ranks as a soldier the most unquestioning obedience must be given to his superior. He is, however, by no means to lose sight of his own duty to know his work as well as it can be learned by any man.

A Canadian regiment left without officers, is capable of supplying leaders and officers, or fighting as an independent unit as long as such a course is necessary or until it has ceased to exist as a unit, and compared with a British unit under the same conditions, would, I believe, prove doubly as effective.

Having contrasted or attempted to contrast Canadian and British military systems, let us look briefly at British commercial methods.

British Business Integrity

Requiring a pair of rough shoes for mountain climbing in the Island of Skye, whither I was bound, I called at a shop or store to procure them. The customary assistant (floor walker, we would call him) in the usual Prince Albert, came forward and inquired my wishes. On being told, he advised me that while they had certain goods in this line, he thought I would obtain better satisfaction if I called at Mr. Campbell's show place on Sauchiehall Street, as Mr. Campbell kept a rather fuller line of goods. I thanked him, went to Mr. Campbell's, and was abundantly satisfied with the purchase made there.

Could one imagine such a thing happening in a Canadian or American city? The underlying principle in all British business seemed to be that you should get value and satisfaction, at least satisfaction for your money; and a firm would sooner you would get satisfaction from Brown, Smith or Jones than purchase from them to

regret your action. The underlying principle in Canadian and American business seems to be, "If I haven't what you wish or what will please you, I will try to get you to take the nearest thing to it I have. It is my business to sell and the question of your satisfaction is one that I hope will be agreeably determined, but anyway, I must make the sale."

It may here also be noted that in business and elsewhere you are supposed to know of what you are talking. No representation in a British shop will be obtained except from the party supposed to make such representations and every representation made must be accurate and is subject to the backing of the entire worth of the firm. In W. & M. Logan's place in Glasgow, for instance, I had occasion to ask certain questions regarding my watch which was in need of repairs. I was inquiring of one of the firm and one who no doubt was fully capable of himself of answering the questions, but the man in whose department my work lay was called in to answer the question. A clerk, who had refused to vouchsafe any answer to my inquiries, and whom I had therefore thought to be new and unaccustomed to the work was, I was surprised to learn, a person of quite long standing in the firm's employ and the successor in due course to the person who had just answered my inquiries. Fully competent as that clerk was to have answered my inquiries in a moment, he recognized the rule that the one and only the one who is responsible for it being fulfilled must make the statement, and, having made it, he must be prepared to make good even to the minutest detail.

There is utter absence of estimate, guess, suppose, and think in British business relations. On one occasion one of my British acquaintances was forwarding an estimate. He was kindly showing me interesting matters in connection with his work and explaining and discussing different concerns. During our somewhat protracted business a number of the staff were employed working out or "figuring" as we would say, the details of the matter in hand.

I have every reason to believe that few if any of the works undertaken in or around Vancouver ever receive half as thorough handling as did that particular thing, yet the references to it contained in the accompanying letter I still recall, "as requested I forward you an estimate. I need not remind you that under the circumstances this is only an estimate." If you are dealing with any Englishman in business you may expect him to be careful to state only such things as are actually known to him to be correct or to be carefully informed by him of the exact state of his knowledge or information. Accuracy and candour or confidence impressed me as being the underlying features of English retail business.

(To be continued.)

Around the Hall.

News from the Front

Westminster Hall students, in common with other friends of the McGill University Overseas Company who were drafted into the ranks of the P. P. C. L. I. some months ago, are having communications from members of that company from time to time.

The other week Mr. Hugh Rae received a letter from Mr. Gordon A. Macpherson, in the course of which he says:

"We were called out to do some work about thirty yards back of the firing line, and every time a flash light went up we got a shower of bullets from the Germans. Of course we had to get down quickly. We began this work about 9 p. m. and about 11 p. m. one of our own fellows from McGill, Montreal, whose name was Lester, and I, were walking along side by side, when a German bullet came along looking for a victim. It struck Lester on the breast bone and glanced up through his head and killed him almost instantly. It just glanced by my chin and went on its way I thought at the moment it was I who was struck, but it was only the shock I received. We were talking at the time"

Mr. Macpherson's letter also reports that he has been trained in the use of machine guns and bombs. At the time of writing all the men from the McGill University College (Vancouver) were well.

Six New Graduates

With the end of this month, if all goes well, another six will be added to the number of Westminster Hall graduates in Theology. The students who then complete their final year are W. S. Brookes, J. H. Buchanan, P. Duncan, J. Leslie, D. Lister and A. McIver. Three of these, Messrs. Buchanan, Leslie and McIver, have taken all their training in Vancouver, having been students at McGill University College in the winter months prior to, or while taking the summer Theological course at the Hall.

The War's Unconscious Influence

Nothing would be thought to be further from the influence of war than work upon common or garden grass plots. Yet observation and reports concerning happenings—or *befallings*—in the vicinity of the flag post of Westminster Hall suggest that pictures and reviews about trench protections have unconsciously affected men in the most peaceful pursuits.

Noting that a portion of the six or eight feet square upon which the flag pole stands had been bereft of grass by the tread of those who took the straight and not angular path to and from the Hall stairway this summer, someone—or more—with a commendable regard for a grass covering, turned up the soil, sowed seed and enclosed the patch with stakes and string. In due time a welcome covering of grass was obtained. Latterly it seems the cord enclosing the space was apt to be broken, and some ingenious grass cutter then introduced wire.

At one side the arrangement was something like a rabbit snare, only the snare—thanks to strong staples—was big enough and strong enough to catch any “absent-minded beggar” who chanced to cross that six feet of sward. One Professor is reported to have exercised himself upon it, and there have been others whose reports of their experiences either are not to hand or are hardly suitable for publication. Finally there was a return to the simpler and equally effective arrangement by which the use of stakes a foot or more in height proclaimed the “reserve” and practically prevented “trespassing.”

While his arrangement held, the trap-setter may have taught several that the way of the grass-transgressor is hard; but it is alleged that the unwary who were caught in that well-set snare would like to “intern”—if not “inter”—in that six or eight feet of soil the guilty grass-trimmer—assuring him that they would thereafter have cut in the flag pole “R. I. P.” and also erect a readable notice, “Keep off the young grass!”

Students' Theological Society

A Students' Theological Society was formed this session. No official report is to hand, but we understand Mr. J. H. Buchanan was President and Mr. P. Duncan, Secretary. Papers were read at fortnightly meetings by Messrs. Lister, Brookes and Buchanan, and in every case interesting, not to say lively, discussions followed. Owing to lack of space this month, an impression of one of the meetings is withheld.

Dr. Pidgeon's Farewell

Vancouver and Farthest West Canada have not been behind in giving of their best for the great war and allied causes. But their giving has not ceased there. Within two or three months two of the outstanding teachers and preachers in the persons of Rev. Dr. Eber Crummy, of the Wesley Methodist Church, and Rev. Professor George C. Pidgeon, of Westminster Hall, have left Vancouver—the first to become Principal of the Methodist College at Winnipeg, and the second to return to the work of the pastorate.

For six years Dr. Pidgeon has occupied the chair of Practical Theology in the Farthest West College of the Presbyterian Church and expressions of regret were heard on all sides, and from other denominations no less than from his own, when it became known that the Professor had decided to accept the call of Bloor Street Church, Toronto.

Dr. Pidgeon was well known on the Coast cities and throughout the Province of British Columbia as a powerful and appealing preacher; and as a worker in the cause of social and moral reform his knowledge was extensive and his influence wide. His part in the initial work for the present Prohibition campaign cannot well be over-estimated.

It was not surprising therefore that various organizations seemed to vie with each other in doing him honour ere he left.

The annual dinner by the students to the Faculty and visiting professors at Westminster Hall was made the occasion of a presentation to Professor Pidgeon by the student body. The gift was a set of signed etchings of the interior and exterior of Shakespeare's home at Stratford-on-Avon. In speaking at that function of the reasons leading to his return to pastoral work, Dr. Pidgeon gave intimate insight into the influences at work in his own life which led to his looking upon the vocation of the active ministry and the work of preaching as providing unsurpassed opportunities of service.

On another evening the organizations of St. Andrew's Church, of which session he was a member, united in entertaining Dr. and Mrs. Pidgeon and family, and presented him or them with a piece of silver plate, suitably inscribed.

The Social Service and Prohibition campaign workers held a complimentary luncheon at the American Club, when a motion expressing appreciation of Dr. Pidgeon's work and regret at his departure from Vancouver was moved by Dr. MacGuire, M. L. A., and seconded by Rev. Father O'Boyle. Mr. Jonathan Rogers presided at that meeting, and the speeches made reflected the esteem of the community for Professor Pidgeon.

Dr. and Mrs. Pidgeon and family left for the East via Prince Rupert on 31st August. That evening the Board of Management and Ladies' Auxiliary of Westminster Hall held a reception in their honour in St. John's Church parlour. The present chairman of the board, Mr. Wm. McNeill, enlivened the proceedings in characteristically humorous fashion, and the first chairman of the board, Mr. G. F. Gibson, on behalf of the board, presented two beautiful pictures of British Columbia scenery—to Dr. Pidgeon. Dr. Fraser, of First Presbyterian Church, spoke on behalf of the ministers of the city, and Dr. R. J. Wilson referred with feeling to the interest and support of Dr. Pidgeon in the work of St. Andrew's, and to the regard and affection felt for him by that congregation and its pastor.

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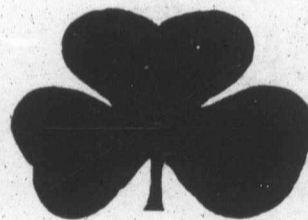
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